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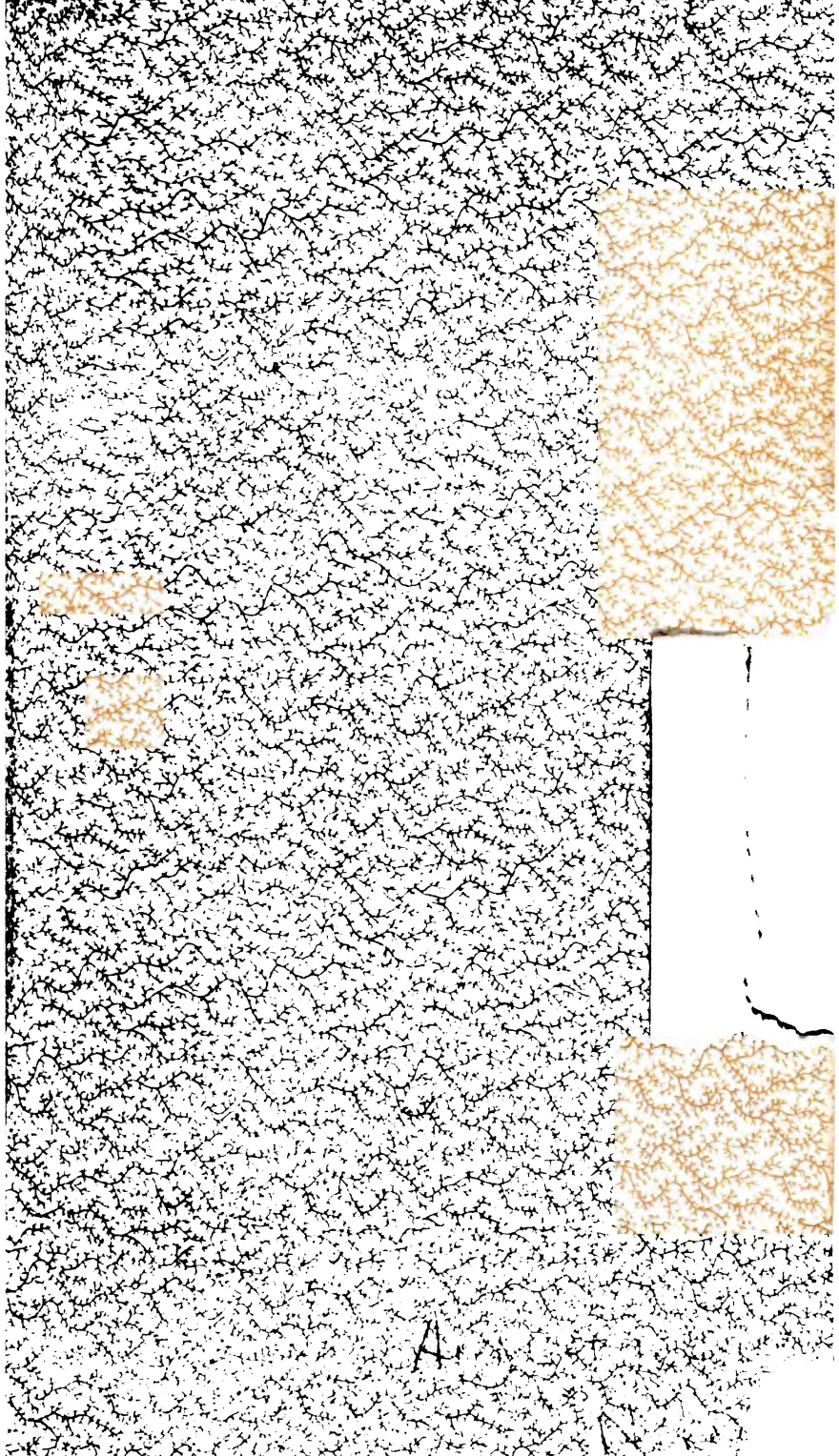
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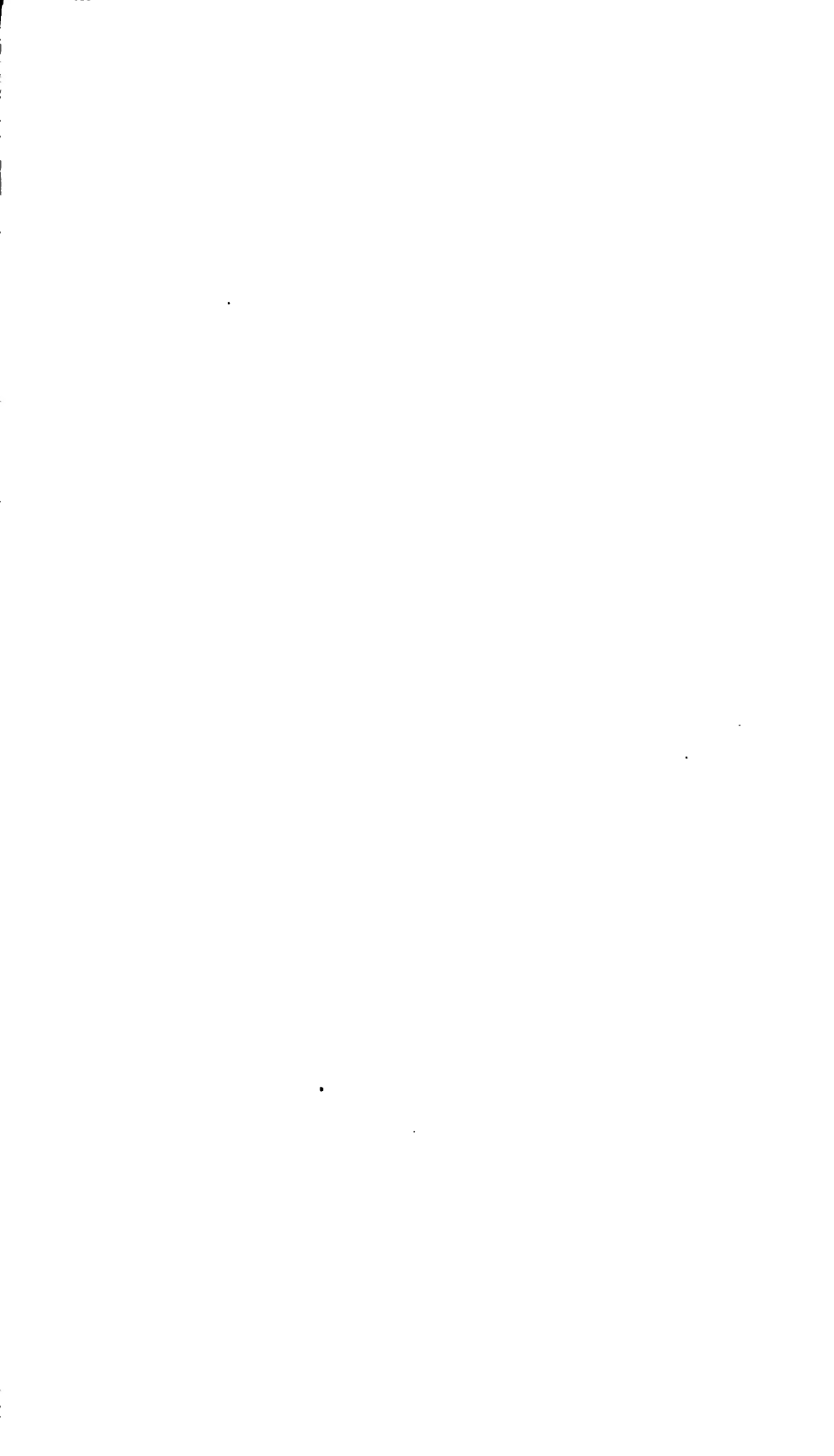
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ANALYTICAL REVIEW,

OR

HISTORY OF LITERATURE,

DOMESTIC AND FOREIGN,

ON AN ENLARGED PLAN.

CONTAINING



SCIENTIFIC ABSTRACTS OF IMPORTANT AND INTERESTING WORKS

PUBLISHED IN ENGLISH;

A GENERAL ACCOUNT OF SUCH AS ARE OF LESS CONSE-

QUENCE, WITH SHORT CHARACTERS;

AND

NOTICES, OR REVIEWS, OF VALUABLE FOREIGN BOOKS;

ALSO THE

LITERARY INTELLIGENCE OF EUROPE, &c.

“ At hæc omnia ita tractari præcipimus, ut non, Criticorum more, in laude et
“ censura tempus teratur; sed plane *historice res ipsæ narrentur*, *judicium*
“ *parcius interponatur.*” *BACON de historia literaria conscribenda.*

V O L. XVII.

FROM SEPTEMBER TO DECEMBER INCLUSIVE, 1793.

L O N D O N :

PRINTED FOR J. JOHNSON, N^o. 72, ST. PAUL'S CHURCH-YARD.

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T H E ANALYTICAL REVIEW,

For SEPTEMBER, 1793

CLASSICAL LITERATURE.

ART. I. *Description of the Plain of Troy: with a Map of the Region, delineated from an actual Survey. Read in French before the Royal Society of Edinburgh, Feb. 21. and 28. and March 21. 1791. by the Author, M. Chevalier, Fellow of that Society, and of the Academies of Metz, Cassel and Rome. Translated from the Original not yet published, and the Version accompanied with Notes and Illustrations. By A. Dalzel, M.A. F.R.S. Edin. Professor of Greek, and Principal Librarian in the University of Edinburgh. 4to. 154 pp. Price 10s. 6d. in boards. Cadell. 1791.*

THE praises lavished on Homer for geographic fidelity, by the unanimous voice of ancient and modern criticism, appear to have received additional sanction by this inquiry into the present state of the Troad, undertaken in a great measure to trace the Homeric topography. When Mr. Chevalier had read his memoir at the meeting of the Royal Society of Edinburgh, the committee appointed for publishing papers, not only allotted it the first rank amongst those of the literary class in their next volume, but, to prevent all hazard which might be occasioned by the delay of publication, thought proper to have a version published under their own inspection before the original should be printed, a task which devolved on Mr. D.; who, with the author's full approbation, undertook, in addition to translation, to adjust all the references, produce the proper quotations, accompany the work with notes, and to prepare the whole for the press.

Beside the preface by the editor, and a postscript annexed to it relative to a proposed translation of the original into German, by Mr. Heyne of Gottingen, the work is accompanied by four maps; two from Mr. Chevalier's own survey of the plain, and the site of ancient Troy; Mr. Pope's; and Mr. Wood's.

The work itself is divided into twenty-one chapters. The first five contain the premises from which the author draws his consequences; an account of his voyage from Venice to cape Baba, on the coast of Asia; a description of Alexandria Troas, and it's ruins; the journey thence to the castle in Asia called Kouin-Kale; from Kouin-Kale to mount Cotylus, one of the highest summits of the chain of Ida; and a second and a third voyage from Constantinople to Troy: in the second of these he was accompanied by Mr. Cazas, 'one of the most expert draughtsmen in Europe,' and we cannot forbear presenting the reader

with the humorous account he gives of the means employed to make the Turks submit to his geographical operations. P. 37.

'The vigilance of the Turks had the appearance of being a great obstacle to the geographical operations which I was going to set on foot. With a view to obviate this, I fell upon a contrivance, in consequence of which I was permitted to display my apparatus in every part of the country, without suffering the smallest inconvenience. I erected my graphometer boldly under the very guns of the castle. The Janizaries immediately flocked around me. Without seeming to be intimidated with their presence, I endeavoured to fix their attention upon the compass of the graphometer, the compass being an instrument with which they are acquainted from its use in navigation; and I requested their permission to adjust it before I put to sea. The Turks possess a large share of confidence and credulity, attached to their great character and the result of their profound ignorance. Every one of the Janizaries shewed an eagerness to assist me. One carried the foot of the instrument, another the chain, a third the poles, and all of them joined in aiding me to accomplish a work for which they would have impaled me if they had known its pernicious effects.

'This stratagem I employed with equal success in every other part of the Troad. Mr. Cazas designed all the monuments, but he abstained at the time from introducing the figures into his sketches; after an emir* had demonstrated to him, with a threatening and exasperated air, that he would be answerable to God for all the little men which he engendered with his pencil.

'This second tour, and a third which I made in the Troad, still furnished me with new ideas, and enabled me to correct the mistakes I had committed in the first.'

Of the author's route along the plain of the Troad to the heights of Ida, as it would be impossible, without the assistance of his map, to convey a distinct idea to the reader, we think it superfluous to make extracts; it is sufficient to say, that almost every step he made bears ample proof of a steady plan, and a restless will to discover truth; shows him possessed of that penetration, that justness of eye, that '*coup d'œil*' so seldom granted, and yet so indispensably necessary to the traveller.

The sixth chapter gives an account of the most celebrated travellers, both ancient and modern, who have visited the plain of Troy. Dictys of Crete, and Dares the Phrygian, Herodotus, if we may judge from the exactness with which he describes the march of Xerxes through the Trojan territory, Æschines the orator, Alexander the great, Fimbria, Sylla, Cæsar, Pompey, Julia the daughter of Augustus, and Constantine, compose the group of ancient travellers, for neither Strabo nor Pausanias had visited the Troad themselves: the modern travellers known to our author are Pococke, Chandler, and Wood; to which list his editor adds the Roman Della Valle, Belon of Mans, Sandys, and lady M. W. Montague.

* 'A particular sect of Turks who believe that they are of the family of Mahomet, and who are for that reason prouder and more fanatical than the others.'

In the seventh and eighth chapters, Mr. C. examines passages, and exposes errors of Strabo; chiefly that which on the evidence of Demetrius of Scepsis places the source of Scamander on mount Cotylus, in contradiction to Homer, who indeed makes it flow from Ida, of which Cotylus forms a peak, but from its lower range at Bou-narbachî, the probable seat of ancient Troy, where its two springs exist.

Mr. Pope's map of the plain of Troy is considered in the ninth chapter. This, though a performance ungeographical, and in some instances grossly erroneous, our author is far from treating with the asperity of Mr. Wood; its greatest blunder, that of placing the promontory of Sigeum to the left of the Grecian army, Mr. C. ascribes to the unskillfulness of the engraver.

In the tenth chapter the author examines Mr. Wood's map, who, though the professed panegyrist of Homer, as the faithful interpreter of nature, and the most accurate observer of its appearances, has, it is difficult to say whether with more inattention or obstinacy, not only annihilated the plan of his scenery, but substituted a very improbable one of his own; left the plain, its rivers, mounds, and promontories, and, penetrating into the defiles and recesses of Ida, erected there, at the distance of fifteen leagues, a fictitious Troy on streams of his own, baptized with classic names; and, to support the absurd fabric, is reduced to conjure up earthquakes and revolutions of nature, to create artificial shores.

A comparison of the Scamander and the Simois takes up the eleventh chapter. The Homeric epithets, and passages descriptive of their relative nature, situation, and extent, are shown to possess the same propriety now as formerly.

In the twelfth chapter, which treats of the tomb of Æsyetes, Mr. C. shows, that the physical and religious purposes, for which, according to Mr. Bryant, the tapha of Egypt were erected, cannot be applied to the mounds or artificial hillocks of the Troad, which are burying-places. Homer is next defended against a criticism of Strabo, who, having misplaced Ilium, finds it ludicrous, that Polites should mount the tomb of Æsyetes, to discover the manœuvres of the Achaean army.

The thirteenth chapter presents us with the situation of the Grecian camp: here the true distance between the Rhœtean and Sigean promontories is adjusted; the blunders of D'Anville and Wood, who, misled by Strabo, place the former at cape Berbier, are exposed, and the account of Pliny geometrically ascertained.

The tomb of Ajax, near the Rhœteum, is the subject of the fourteenth chapter.

The fifteenth contains observations on the valley of Thymbra; and offers an emendation of a passage in Strabo.

Conjectures on the remnants of an eminence, or artificial mound, near the seat of New Ilium, occupy the sixteenth chapter. Our author, with equal ingenuity and probability, supposes this to be the monument of Ilus, and perhaps the same with the Homeric Ἰλίου πύργος.

The seventeenth chapter, on the site of ancient Troy, we transcribe. P. 115.

The tombs found on the eminence of Bounarbachi may not perhaps be thought sufficient to prove the situation of the ancient city of Troy; but there are many circumstances in the poems of Homer which would be inexplicable and impossible, if we suppose it to have been in any other place.

The village of Bounarbachi is situate on the side of an eminence, which is exposed to every wind. Homer, in speaking of the city of Troy, gives it the epithet of *ἠμπύρρα*, *windy*.

The same village is placed at the termination of a spacious plain, the soil of which, being rich and of a blackish colour, indicates its great fertility, and whose produce at this day supports the numerous adjacent villages. Paris answers the invectives of Hector, by proposing to try his skill in single combat with Menelaus, and says to him, "Whoever shall prove victorious, you, the rest of the Trojans, after making a league of peace, shall inhabit the fertile plain of Troy, and the Greeks shall return to Argos, which abounds in steeds."

The village of Bounarbachi is at the distance of four leagues from the sea. Polydamas, the Trojan, after having fought long near the ships of the Greeks, advises his companions not to wait for the morning to return to Troy, "for," says he, "we are a great way from the walls."

Close at the village of Bounarbachi is to be seen a marsh covered with a great quantity of tall reeds. Ulysses relates to his faithful Eumæus how he had passed the night in ambush, "near the city of Troy, and in the midst of reeds."

The city of Troy was impregnable on all sides, except on the side towards the hill of wild fig-trees, which extended betwixt the Scæan gate and the sources of the Scamander. The precipices which skirt the eminence of Bounarbachi, and the Simois which runs at the foot of these precipices, would, at this day, present insuperable difficulties in the way of any army wishing to get possession of the place. It would be impracticable to assail it from any other quarter than from the side towards the sources of the Scamander. There are no wild fig-trees now growing in that particular place, but they are still very common in the plain of Troy; and I have already observed the singular similarity betwixt the name of the village of *Erin* and the appellation of *Ἐρινός*, given to the hill in the neighbourhood of Troy. Near that hill were situate the gardens of Priam, where Lycaon, when cutting wood, was surprised by Achilles; and on that spot are still situate at this day the gardens of the Aga of Bounarbachi, who, after forty centuries, succeeds to the king of the Trojans in his capital, in a part of his possessions, and in his absolute sway over the inhabitants of the plain of Troy, and over the inferior Agas who command them.

The epithets of *ἄψος*, *high*, *ἀνυράτος*, *very high*, which Homer every where gives to the citadel of Troy, were sufficient authority for believing that it was situate on an eminence. But I was always surprised that the great poet should make no mention of those precipices of Bounarbachi which overlook the Simois, especially as their awful and picturesque appearance was a subject so worthy of his pencil. By tracing him in every line and every word of his two poems, I was at last enabled to discover that these high rocks which
formed

formed the surest defence of ancient Troy had not been unobserved by him. Demodocus, in extolling the exploits and the stratagems of Ulysses, relates the manner in which the wooden horse was conducted into the citadel. "The Trojans themselves," says he, "dragged it into the *acropolis*, and thus there it stood; while they, seated around it, spoke with uncertainty about what ought to be done. They thought of three different methods, either with the sharp steel to open a passage into its side, or to *drag it up to the summit of the rock, and toss it down headlong*, or suffer the huge figure to be dedicated as an expiatory gift to the gods.

The hill called *Batieia*, or the tomb of the nimble Myrinna, was in the front of the city. It was near this place where the Trojans, with their auxiliaries, arranged themselves in the order of battle, while the Grecian army was drawn up in the neighbourhood of the ships. That monument no longer exists; but on examining the map, it appears, that by arranging the Trojan army betwixt the banks of the two rivers, so that one of the wings should be supported by the border of the Simois towards Atchi-Keu, near Callicoloné, and the other extend towards the borders of the Scamander, a little below Bounarbachi, where the tomb of Myrinna must have been situate, it would have the Grecian army exactly in front betwixt the Sigéan and Rhœtéan promontories.

The tutelary deities of these two armies could not have stimulated the courage of the combatants more successfully than by taking a close survey of their lines. It is thus that all generals act when they are to conduct their troops against the enemy. Therefore we find Mars calling aloud to the Trojans from the top of the citadel, and then flying like a tempest on the borders of the Simois near Callicoloné; while Pallas, on her part, animating the Grecian army, appears sometimes beside the trench without the Grecian wall, and sometimes on the resounding sea-shore.

The public road passed near the sources of the Scamander; for Hector, when pursued by Achilles, came to these sources just after he had crossed it. Still at this day, in coming from the shore of the Hellespont to the village of Bounarbachi, you pass by the sources of the Scamander.

If all these circumstances united are not sufficient to ascertain the situation of ancient Troy, I hope that the following strict mathematical demonstration will prove it beyond all doubt.

The Scæan or western gate was that which faced the plain. From this gate the Trojans issued forth in order to engage on that plain; near this gate Hector stood when Priam and Hecuba wanted to dissuade him from entering the lists with Achilles; and lastly, it was from the top of this gate that these unfortunate parents beheld their son perish near the sources of the Scamander. The sources of the Scamander then lay in front and in view of the Scæan gate. This gate was therefore on the west of the city. When it is once granted that I am exact with respect to the position of the sources of the Scamander, it must be allowed that I am right as to the situation of the city of Troy. That this is to the east of the sources, is strictly and unquestionably demonstrated.

The site of Troy thus far ascertained, the eighteenth chapter proceeds to what remains of it; contents, and four artificial mounds are

offered to our consideration. Three of these resemble the hillocks of the plain, 'the fourth consists of an enormous mass of stones which seem to be the remains of a demolished structure.' This, in our author's opinion, is the tomb of Hector, and the rest those of some of his fellow warriors. The objection drawn from the general custom of antiquity, which refused burial to the dead within the walls of cities, is anticipated with great plausibility, 'because the Trojans had no other defence against the incursions of the Greeks than the walls of their city. It would not then be surprising if, during the time of the war, they should have been obliged to deviate from their ancient practice, and to bury their dead within the town.' It cannot however be disguised, that the very interesting passage which the author produces from Virgil, of Andromache's mimic Troy in Epirus, invalidates in some degree his conjecture, if we suppose the Roman to have been correctly acquainted with Homer's topography; for he places the tomb of Hector without the walls, in an adjoining grove.

In the nineteenth chapter, on the sources of the Scamander, we think our author too anxiously criticises the poet, who tells us that one of the springs is *always* warm. Mr. C. himself found it covered with a thick steam, which overspread the surrounding trees and gardens about the end of September, and, on immersing his hand in it at that time, felt it warm: the winter of the Troad does not, surely, begin in September!

The twentieth chapter is occupied with adjusting the difficulties and objections that might be made against the author's system of the site of ancient Troy, from Achilles' pursuit of Hector, as generally received, '*round* Troy wall*.' As Mr. C., to speak with his editor, 'has assigned a situation to Troy which admits not of a pursuit quite round its walls,' he endeavours to get rid of the objection by urging the impolicy of such a pursuit on the part of Achilles; by examining the imitation of Virgil, who introduces Æneas pursuing Turnus in a circular direction under, not round the walls of Laurentum, and by giving a laxer sense to the preposition *περι* when construed with the accusative, in which it would merely express 'vicinity in point of place;' he is very warmly, though not confidently assisted in his interpretation by a long note of his editor, who enumerates, and endeavours to conciliate the meaning of the preposition thus construed, in five passages, where it is made use of by Homer on the present occasion, and in all not without plausibility, though one passage be left out which appears to relate immediately to the first he examines, and seems to admit of none but a circular motion round the object: Iliad xxii. v. 162.—

Ὡς δ' ὅτ' ἀνδροφροσι περι τεύχεα μανχες ἵπποι

ῥιμφα μάλα τρυχέσι, τὸ δὲ μάλα καὶται ἀέθλον.

There is, however, a passage in Homer, from which it may be concluded that *περι* and *ὑπο* admit of similar signification: Iliad xviii. Polydamas advises Hector to save himself within the walls before the return of Achilles to battle; the town itself, says he, he shall never

* It is not clear that Milton had adopted that opinion: his expression of *thrice fugitive about Troy wall* might be explained in our author's manner. A.

take, but return to the ships after tiring his coursers with running in every direction *under* our walls: v. 280.

‘ Ἀψ αἶανις ἐς ἐπὶ Νηας ἐπὶ κ’ ἱππαυχνας ἱππους

Πατρόισι δρομὺς ἀσπὶς ὑπο πτολῶνι ἡλασσεύων.’

From the temper of Achilles, it could hardly be supposed, that he would content himself with prancing under, or in front of the town, which ὑπο seems to imply, had a course completely round it been practicable. We just observe, that Mr. D. has given a meaning directly the reverse of the original in translating the words αὐτός δ’ ὡς πτολίωδ’ ὤλισε αἶανις: ‘while Achilles himself was constantly trying to shun the city.’

The twenty-first chapter, which treats of the tombs of Achilles, Patroclus, and Antilochus, concludes the work. That the Turks betray their ignorance in asserting these magnificent relics to contain the bones of ancient sultans and viziers, their own histories prove: ‘for at Bursa, at Magnesia, at Constantinople, and in all the towns where they have resided, [says Mr. C.] their ashes repose in magnificent mosques, almost all of which they have erected in their own life-time.’

Of these monuments placed on the shores of the Hellespont, and mentioned by a number of classic and other writers, that of Antilochus and Patroclus Mr. C. supposes to be mere cenotaphs, ‘as the ashes of these two warriors [continues he, p. 149.] were put into the same urn with those of Achilles, and deposited in the same tomb.’

‘Full of this idea, and induced moreover by the magnitude of the barrow, which is the nearest to the sea, as well as by the singular name of *Dios-Tapé, the divine Tomb*, still given to it by the Greek inhabitants of the Sigéan promontory, I previously pitched upon this as the most proper subject for the operation of digging, which I advised.

‘After my departure from Constantinople, means were found, by the help of some presents made to the commanding officers of the neighbouring fort, to accomplish this undertaking, in spite of the vigilance of the Turks. Towards the centre of the monument, two large stones were found leaning at an angle the one against the other, and forming a sort of tent, under which was presently discovered a small statue of Minerva, seated in a chariot with four horses, and an urn of metal filled with ashes, charcoal, and human bones. This urn, which is now in the possession of the Comte de Choiseul, is encircled in sculpture with a vine branch, from which are suspended bunches of grapes done with exquisite art.

‘Whether these are the ashes of Achilles, I pretend not to say; but most certainly they are the relics of some personage who paid a particular veneration to Minerva, since they are accompanied with a statue of that goddess. Besides, he must have died in an age of the world when it was the practice to burn dead bodies, since here are to be seen ashes, charcoal, and bones, still very distinguishable. When therefore I behold the urn of metal, adorned with vine-branches, I own I find it very difficult to prevent myself from thinking of that famous urn, the gift of Bacchus, and the workmanship of Vulcan, which Thetis gave to her son, and in which the Greeks deposited the ashes of their hero.

' But how, it will be asked, have these ashes been so long preserved? How have they resisted the inclemency of the seasons for more than three thousand years? It may be answered, because they were not exposed to the influence of the weather. The vault under which they were found, was covered with an immense stratum of fine sand, upon which there was spread another still thicker of clay, and over all a high hill was reared. By these means, the urn was secured against all humidity, and contact with the air, which are the two great causes of dissolution.'

Mr. C. expresses himself with great and becoming modesty. It would have been hazarding much of the credibility to which we think him as an observer and discoverer in his system of the Troad entitled, had he been more decisive, without proving himself at the same time, what perhaps is beyond the power of any mortal now alive to do, a competent judge of the styles of ancient art. The relics he mentions are of such consequence, and the data to be drawn from them, were they genuine, of such importance, that we indignantly lament the indolence which has neglected their communication to the public. It is not probable that the author himself has seen what he calls 'the statue of Minerva seated in a chariot with four horses;' else so exact a writer would have informed us of the materials of which it is composed, and what became of it, as well as of the urn, of which he tells us that the bunches of grapes suspended from it are done with exquisite art. If they were deposited together, the excellence of the one should seem to imply that of the other; and as the art necessary to do justice to the goddess and her coursers must be infinitely greater than that which was required to express the grapes, total silence on that head involves suspicion of the authenticity of either. Nothing of what has been advanced by ancient writers on the plastic arts, is either sufficiently authentic or sufficiently connected, to make us decide on the epochs in which they rose, proceeded, fell again, and re-attained perfection. Homer, in a variety of places, and Hesiod next to him, in the shield of Hercules, exhibit traits which imply the deepest knowledge, and the highest flights of art. We do not therefore rest our doubts about these relics of sculpture, with the abbé Barthelemy quoted by our author, on the improbability that works of such excellence could be the produce of Homer's age, but on the very unsatisfactory manner in which Mr. C. has expressed himself concerning what appears to us more important than all the rest of his valuable discoveries in the Troad,

R. R.

VOYAGES. TRAVELS.

ART. II. *A complete Account of the Settlement at Port Jackson, in New South Wales, including an accurate Description of the Situation of the Colony; of the Natives; and of its natural Productions; taken on the Spec.* By Captain Watkin Tench, of the Marines. 4to, 212 pp. Price 1cs. 6d. sewed. Nicol. 1793.

As captain Tench resided during the space of nearly four years at Port Jackson, and appears to be a man of observation, the present account of that settlement, as well as of the manners and custom

customs of the surrounding tribes, must be allowed to have a rational claim to the notice of the public. The first two chapters being occupied with an enumeration of the events recorded in his former work (See *Analyt. Rev.* Vol. iv. p. 23. Art. iv.), we shall decline taking any notice of them here.

Chap. iii. contains a journal of the transactions of the colony, from the commencement of the year 1789, until the end of March. We learn in this chapter, that the governor, tired of the state of petty warfare and endless uncertainty, in which the colony had been kept by the natives, determined to seize some of them, and by that means ascertain their reasons for harrassing and destroying the settlers. One of them was accordingly *kidnapped*, with some difficulty, at a place called Manly Cove, and being fastened by ropes, was conducted to Sydney. The moment that he saw himself irretrievably separated from his countrymen, the savage uttered the most piercing and lamentable cries of distress; his grief, however, soon diminished; he accepted and eat of some broiled fish which was given to him, and sullenly submitted to his destiny.

'When the news of his arrival at Sydney was announced,' (says captain T.) 'I went with every other person to see him: he appeared to be about thirty years old, not tall, but robustly made, and of a countenance which, under happier circumstances, I thought would display manliness and sensibility; his agitation was excessive, and the clamorous crowds who flocked around him did not contribute to lessen it. Curiosity and observation seemed, nevertheless, not to have wholly deserted him; he shewed the effects of novelty upon ignorance; he wondered at all he saw: though broken and interrupted with dismay, his voice was soft and musical, when its natural tone could be heard; and he readily pronounced, with tolerable accuracy, the names of things which were taught him. To our ladies he quickly became extraordinarily courteous, a sure sign that his terror was wearing off.

'Every blandishment was used to sooth him, and it had its effect. As he was entering the governor's house, some one touched a small bell which hung over the door: he started with horror and astonishment; but in a moment after, he was reconciled to the noise, and laughed at the cause of his perturbation. When pictures were shewn to him, he knew directly those which represented the human figure: among others, a very large handsome print of her royal highness the duchess of Cumberland being produced, he called out *woman*, a name by which we had just before taught him to call the female convicts. Plates of birds and beasts were also laid before him; and many people were led to believe, that such as he spoke about and pointed to were known to him. But this must have been an erroneous conjecture, for the elephant, rhinoceros, and several others which we must have discovered did they exist in the country, were of the number.

'His curiosity here being satiated, we took him to a large brick house, which was building for the governor's residence: being about to enter, he cast up his eyes, and seeing some people leaning out of a window in the first story, he exclaimed aloud and testified

testified the most extravagant surprize. Nothing here was observed to fix his attention so strongly as some tame fowls who were feeding near him : our dogs also he particularly noticed ; but seemed more fearful than fond of them. He dined at a side-table at the governor's, and eat heartily of fish and ducks, which he first cooled. Bread and salt meat he smelled at, but would not taste : all our liquors he treated in the same manner, and could drink nothing but water.

‘ In the afternoon his hair was closely cut, his head combed, and his beard shaved ; but he would not submit to these operations until he had seen them performed on another person, when he readily acquiesced. His hair, as might be supposed, was filled with vermin, whose destruction seemed to afford him great triumph ; nay, either revenge or pleasure prompted him to eat them ! but, on our expressing disgust and abhorrence, he left it off.’

So voracious was this native, that he was often known to eat eight fish of a pound each, at a single meal, without feeling any inconvenience whatever.

In March, sixteen convicts left their work at the brick-kilns, without leave, and attempted to rob the natives of their fishing tackle and spears ; but they were put to flight, and one killed and seven wounded. Soon after six marines, ‘ the flower of their battalion,’ were executed for robbing the public stores, of flour, meat, spirits, &c.

Chap. iv. Transactions of the colony in April and May, 1789.

The natives being afflicted in a very extraordinary degree with the small-pox, which proved uncommonly fatal, some of them were brought to the English settlement, and received all manner of assistance and attention from the gentlemen of the faculty. To this disease Arabanoo, the Indian taken from his tribe by force, and who at length seemed perfectly reconciled to his condition, fell a sacrifice.

Chap. v. Transactions of the colony until the close of the year 1789.

Our author, having set out on an expedition, undertaken on purpose to explore the interior parts of the country, his party proceeded from Rose Hill, and continued to march all day through a country untrodden before by an European foot.

‘ Save that a melancholy crow now and then flew croaking over head, or a kangaroo was seen to bound at a distance, the picture of solitude was complete and undisturbed. At four o'clock in the afternoon we halted near a small pond of water, where we took up our residence for the night, lighted a fire, and prepared to cook our supper :—that was, to broil over a couple of ramrods a few slices of salt pork, and a crow which we had shot. At daylight we renewed our peregrination, and in an hour afterwards found ourselves on the banks of a river as broad as the Thames at Putney, and apparently of great depth, the current running very slowly in a northern direction. Vast flocks of wild ducks were swimming in the stream ; but after being once fired at, they grew so shy, that we could not get near them a second time. Nothing

is more certain, than that the sound of a gun had never before been heard within many miles of this spot.

'We proceeded upwards, by a slow pace, through reeds, thickets, and a thousand other obstacles, which impeded our progress, over coarse, sandy ground, which had been recently inundated, though full forty feet above the present level of the river. Traces of the natives appeared at every step, sometimes in their hunting-huts, which consist of nothing more than a large piece of bark, bent in the middle and open at both ends, exactly resembling two cards, set up to form an acute angle; sometimes in marks of trees which they had climbed; or in squirrel traps, or which surprised us more, from being new, in decoys for the purpose of ensnaring birds. These are formed of underwood and reeds, long and narrow, shaped like a mound raised over a grave; with a small aperture at one end for the admission of the prey; and a grate made of sticks at the other: the bird enters at the aperture, seeing before him the light of the grate, between the bars of which he vainly endeavours to thrust himself, until taken.' After remaining three days out, they returned to Rose-hill, equally chagrined and disappointed.

A survey of Botany Bay taken in September, enabled them to form a still better idea of the country; and such is the dreary and discouraging appearance of that part, that captain T. says, 'We were unanimously of opinion, that, had not the nautical part of Mr. Cook's description, in which we include the latitude and longitude of the bay, been so accurately laid down, there would exist the utmost reason to believe, that those who have described the contiguous country, had never seen it. On the sides of the harbour, in a line of sea-coast more than thirty miles long, we did not find 200 acres which could be cultivated.'

In October, the weekly allowance of the settlers was lessened to five pounds five ounces of flour, three pounds five ounces of pork, and two pints of pease; and soon after, the whole colony was reduced to despair, on account of a total failure of the expected supplies from Europe.

Chap. vi. vii. & viii. Transactions of the colony from the beginning of the year 1790, to the month of September.

We now find the settlement in such a deplorable situation, that when any officer was asked even to the governor's table, 'the invitation always ran, bring your own bread;' but the arrival of the Lady Juliana transport, with two hundred and twenty-five women convicts, and a plentiful supply of all kinds of necessaries, soon dissipated their fears.

During a conference, a short time after this, with some of the natives, governor Phillip was severely wounded by an Indian, who darted his lance at him with such force and dexterity, that it entered his right shoulder, just above the collar bone, and came out at his back. It is but justice to observe, that this circumstance arose from misapprehension on the part of the savage.

Chap. ix. x. xi. & xii. Transactions of the colony from September to December.

A friendly

A friendly communication now took place with the natives; but this was frequently interrupted by their attacks on stragglers, and more especially by the murder of M'Entire, the governor's game-keeper. In consequence of this, a party was sent out on purpose 'to bring in six of those natives who reside near the head of Botany Bay (the place at which the Indian who committed this last act was supposed to reside); or, if that should be found impracticable, to put that member to death.'

This order appears to have been at once cruel and unjust, for it was founded on a principle appertaining rather to savages, than civilized nations: that of avenging the wrongs of an individual upon his tribe! The idea of a British officer marching out at the head of a detachment of his countrymen, with 'hatchets' to cut off, and 'bags' to contain the heads of the slain, must make every humane man either shudder with horror, or redden with indignation. For our parts, we cannot but rejoice, that the party failed in the object of their mission.

Chap. xiii. Transactions of the colony continued to the end of May, 1791.

In January, 1791, two bunches of grapes were cut in the governor's gardens, being the produce of vines, brought three years before, from the Cape of Good Hope. The fruit was of a moderate size, and the flavour delicious. In March, eleven convicts, including a woman and two little children, seized the governor's cutter, and, after procuring a seine, some fishing lines and hooks, fire arms, a quadrant, compass, and a small stock of provision, contrived to make their escape. In April, the settlement was once more reduced to short allowance, and the gardens being rendered destitute of vegetables, by a long drought, the situation of the colonists became deplorable.

'Notwithstanding the incompetency of so diminished a * pittance, the daily task of the soldier and convict continued unaltered. I never contemplated the labours of these men, without finding abundant cause of reflection on the miseries which our nature can overcome.—Let me for a moment quit the cold track of narrative:—let me not fritter away, by servile adaptation, those reflections, and the feelings they gave birth to:—let me transcribe them fresh as they arose, ardent and generous, though hopeless and romantic.—I every day see wretches, pale with disease and wasted with famine, struggle against the horrors of their situation. How striking is the effect of subordination! how dreadful is the fear of punishment!—the allotted task is still performed, even on the present reduced subsistence—the blacksmith sweats at the sultry forge; the sawyer labours pent up in his pit; and the husbandman turns up the sterile glebe.—Shall I again hear arguments multiplied to violate truth, and insult humanity! Shall I again be told, that the sufferings of the wretched Africans are indispensable for the culture of the sugar colonies; that white men are inca-

* Three pounds of rice, three pounds of flour, and three pounds of pork, per week.

pable of sustaining the heat of the climate!—I have been in the West-Indies :—I have lived there.—I know that it is a rare instance for the mercury in the thermometer to mount there above 90°; and here, I scarcely pass a week in summer, without seeing it rise to 100°, sometimes to 105; nay, beyond even that burning altitude.'

Chap. xiv. Travelling diaries in New South Wales.

Nothing particular occurs in the course of the journey, which gave rise to these diaries, except the discovery, that the Hawkebury and Nepean were one and the same river.

Chap. xv. Transactions of the colony to the end of November 1793.

In June, a fresh supply of provision and stores arrived from Europe, without which the colony would have been soon starved. In November, twenty men and a pregnant woman, all Irish, stimulated to desperation by their unfortunate situation, went into the woods, and took a northerly direction with a view of reaching China, which they believed to be but 100 miles distant. One or two of them perished by the hands of the natives; the rest were induced by famine to return.

Chap. xvi. Transactions of the colony until the 18th of December 1791, when the author quitted it; with an account of it's state at that time.

Previous to his departure, capt. T. surveyed all the farms, and found some of them in a very thriving way, although upon the whole, not in a situation likely to realize the sanguine expectations once entertained of a country which had been represented as an earthly paradise.

'But before I bade adieu to Rose-Hill,' says he, 'in all probability for the last time of my life, it struck me, that there yet remained one object of consideration not to be slighted: Barrington had been in the Settlement between two and three months, and I had not seen him. I saw him with curiosity. He is tall, approaching to six feet, slender, and his gait and manner bespeak liveliness and activity. Of that elegance and fashion with which my imagination had decked him (I know not why), I could distinguish no trace. Great allowances should, however, be made for depression, and unavoidable deficiency of dress. His face is thoughtful and intelligent; to so strong a cast of countenance, he adds a penetrating eye, and a prominent forehead: his whole demeanour is humble, not servile. Both on his passage from England, and since his arrival here, his conduct has been irreproachable. He is appointed high-constable of the settlement of Rose-Hill, a post of some respectability, and certainly one of importance to those who live here. His knowledge of men, particularly of that part of them into whose morals, manner and behaviour, he is ordered especially to inspect, eminently fit him for the office. I cannot quit him without bearing my testimony, that his talents promise to be directed, in future, to make reparation to society for the offences he has heretofore committed against it.'

On the 26th of November, 1791, the number of persons, of all descriptions, at Sydney, was 1259; to which, if 1628 at Rose-

Rose-Hill, and 1172 at Norfolk island, be added, the total number of persons in New South Wales, and it's dependency, will be found to have amounted, at that time, to 4059. A very considerable addition has been since made, by fresh troops and convicts from England.

Chap. xvii. Miscellaneous remarks on the country—On it's vegetable productions—On it's climate—On it's animal productions—On it's natives, &c.

The gently swelling hills, connected with verdant vales, make an impression on the mind of a stranger, highly favourable to this country; but upon more minute inspection all these beauties vanish, and a barren waste, and stagnant waters, contribute to inspire him with less pleasing ideas. As to the soil, a spot eminently fruitful has never yet been discovered, and there are many large districts 'cursed with everlasting and unconquerable sterility.' Some tracts between Rose-Hill and Hawkesbury are indeed 'sufficiently favourable to produce moderate crops of whatever may be sown in them,' and if 'a sufficient number of cattle be imported to afford manure for dressing the ground, no doubt can exist, that subsistence for a limited number of inhabitants may be drawn from it.' The whole country is one immense forest, but the trees in general 'are either rotten at heart, or riven by the gum, which abounds in them.' Vines of every sort seem to flourish there; melons, cucumbers, and pumpkins, thrive amazingly. Oranges, lemons, and figs, promise to become fruitful. The climate is uncommonly salubrious, and the winter season delightful. The principal animal production is the kangaroo; when full grown it weighs 200 pounds, and yet 'at its birth it is not so large as a half-grown mouse.' The wild dog, the flying squirrel, and opossums of three different kinds, are also to be met with. Of birds, the cassowary, the parrot, the hawk, the snipe, the quail, the duck, and the goose, are the principal. Various kinds of fish are to be met with at times, but their visits are precarious. Of these skate, rock-cod, gray mullet, bream, john-dory, and a species unknown in Europe, but termed by the settlers the lighthorsemann, are the chief. The natives are rather diminutive in person; the tallest ever measured was five feet eleven inches. Instances of natural deformity are scarce. Their muscular force is not great, but this is compensated for, in some measure, by the pliancy of their limbs. They are all afraid of spirits.

'Unless summoned away by irresistible necessity, sleep always follows the repast. They would gladly prolong it until the following day; but the canoe wants repair; the fish-gig must be barbed afresh; new lines must be twisted, and new hooks chopped out—they depart to their respective tasks, which end only with the light.

'Such is the general life of an Indian. But even he has his hours of relaxation, in seasons of success, when fish abounds. Wanton with plenty, he now meditates an attack upon the chastity of some neighbouring fair one; and watching his opportunity, he seizes her, and drags her away to complete his purpose. The signal of war is lighted; her lover, her father, her brothers, her

her tribe, assemble and vow vengeance on the spoiler. He tells his story to his tribe: they judge the case to be a common one, and agree to support him. Battle ensues: they discharge their spears at each other, and legs and arms are transpierced. When the spears are expended the combatants close, and every species of violence is practised: they seize their antagonist, and snap like enraged dogs: they wield the sword and club; the bone shatters beneath their fall; and they drop, the prey of unsparing vengeance.' In short, the natives of New South Wales stand very low in the scale of even savage life, and are far inferior to the tribes of Africa, or America.

Chap. xviii. Observations on the convicts.

We are happy to learn, that, during a period of four years, but few crimes, of a deep dye, have been perpetrated by these unhappy people; and that, much to the honour of the female part of the community, only one woman has suffered capital punishment.

On her condemnation, she pleaded pregnancy, and a jury of venerable matrons was impannelled on the spot, to examine and pronounce her state; which the forewoman, a grave personage between 60 and 70 years old, did, by this short address to the court: "Gentlemen! she is as much with child as I am." Sentence was accordingly passed, and she was executed.'

Chap. xix. Facts relating to the probability of establishing a whale fishery on the coast of New South Wales:—with thoughts on the same.

It appears, that a prodigious number of whales have been seen, and several killed, but that those seas are subject to such frequent storms, that the fishery must be precarious and uncertain.

Before we take our leave of this work, which is written with great candour and liberality, and abounds with a variety of interesting facts, it may not be amiss to transcribe the concluding paragraph:

'Here terminates my subject. Content with the humble province of detailing facts, and connecting events by undisturbed narration, I leave to others the task of anticipating glorious or gloomy consequences, from the establishment of a colony, which unquestionably demands serious investigation, before either its prosecution or abandonment be determined. But doubtless, not only those who planned, but those who have been delegated to execute an enterprize of such magnitude, have deeply revolved, that "great national expence does not imply the necessity of national suffering. While revenue is employed with success to some valuable end, the profits of every adventure being more than sufficient to repay its costs, the public should gain, and its revenues should continue to multiply. But an expence, whether sustained at home or abroad; whether a waste of the present or an anticipation of the future revenue, if it bring inadequate return, is to be reckoned among the causes of national ruin *." If the utility

of the settlement at Port Jackson be decided upon according to these principles, the original plan will attach but little credit on the projectors of it.*

ART. III. *Topographical Remarks, relating to the South-Western Parts of Hampshire: to which is added, a descriptive Poem. In two Volumes.*

By the Rev. Richard Warner, of Fawley, near Southampton.
2 vols. about 300 pages each. Price 10s. sewed. Blamire. 1793.

No part of this kingdom affords a fairer field to the researches of the topographer and the antiquary, than Hampshire. The west Saxon monarchs had their seat of government there, and it has been the scene of many important and decisive battles in former ages: even at this day, it abounds with the remains of Roman stations, and affords several curious specimens of the Celtic, Saxon, and Danish modes of encampment: yet, notwithstanding all this, but little has hitherto been done towards the elucidation of it's history. We are, therefore, under great obligations to the author now before us, who has bestowed uncommon pains in this which seems to be a favourite pursuit, and most sincerely lament, that the plates intended for his work have been unfortunately destroyed by fire.

Vol. 1. chap. 1. *Lymington; particulars of it's ancient and modern history.*—Mr. W. commences his labours with the political history of the human species. Ancient traditions, he says, paint the original inhabitants of all nations, as fierce, ignorant, and lonesome beings, little superiour to the brute in intellect, and far beneath him in foresight and contrivance:

“*Mutum & turpe pecus.*”

Sallust.

Man however did not long continue a solitary barbarian. Led by that appetite for society, which philosophers contend to be inherent in his nature, or compelled by a consciousness of his various wants, he soon perceived the necessity of quitting the ‘licentious independence’ of solitude, and of herding among his fellow creatures. There being but few preliminaries to settle, the bond of social union is quickly formed, the brutish manners and selfish sentiments of savage life are shaken off, and renounced, laws to restrain violence and oppression are established, governors appointed, and towns built.

* To this state of civilization, for so I call it, when compared with the primæval state of man, the Celtic inhabitants of Britain had attained, at the period of Cæsar's landing on it's coast. That invader found the Britons, at least such of them as dwelt in the maritime parts of the island, in possession of many of the comforts, if not the luxuries of life—Tillage and agriculture were practised among them—notions of subordination, and certain maxims of civil government were established—the advantages of commerce had been long experienced, and the inhabitants of the sea coasts were assembled together in towns.

* The southern parts of Hampshire were probably at this period advanced a step forwarder in civilization than the rest of the kingdom. According to the testimony of an ancient historian, the isle of Wight had been long the grand emporium of British commerce*. Here,

* Diod. Siculæ Bib. Hist. l. 2. c. 1.

originally, the Phœnician traders, and afterwards the Grecian galleys and ships of Armorica, carried the wares of their respective countries, to exchange them for the tin of Cornwall, which the people of that province brought by land carriage, into the neighbourhood of Lymington. The commercial intercourse thus maintained by the inhabitants of this part of Britain with enlightened nations, had a natural tendency to soften their rugged manners, and give them a taste for society and civilization: and this effect we find to have taken place; for the same historian tells us, that such of the Britons as enjoyed this intercourse with the foreign merchants, had already made some progress in the arts, and practised the modes of civilized life.

From these premises, then, I am led to conclude, that many towns existed on the south-western shore of Britain, previous to the descent of Julius Cæsar, and that one of them occupied the site of the present town of Lymington. Our author founds this opinion on it's being admirably calculated for the purposes of commerce; on it's proximity to the isle of Wight; on the Roman stations in it's immediate neighbourhood; and on it's name, which is stated to be of genuine Celtic extraction.

Lymington is mentioned but once in Domesday-book; it then belonged to Roger de Yvery, a nobleman who had accompanied the conqueror in his expedition to England, and tasted largely of his bounty. The son of this nobleman, happening to adhere to Robert, against Rufus, his estates escheated to the crown; but this town was at length granted by Henry 1. to Richard de Repariis or Redvers, a baron steadily attached to his interests. It became reannexed to the crown in the reign of Edward 111., and was regranted to the heirs of Isabella de Fortibus, in whose possession it continued until it was forfeited in the 29th year of Henry 7111.

Lymington was a borough so early as the reign of Edward 111., but it did not return members until the 27th of Elizabeth. In the reign of James 1. it was incorporated by charter.

The only manufacture ever carried on here, to any degree of extent, was that of salt, which is however declining daily, on account of the enhanced price of coals.

Chap. 11. *Roman camp at Buckland. Tumuli on Sway Common. Boldre and Brockenhurst.* About three quarters of a mile from Lymington is a work of earth, which some have imagined to be the remains of a Danish camp, but which our author inclines to consider as those of a Roman. The dimensions are as follow: length of the area from east to west, 200 yards; breadth of the area towards the west 125 yards, towards the east 135; the circumference of the whole, pacing it according to the inner fosse, 800 yards; perpendicular height of the inner vallum about eight feet; length of the slope or *talus* from the edge of the area, to the top of the rampart, 30 feet; the breadth of the ditch taken from the tops of the inner, and second *valla*, about 40 yards. The whole work in it's original and complete state, might cover about twenty acres of ground.

Mount Pleasant, two miles distant, is thought to have been formerly the site of a Roman watch tower or *speculum*, and to have had a connection with the work already described.

The barrows, or, according to our author, the *burrows* on Sway

common were originally formed by two different people; most probably the Britons and Saxons.

The church of Boldre is beautifully seated on an eminence: the late respectable Mr. Howard lived at Watcombe, near Brockenhurst, and he is here said to have displayed many instances of that active beneficence, for which he was so justly celebrated.

Chap. III. *Anecdotes of hunting: British, Saxon, Norman, and old English.*

Our author maintains with lord Kames, that 'an appetite for hunting is a principle inherent in the human mind, and wisely implanted in it by the Creator, as a mean by which man in his savage state may be furnished with subsistence.' The ancient Britons possessed this ardent passion for the chase, and the delights of hunting were with them inferior only to the joys of battle. Our Saxon ancestors considered this as one of their chief avocations in time of peace; and the king, the thane, the bishop, and the abbot, spent much of their leisure time in the sports of the field. The forest laws remain an unfortunate proof of the inordinate passion of the Anglo-Norman kings for this recreation.

The Norman mode of hunting must have been insipid and spiritless, in comparison with the manly and animating chase of the wild boar, and wolf, which our Saxon ancestors pursued on foot. Instead of this practice, the more polished Normans refined upon the Anglo-Saxon method, and introduced the luxury of horses in hunting; confining their sport, in a great measure, to the destruction of the less offensive and dangerous animals, such as harts, roebucks, foxes, hares, &c., not that they altogether forsook the pursuit of the wolf, and the boar; though from the few casual hints on this subject, which may be found in our early writers, it appears their chief amusement consisted in hunting beasts of a different description.

They had two methods of following this diversion, one of which, (that most usually pursued) a modern sportsman would by no means dignify with the name of hunting. To say the truth, it must have been a very *tame* amusement. The king or baron, attended by a numerous retinue, mounted his palfrey, and rode to the spot which he had marked out for the sport of the day. Here the great man and his favourites took their stations, in places by which they thought it probable the game might pass; the attendants separating, dispersed themselves through the forest, and rousing the deer, endeavoured to drive them to these fatal spots. As the animals glided by, the sportsmen discharged their arrows at them, and being in the constant habit of using these weapons, they were so excellently skilled in archery, that their bows seldom twanged in vain.

Chap. IV. *New forest. Monkish accounts of it's formation considered. Domesday survey of it. General conclusions. Forest law, &c.*

It has hitherto been generally believed, that William the conqueror converted a large portion of Hampshire into a forest, destroying towns, villages, and churches, through an extent of country no less than thirty miles long, but this is controverted by Mr. W., who accuses the monkish historians of exaggeration.

The subject indeed, says he, only requires some degree of attention, to convince us that this picture of the conqueror's tyranny is egregiously overcharged; and that though he certainly either enlarged the

the limits of an ancient forest, by adding a considerable tract of land to its former dimensions; or formed a new one altogether, by the exertion of that right of afforesting lands, possessed by the Saxon monarchs; yet, that the *act* was not attended with those circumstances of outrage and violation, which the monkish writers have so minutely detailed. After examining the authorities on this subject, he concludes thus:

‘ From the whole that has been advanced then, I think we may fairly draw these general conclusions.

1st, That in early times, previous to the reign of William, the tract of country, now denominated New Forest, was a sterile and woody district, occupied by some of the lower ranks of society; for the most part uncultivated, but with a few places here and there, which were in the rude tillage of the age. 2dly; that William (after his establishment in this kingdom) being passionately fond of hunting, and wishing to extend the scenes of his favourite amusement, fixed on this corner of Hampshire, as a spot proper for his purpose, and accordingly converted a large portion of it into forest. But 3dly, that the afforestation was made without much *injury* to the *subject*, or *offence to religion*: the scantiness of its population, and barrenness of its surface, precluding the one; and the circumstances of the times, and state of that part of the kingdom, forbidding us to believe there could be many places of worship existing there, the desecration of which might have scandalized the other.’

Notwithstanding the difference of manners between the eighteenth and the eleventh centuries, and although the sceptre was in some measure considered as an instrument ‘to enforce despotic, and graufy individual caprice,’ yet we beg leave to think, in opposition to the opinion of our author, that our *Anglo-Norman* ancestors must have considered this as a harsh act of despotism; and indeed we have the testimony of all the early writers in our favour.

The just indignation, which he displays against William, as a *legislator*, meets with our hearty concurrence.

‘ It is when beheld in this character, that he appears the sanguinary and vindictive tyrant, oppressing his people, perverting justice, and trampling upon the most sacred rights of man. The institutions which he framed for the correction of offenders in hunting, breathe a spirit of refined cruelty, only to be equalled by the severity with which they were enforced. Confiscation of goods, loss of liberty, and mutilation of person, form the fearful list of punishments, which awaited those who had dared to infringe on the sports of royalty. Well might an early author, (Matthew Paris) when adverting to this sanguinary code, exclaim—“ Dreadful are the distresses of that land, whose monarch is the careful preserver of noxious animals; and the unmerciful destroyer of his own subjects.”

Mr. W. seems to think, that it would be more consonant with the present enlarged notions of liberty, either to new model, or altogether to abolish the forest law:

‘ It throws a power,’ says he, ‘ into the hands of forest officers, of becoming petty tyrants, of distressing, and teasing, by sundry methods, both those who live within the *precincts* of these tracts, and such as dwell on their borders. It militates strongly against one principle of rational legislation by denouncing a punishment far too grievous, for

the criminality of the offence intended to be prevented. And, finally, it carries traces in it, of those absurd and inequitable distinctions in the administration of justice, formerly made between the different classes of the community, distinctions that should have expired with the feudal system, with which they originally arose.'

Chap. v. *Lymington river. Walhampton. Doyly Park. Badderly, &c.* Lymington is advantageously situated in the immediate neighbourhood of a copious river: here the wines of the continent were formerly imported, and at this day it enjoys a considerable coasting trade: it is subordinate to Southampton. Badderly is now an obscure village: it was formerly honoured with the residence of some of the knights templars, 'a mongrel species of monastics, who attempted to blend the opposite characters of soldiers, devotees, and gallants.'

In the parish church of Beaulieu are deposited the remains of the 'parochial witch' of that place: she died about fifty years ago, and had a monument erected to her memory, at the expence of old John duke of Montague.

'This gifted female does not appear to have been a malignant witch, "a black and midnight hag," that exerted her *Canidian* powers to the injury and disfigurement of those around. Her spells were chiefly used for the purpose of self-extrication in situations of danger; and I have conversed with a rustic, whose father had *seen* the old lady convert herself more than once, into the form of a hare, or cat, when likely to be apprehended in wood-stealing, to which she was somewhat addicted.'

Chap. vi. *The history of Beaulieu abbey, &c.* This abbey, situated at a place in the New Forest, called Bellus Locus, or Beaulieu, was founded by John, in the year 1204, but was not completed and dedicated until 1246. It possessed the absurd and unjust privilege of sanctuary; and here Margaret of Anjou, the consort of Henry vi., and Perkin Warbeck, an unsuccessful and troublesome impostor, in the reign of Henry vii., took refuge.

'It must be confessed, the monks in general displayed an elegant taste in the choice of their situations. Beaulieu-abbey is a striking proof of this. Perhaps few spots in the kingdom could have been pitched upon, better calculated for monastic seclusion than this. The deep woods with which it is almost environed, throw an air of gloom and solemnity over the scene, well suited to excite religious emotions: while the stream that glides by its side, afforded to the recluse a striking emblem of human life; and at the same time that it soothed his mind by a gentle murmuring, led it to serious thought, by its continual and irrevocable lapse. It is a spot indeed, which one cannot leave without reluctance; where one might covet to wear away existence, abstracted like the monk of old from the world, its cares and its concerns, did we not reflect that *solitary virtue* has a claim but to *negative excellence*; and, that no life can be pleasing to the almighty, which is not useful and beneficial to man.'

Vol. II. Chap. vii. *Isle of Wight, &c.* Several facts are here stated, on purpose to show the probability of the intervening strait, that separates Hampshire from the isle of Wight, having been formerly passable to carriages and men.

'The noblest ornament of the island,' says our author, 'is Carisbrook castle, which in its present dismantled state, exhibits a scene of ruins scarcely

scarcely to be surpassed, in extent, magnificence, and solemnity, by any in the kingdom. Though its pristine uses be now no more; though it have long ceased to display the barbaric state, or hostile power of baronial dignity; yet still it may be converted to the most profitable purposes. Its dilapidations are replete with moral instruction; and should convey to the mind an awful conviction of the limited existence, not only of ourselves, but of all, even the most durable things around us, and teach us to value them accordingly. "Why dost thou build the hall, son of the winged days? Thou lookest from thy towers to-day; yet a few years, and the blast of the desert comes; it howls in thy empty courts, and whistles round thy half-worn shield."

"The situation of Carisbrook castle is wonderfully striking; it stands proudly elevated on an eminence

" Whose dusky brow
Wears like a regal diadem, the round
Of ancient battlements, and ramparts high,
And frowns upon the vales——"

overlooking the ancient town of Carisbrook, and commanding an almost unbounded prospect, it brings to the recollection that period of disorder, the early feudal ages, when the chieftain begirt with his vassals, dealt out from his castellated mansion, indiscriminate oppression: tearing from the defenceless subject his property, or breathing defiance against his sovereign. It is scarcely credible, indeed, what mischiefs arose from the nobility being suffered to hold these fortresses, in an era, when the weakness and relaxed state of the government, permitted them to exercise rapacity at will.

Chap. VIII. *Christ-church Twynneham; sketch of the ancient and modern history of that borough.* This ancient borough is situated in a fertile vale or flat, which stretches from the sea to the hills of Wiltshire and Dorsetshire, and is watered by the rivers Avon and Stour. Lord Clarendon had a great influence in this borough, previous to his banishment; and he seems to have used it in as scandalous and barefaced a manner, as any peer of the present day.

Chap. IX. *An account of the Priory of Christ-church; vicars of Christ-church, &c.* It is here supposed, that the monastery of Christ-church was founded soon after 636, the year in which the order of secular canons of St. Augustine arrived in this country.

Chap. X. *Description of Christ-church church.* This noble and ancient pile, which is now the parish church of Christ-church, appertained formerly to its priory. Here are still to be seen several ludicrous proofs of that jealousy, with which the parish priests viewed the mendicant friars, first established in 1215, for the stalls are so contrived as to turn up, and display a series of satyrical and grotesque figures.

"The pieces of carved work, mentioned above, are of this description. In the one, a friar is represented, under the emblem of a fox, (with a cock for his clerk) preaching to a set of geese, who unconscious of the fallacy, are greedily listening to his deceitful words. In the other, a raven (which is intended to represent the people at large) whilst he turns his back upon a dish of porridge, has it licked up for him by a rat, (under which form we again recognize the friar) who takes

takes this opportunity of committing the theft. Under one of the seats on the north side of the chancel, is another instance of this satire. A *baboon*, with a cowl on his head, reposing on a pillow, and exhibiting an enormous swollen paunch.

We shall now take our leave of this interesting article, with a short quotation relative 'to the greatest ornament of Christ-church church,' an elegant little chapel, standing on the north side of the high altar, built by Margaret, countess of Salisbury, for her burial place.

'Its arches and ornaments are in the most superb style of that rich Gothic architecture, which flourished in the reign of Henry the seventh; and whether we consider the nicety of the sculpture, or the elegance of the decorations in this chapel, we may pronounce it to be as beautiful and magnificent an edifice, as any of the same kind in the kingdom. Its sculptural ornaments, indeed, are so exquisitely moulded, that many have doubted whether it were possible for the *chiffel* to produce such *minute beauties* as are here heaped together, and have been inclined to consider the whole as composition: but I am informed by an intelligent architect, who has carefully considered the materials and execution of it, that the one is a stone found at Caen in Normandy, and the other, the actual performance of skilful masons.

'This chapel stands on highly ornamented hexagonal pilasters; having two fronts, one facing the north-eastern aisle, from whence it is to be ascended by a flight of steps; and another more superb one towards the altar, from whence also there is an entrance into it by an arched door-way. The fretted ceiling in the inside, is ramified and intersected in the most beautiful manner, similar to that in the chapel of king's college, Cambridge. In the centre of this ceiling within a circle (the emblem of eternity) is a sculptural representation of the holy trinity, with the countess kneeling at the feet of God the Father: a number of cherubim heads and wings surmount this ornament. At the eastern extremity, are the Montacute arms, having supporters, and this motto,

Spes mea in Deo est,

and under them appears a shield with the *quinque stigmata*, or five wounds of Christ, embossed upon it; a common ornament in Roman catholic churches.

'The arms and other decorations of this architectural curiosity, have been wilfully defaced, and great pains evidently taken in the barbarous work. For this cruel insult on the arts, we are obliged, it seems, to the commissioners sent by lord Cromwel, in Henry the eighth's time, to take an account of the possessions of this priory, who thus confess the sacrilegious deed, 'in a letter written to their employer, after the fact was committed:

"In the church we found a chaple and monument, curiously made of Canestone, perpercyed by the late mother of Renold Pole, for her buriall, which we have causyd to be defacyd, and all the armys and badgis clerely to be delete *."

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M E D I C I N E. S U R G E R Y.

ART. IV. *Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge.* 8vo. p. 343. with eleven plates. Price 7s. 6d. sewed. Johnson. 1792.

THE collections of societies have not always been marked by a judicious selection, and nice discrimination, of the different articles which they contained. In these respects, however, the transactions of the society for the improvement of medical and chirurgical knowledge, will not be found blameable; we therefore venture particularly to recommend them, at a period, when the useful and important department of clinical inquiry is so shamefully disgraced by vague and unsatisfactory details of trifling and insignificant cases, and by the puerile repetitions of unimportant observations. The volume consists of

1. *Observations on the small-pox, and the causes of fever.* By George Fordyce, M. D. F. R. S. senior physician to St. Thomas's Hospital, and fellow of the Royal College of Physicians in London. Read December 5, 1783.—In the beginning of this paper, we meet with some useful observations respecting inoculation. The writer supposes, that, where two or three punctures are made in the arm of a patient, with a view to ensure the production of the disease, after the first puncture has perfected it's suppuration and excited the fever, no further augmentation of it can arise from the subsequent suppurations of the remaining punctures. This proves the opinion to be erroneous, that a second inoculation cannot be made with safety, until the event of the first has been determined. This fact, which is of considerable importance in the practice of inoculation, the author seems fully to have ascertained by repeated trials. The same trials have also convinced him, that variolous matter has lost all it's power of producing fever, after the first twenty-four hours, from the time it is carried into the blood vessels. The effect of inoculation on persons who had had the disease was either to produce no inflammation at all, or a pustule which gradually went away without suppuration.—From twelve to fourteen days, Dr F. finds to be the length of time, that the natural infection is latent before it produces fever. Reflecting upon this circumstance, and conceiving that inoculation tended to render the system callous to the action of variolous matter, Dr. F. was induced to suppose that, instead of there being danger in inoculating a patient who had already caught the disease, the inoculation, as the infection was quicker in it's action when communicated in this way, would prevent any mischief, by inducing the inoculated instead of the natural disease. Experience has since confirmed this opinion, so that he has no doubt in recommending immediate inoculation to any person who has been exposed to the natural infection. The difference in the number of the small pox, Dr. F. seems to think, depends upon the difference of the quantity of variolous matter absorbed and acting so as first to produce the fever. Upon this ground he recommends inoculation to be performed by a very small puncture. Though we admit the pre-

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vention of too great a quantity of matter from being absorbed, to be a consideration of importance in inoculation, yet the difference in the number of small-pox does not seem *entirely* to rest upon it, because almost every practitioner has met with cases where (notwithstanding the smallness of the puncture by which the variolous matter was introduced, and the consequent limited absorption of it) the disease has been unfavourable in regard to the number of pustules. We think with Dr. F., that preparation for this disease is a slight taint of that superstition which originated with medicine; and that it can be of little or no consequence in respect to the safety of the patient, because it is impossible to know beforehand the exact state of the system, upon which the mildness or virulence of the disease may depend.—Dr. F. does not advise children to be inoculated until after teething.—We have, however, more than once seen the disease very mild where it occurred during the time of cutting the teeth. The chief circumstance probably is, the child's being sufficiently strong to bear the disease.—Dr. F. thinks it probable, that, since fresh variolous matter has no effect on the fever in the small-pox, that which is already in the blood vessels has no further effect after the disease is perfectly brought on; and that, from other fevers being so very similar to that of the small-pox, it is impossible to distinguish them till the appearance of the eruption; he concludes other infections only to act for a short time in producing the fever, and then to have no further effect. His reasons for this opinion do not appear to us perfectly satisfactory; they are however ingenious, and deserve to be more fully considered. P. 16.

‘ Upon the whole, therefore, it would appear, that a fever produced from any of the known causes goes on, notwithstanding the cause be totally removed; and that the action of infectious, and probably putrid vapours, in bringing on a fever, renders the body incapable of being farther affected by these vapours, in some cases, for a short time only, and in others for the whole life-time of the patient; and that therefore it seldom is of use, to employ any remedy to remove the cause of the disease after the fever has actually taken place.’

11. *Observations on the inflammation of the internal coats of veins, By John Hunter, Esq. F. R. S. surgeon extraordinary to his majesty, and surgeon-general to the army. Read Feb. 6, 1784.*—The observations contained in this paper tend to prove, that the inside of veins, as well as other cavities, is sometimes a seat of inflammation and abscess. The ingenious writer has found in all violent inflammations of the cellular membrane, whether arising spontaneously or from accident, that the coats of the larger veins, passing through the inflamed part, became also inflamed; and that their inner surfaces take on the adhesive, suppurative, and ulcerative inflammation. In such inflammations, adhesion may be observed in different parts of the vein, in some places matter, and in others ulceration. Veins under these circumstances would have abscesses formed in them, if the matter did not frequently find an easy passage by the circulation to the heart, and thereby prevent
accumu-

accumulations of pus. This ready passage is, however, sometimes prevented, by the adhesive inflammation occurring in the vein between the place of suppuration and the heart; and an abscess is formed.—Mr. H. accounts for that inflammation which comes on after bleeding in the arm, from the wound not healing by the first intention. The external wound generally first festers and inflames, and afterwards suppurates and ulcerates; and the cavity of the vein becomes impervious. Sometimes this suppuration is superficial, the vein and parts below uniting. In other cases the skin appears united, but not close to the vein, so that a small abscess is formed which bursts, but produces no further mischief: but when the imperfection of union is continued to the cavity of the vein, it inflames upwards and downwards, frequently to a considerable extent, affecting the surrounding parts. All these variations are met with in different cases.—Where Mr. H. has had opportunities of examining the veins after death, and where the disease had been violent, he has generally found the inflammation in the vein, at some distance from the part where the violence had been committed, in the adhesive state.—In some places the sides of the veins were observed adhering, in others their inner surfaces seemed to be covered over with coagulable lymph. In cases where different abscesses had formed, the author has remarked the spaces of the vein between them to be united by the adhesive inflammation. It is therefore this union that circumscribes the abscesses. The exposure of the cavities of large veins, in cases of accidents and operations, Mr. H. believes to be the cause of the extensive inflammations which frequently attend such cases, and also the reason why inflammations extend beyond the sphere of continued sympathy.—This useful paper concludes with some sensible and judicious directions for the practice of blood-letting.

III. *A process for preparing pure emetic tartar by re-crystallization.* By Mr. Jenner, surgeon, at Berkeley. In a letter to John Hunter, *esq.* Read June 4, 1784.—The great uncertainty in the common mode of preparing *antimonium tartarifatum* seems to have induced Mr. J. to attempt its preparation by some other process, and the method he has here recommended of re-crystallization appears well calculated to afford a pure emetic tartar.

IV. *An account of the dissection of a man, that died of a suppression of urine, produced by a collection of hydatids, between the neck of the bladder and rectum; with observations on the manner in which hydatids grow and multiply in the human body.* By John Hunter, M. D. F. R. S. and physician to the army. Read April 17, 1787.—After a very minute account of the appearances on dissection, we meet with some observations and conjectures respecting the nature of hydatids. P. 39.

The hydatids in their growth and decay appear to pass through various stages; they are first found floating in the fluid that fills the hydatid, and afterwards attached to its coats. The hydatid thus pregnant with young, if the expression may be allowed, adheres to the neighbouring parts, increases in size, and becomes itself a sac, containing numerous small hydatids. These after a certain

certain time decay, and the skins or empty bags are squeezed together into a substance like isinglass. It is probable they still undergo a further change; two small bodies, of the size of the common bean, of a cheese-like consistence, and covered with a skin, were taken notice of adhering to the bladder near its neck; it may be a question, whether those were not the remains of hydatids? but that must be determined by future observations. It is to be observed, that the young hydatids are found in two very different stages; in the one they are attached to the coats of an hydatid, that floats loose in the parent bag or sac; in the other, extremely small globules adhere slightly to the inner surface of a bag or sac, which is firmly attached to the neighbouring parts, and covered with a strong outer coat. It is obvious that the progress of growth is very unequal in those two, and indeed inverted; for in the first the young ones are as large as the heads of pins, while the parent bag is not larger than a walnut, and floats unattached; but on the contrary, in the second there is a large sac with a strong outer coat, and a more tender inner one, adhering strongly to the surrounding parts, while the young ones, that are very slightly attached to its sides, are not of a larger diameter than $\frac{1}{16}$ part of an inch. Whether those are merely accidental differences in the growth, or depend upon some more essential distinction, must remain to be determined by future observations.

When hydatids are supposed to be present, Dr. H. thinks it of consequence to procure them an out-let if possible; but as they are generally seated in the abdomen, their evacuation must commonly be left to nature. Upon the supposition of their belonging to the animal kingdom, mercury may be given with a probability of success. On this subject there seems a necessity for a great number of facts, before we can draw any satisfactory conclusion.—To this paper Dr. H. has given a supplement, which contains the result of his observations on some hydatids that were found in the abdomen of a sheep.

v. *Case of a gentleman labouring under the epidemic remittent fever of Bussorah, in the year 1780; drawn up by himself; with an account of various circumstances relating to that disease. Communicated by John Hunter, esq. F. R. S. Read June 17, 1788.*—In the introductory part of his paper, the author observes, that Bussorah, since the plague of 1773, has seldom escaped a visitation from some malignant putrid disease, every third or fourth year; the primary and chief causes of these epidemical diseases seem to be, the overflowing of the Euphrates, and the stagnation of its waters on the desert. This desert, which extends to the gates of Bussorah, is covered for miles with an incruusted surface of salt, which from mixing with the stagnant waters, and being acted upon by the sun, produces the most noxious effluvia. Other noxious exhalations were also present. The solar heat was likewise excessive, being in the sun from 156 to 162 degrees of Fahrenheit's thermometer. Having thus given an account of the causes which appeared to operate in the production of this violent fever, the writer proceeds to state, in a very perspicuous and circumstantial

partial manner, the different symptoms of the disease, the changes which he felt, and the means which he used for the removal of the complaint. From this narrative of the patient's sufferings, it is evident, that his disease was considerably protracted for want of a proper and early exhibition of the bark. To the history of his own case, the author has also subjoined an account of the fate of his fellow-sufferers at Bussorah.

VI. *On the want of a pericardium in the human body.* By Matthew Baillie, M. D. F. R. S. and physician to St. George's Hospital. Read Dec. 16, 1788.—It is curious and interesting to examine those deviations from the ordinary structure, which occur in the human body. The want of a pericardium has by many anatomists been supposed impossible in the human body; but the case before us will plainly demonstrate, that the opinion has been taken up upon too slight grounds. On making an opening into the cavity of the thorax of a man about forty years of age, Dr. B. was surprized to find the naked heart lying on the left side of the chest. The mediastinum, as in ordinary cases, consisted of two laminæ of pleura, but somewhat altered in it's direction, being inclined to the right side, and lying on the right of the heart. Both laminæ were connected by the cellular membrane throughout the whole mediastinum, and crossed over the vena cava superior an inch above it's entrance into the auricle. The heart was of a large size, and elongated, with it's apex opposite the eighth rib; and lay loose in the left cavity of the chest, merely connected by it's proper vessels. The right auricle was in view, in the same way as when the pericardium has been opened. The vena cava superior, and inferior, being observed entering into it. The appendage of the left auricle was also in view, and the heart being inverted, with it's apex upwards, the extent of it's cavity might be seen with the two pulmonary veins of the left side entering behind the appendage. The right and left ventricles were distinct, with the coronary vessels running upon them; and the aorta and pulmonary artery were observed emerging from them. The heart was involved in the reflection of the pleura belonging to the left side of the chest, which became it's immediate covering. There was no connexion between the heart and the diaphragm; and the part of the latter opposite to the flattened part of the heart was only covered by a reflection of the pleura. There was a deficiency of the left lobe of the lungs, owing to the apex of the heart being lower down than usual. The course of the left phrenic nerve was also much altered. From all these circumstances being seen upon the removal of the sternum, with a portion of the ribs, Dr. B. concludes the want of pericardium in the person to have been certain. The observations and reflections which the author has given on this singular case are judicious and sensible. A plate is added in explanation of the case.

VII. *On intussusception.* By John Hunter, esq. F. R. S. surgeon extraordinary to the king, and surgeon-general to the army. Read Aug. 18, 1789.—The disease which is treated of in this paper, arises from the passing of one portion of intestine into another, and Mr. H.'s opinion is, that it generally happens from the upper

per piece slipping into the lower; however, it may take place in the contrary direction. When the intorsusception is downwards, he calls it progressive; when upwards, retrograde. The way in which it probably takes place is, by one portion of a loose intestine being contracted, while the part immediately below is relaxed and dilated; thus the contracted portion, from any little additional weight in the gut above, slips into that which is dilated. After describing the state of the intestine, in cases of intorsusception, Mr. H. gives it as his opinion, that the outward fold is the only one that is active, the inverted part being perfectly passive. With respect to the treatment of this disease, Mr. H. says, p. 114.

‘ Every thing that can increase the action of the intestine downwards is to be particularly avoided, as tending to increase the peristaltic motion of the outer containing gut, and thus to continue the disease. Medicine can never come in contact with the outer fold, and, having passed the inner, can only act on the outer below, therefore cannot immediately affect that portion of the outer which contains the intorsusception; but we must suppose that whatever affects, or comes in contact with the larger portion of the canal, so as to throw it into action, will also affect by sympathy any part that may escape such application. I should therefore advise giving vomits, with a view to invert the peristaltic motion of the containing gut, which will have a tendency to bring the intestines into their natural situation.

‘ If this practice should not succeed, it might be proper to consider it as a retrograde intorsusception, and, by administering purges, endeavour to increase the peristaltic motion downwards.’

Mr. Home has added a case of intorsusception of the retrograde kind, by way of supplement to this paper.

VIII. *Of uncommon appearances of disease in blood-vessels. By Matthew Baillie, M. D. F. R. S. and physician to St. George's Hospital. Read September 15, 1789.*—Accurate descriptions of those diseased states of the human body, which do not frequently occur, tend to enlarge our knowledge, and extend our views of the operations of the animal œconomy; and with this intention, the observations in the paper before us seem to have been made. It is a fact pretty generally known, that the blood, under certain circumstances, coagulates in the vessels of the living body. One case of it's coagulation is, where a ligature upon a vessel prevents the blood from flowing through it. A second instance of it's coagulation is, where a vessel is dilated at any part into a kind of bag. A coagulum is seldom met with in an aneurysmal artery, until it is considerably enlarged; and it is still more uncommon to find a coagulum that fills up the whole cavity in which it is formed. That the cavity may, however, be completely filled up by a coagulum, and without any previous stoppage of circulation, by a vessel becoming impervious, and where the vessel is not much enlarged beyond it's usual size, is extremely clear from what Dr. B. has observed in the carotid artery of a man. In this case, the whole arterial system had a tendency to aneurysm, though no part was dilated so as to form a bag or sac containing coagulum,

coagulum, except the carotid arteries. In the right carotid artery, however, a coagulum had formed, undergoing the same process as in aneurysm. The whole cavity of the vessel being filled up, the circulation was prevented, and the cause of further dilatation removed.—In chirurgical writers, few cases are mentioned in which aneurysms have been cured without an operation.—By Mr. Home, however, it has been suggested, as an explanation of the manner in which nature removes this disease, that the blood coagulates in the artery above the seat of the aneurysmal bag, and renders it there impervious. This explanation may account for the case to which it refers, but will not, in Dr. B.'s opinion, apply to all cases of aneurysm that undergo a natural cure.—In the case here related, there was no coagulum of blood formed, only in the dilated part of the artery, so that the natural cure solely depended upon the coagulum taking place where the artery was enlarged. The blood having coagulated quicker than the dilatation of the artery. This predisposition in the blood to coagulate, Dr. B. thinks may arise from sympathy or connection with the diseased artery.

Of the obliteration of vessels.—It is a fact commonly known, that in certain cases both arteries and veins are altered in their structure, their cavities being obliterated, and themselves degenerating into a kind of soft ligamentous substance. Independent of these necessary cases, where obliteration of the vessels takes place, Dr. B. observes, from experience, that the same process of obliteration occurs in other cases, from a disposition in the vessels hitherto unexplained. One instance of the obliteration of the vena cava inferior is related, from which the author is led to make the following remarks. P. 129.

'This case shews, that, on some occasions, a process of obliteration takes place in the blood vessels, independent of the natural circumstances formerly explained. It shews also the very great resources of nature, that it can bear the function of the largest vein in the body to be suspended without endangering the life of the animal; for it cannot be doubted that the obliteration we have mentioned had no share in producing the woman's death. The blood still circulated in the common quantity to and from the heart, but at one place it took a circuitous road instead of a direct one. I think the natural resources of the body in this particular to be so great, that I should not hesitate to believe, if the aorta was to be obliterated in any part of its passage between the origins of the superior mesenteric and inferior mesenteric arteries, that the circulation could be carried on by the communicating branches of these two vessels, together with the smaller aids of the anastomoses in the lumbar arteries.'

Of the ossification of vessels.—Partial ossification of the arterial system is a diseased state frequently occurring in the advanced periods of life. This process varies much as to the period of its commencement, and its progress, as well as to the nature of the change itself. In some the substance, into which the coats of the artery are converted, resembles bony matter, in others it has the appearance of earthy matter, blended with animal gluten. This kind

kind of change is very common in the arterial system, but in the venal it seldom happens. The collection in Windmill-street, however, affords one instance of it, in which the ossification was considerable, and formed in the coats of the vena cava inferior, near it's bifurcation into the two iliacs. The explanation of the cause of this great tendency in the coats of arteries to ossification, and not in those of veins, is involved in much difficulty, and will probably long remain an inexplicable secret.

1x. *An account of Mr. Hunter's method of performing the operation for the cure of the popliteal aneurism.* By Everard Home, esq. F. R. S. assistant-surgeon to St. George's Hospital.—The frequency and fatality of aneurisms have excited the attention, and called forth the industry of the ablest chirurgical practitioners, to attempt a more certain method of cure. Mr. Hunter, to whom surgery is indebted for some of it's most valuable improvements, from an accurate consideration of the nature of the complaint, has been led to a mode of practice which seems to possess considerable advantages over those already recommended.—This improvement in the practice of surgery Mr. Home undertakes to communicate to the public in the paper before us. He begins by describing the manner in which the dilatation of the artery is supposed to take place, the appearances of the coats of the artery in the commencement of the disease, the situation of the popliteal artery, and the causes which have generally been said to operate in the production of aneurysm. To these, experiments are added, made with a view to determine, whether the disease originated from a weakness of the coats of the artery, or a particular diseased state of the vessel. The results of these trials have convinced Mr. H., that the artery, in cases of aneurysm, is in a morbid condition; that the disease frequently extends along the artery to some distance from the sac; and that the failure of the common operation in this complaint, arises from tying a diseased artery, incapable of union, in the time required for the separation of the ligature. After fully considering the several objections that presented themselves to the general method of performing the operation for aneurysm, Mr. H. was induced to propose, that the artery should be taken up in the anterior part of the thigh, at a distance from the diseased part, in order to lessen the danger of hemorrhage, and to permit of the artery's being more readily secured in case of necessity. The force of the circulation being thus removed from the aneurismal sac, the progress of the disease (he thought) would be prevented. The sac and it's contents, he also supposed, would be absorbed, and the tumour thereby removed. These were Mr. H.'s views, and from the success of the operation performed in this way, in the cases related by Mr. H. in the present paper, they seem to have been just, and founded upon an exact knowledge of the nature of the disease. The same cases also prove, that surgeons have laid too much stress upon the necessity of large collateral branches for the success of the operation. For an account of the cases we must refer our readers to the paper itself.

x. *A case of paralysis of the muscles of deglutition, cured by an artificial mode of conveying food and medicines into the stomach.* By John Hunter, esq. F. R. S. Surgeon-extraordinary to the king, and Surgeon-general to the army. Read September 21, 1790.—After remarking that the swallowing of our food is a complicated operation, and that it may be impeded from very different causes, Mr. Hunter relates a case of paralysis of the muscles of deglutition, in which, by the assistance of a tube made of a small eel-skin, drawn over a probang, both food and medicines were conveyed into the stomach.

xi. *A remarkable deviation from the natural structure in the urinary bladder and organs of generation of a male.* By Matthew Baillie, M. D. F. R. S. and physician to St. George's hospital. Read January 18, 1790.—This case of deviation from the natural structure, though curious, will probably afford little elucidation of either the physiology or pathology of the human body. The subject in whom it occurred was about forty years of age, low in stature, of strong habit, and of very dissolute life. Externally, Dr. B. observed a vascular pulpy mass, two inches in it's transverse diameter, and one and a half from it's upper to it's lower edge, situated where the symphysis pubis is generally placed, in a bed, as if scooped out from the lower part of the skin and muscles of the abdomen. When minutely examined, the mass resembled in some degree the posterior surface of the tongue, but without any follicular appearance. It projected into small tubercles in three places, upon two of which the ureters opened. At the upper edge of the mass, the skin in one part was finer than common, and puckered. This formed all the appearance of navel in this subject, there being none in the usual place. About the middle of the inferior edge of this mass, two distinct round orifices were placed, which proved to be the openings of the vasa deferentia and vesiculæ seminales. Between these two orifices, just above their level, was a canal about the size of a goose quill, leading to the substance of the prostrate gland. The penis was observed about half an inch under this mass, of the usual size in transverse diameter, but little more than an inch in length. The whole of it's upper surface was somewhat hollowed, and had a finer skin than is generally met with in that part. The canal corresponding to the urethra opened near the extremity of the penis by a large oval orifice. The glans was hollowed on the upper surface, but of the common texture, and covered with a thicker cuticle than common. Under the glans, a loose portion of skin projected, corresponding to the prepuce, and connected to the glans by a cord, but not sufficiently large or pliable to cover it as is usual. Two large oblong swellings were observed in the groin, covered with hair, and composed internally of a fatty substance, through which the spermatic cords passed. They terminated below, in a kind corrugated tuberculated skin, which formed the scrotum; on the inside of which, the cellular membrane was of a firm and compact texture, instead of being spongy; and by it the testicles adhered to the inside of the skin of the scrotum. The scrotum was divided by an uncommonly strong septum. The internal appearances of this

this very extraordinary subject are described with equal accuracy. From all these Dr. B. concludes, that the person was a male, without any mixture whatever of the other sex. There are other observations in the close of the paper, but for them we must refer the reader to the case itself. Since this paper went to the press, Dr. B. informs us that he has met with a similar case in a native of Cologne. Two plates are also added in illustration of the case.

XII. *A case of emphysema, not proceeding from local injury.* By Matthew Baillie, M. D. F. R. S. physician to St. George's hospital. Read July 19, 1791.—In this case the air was found diffused through the cellular membrane of the trunk, arms, thighs, &c. On opening the cavity of the abdomen, the stomach was observed to be distended with it to a very great degree, and the intestinal canal moderately filled with it. The cellular membrane of both the stomach and intestines was filled with air in different parts. The laminæ of the peritonæum composing the mesentery were separated by air, and the small vessels dispersed upon the stomach and intestines, entirely filled by it. In the cellular membrane, between the pleura and pericardium, air had also intruded itself; but none could be observed in the cellular membrane connecting the air-cells of the lungs. Water was discovered in both the thorax and abdomen.—What renders this case remarkable is, that no part of the cellular membrane had been injured in any manner. Emphysema has generally been supposed to arise either from the cellular membrane being wounded from a broken rib, or from air being generated by the putrefactive process, as in cases of mortification. In neither of these ways could emphysema take place in the present case. Dr. B. thinks it probable that, in this instance, the air was secreted by the minute blood vessels distributed in the cells of the cellular membrane, and afterwards accumulated in these cells. Under certain circumstances, he seems inclined to believe these vessels may have a power of secreting air. Dr. B. makes many other useful remarks in this paper.

XIII. *A case of unusual formation in a part of the brain.* By Mr. A. Carlisle; communicated by Dr. Baillie. Read Oct. 25, 1791.—This case affords an example of considerable alteration taking place in the structure of an organ very necessary to life, without any injury of it's functions.—From dissection it appeared that the falciform process was entirely wanting. There was a slight projection of the lower edge of the triangular cavity, which forms the superiour longitudinal sinus; but it had no portion of the dura mater attached to it. This defect was evident from the crista galli backwards to the tentorium. There was no separation of the two hemispheres of the brain; a slight depression on the middle of the superiour part of the cerebrum only appearing. Nor could any vestige of pia mater be traced in this case. The whole appeared as if it were an original formation.

XIV. *History of a fatal hemorrhage from a laceration of the Fallopian tube, in a case of an extra-uterine fetus.* By John Clark, M.D. physician to the General Lying-in hospital in Store-street, and to the Asylum for Female Orphans. Read Oct. 25, 1791.—After giving a history

History of the case, and of the appearances on dissection, Dr. C. observes, that the cases of this kind which have been recorded, have evidently proved the seat of impregnation to be in the ovarium; and have demonstrated the rout of the ovum towards the uterus.—They also tend to show, in Dr. C.'s opinion, that the uterus does not possess an exclusive power of either forming or nourishing the fœtus. The former property he thinks it has not at all, and the latter only in common with other parts.—In the case here related, the membrana decidua seemed to have been formed in the uterus before the ovarian ovum had reached it. The uterus therefore, with it's appendages, the ovarium and the fallopian tube, he compares to a piece of mechanism, the different parts of which have offices peculiar to themselves, yet conducting to the same end.—Three explanatory plates are added.

xv. *Some observations on the loose cartilages found in joints, and most commonly met with in that of the knee.* By Everard Home, esq. F. R. S. and assistant surgeon to St. George's hospital.—Loose detached and moveable cartilages are not only found in the joint of the knee, but occasionally in other joints of the body. The writer of this paper, however, chiefly confines his observations to those found in the cavity of the knee joint. These substances in their structure resemble bone, but in their external appearances they give the idea of cartilage. Their structure is not always the same. Respecting their formation Mr. H. thinks little was known, before the experiments and observations of Mr. Hunter elucidated the subject. He therefore gives an account of these, and concludes from them, that the loose cartilages found in joints originate from a deposit of coagulated blood, which, from a particular law of the animal œconomy, is converted into the nature of the parts into which it is effused. In confirmation of this opinion, Mr. H. adduces several cases, which seem to put the matter in a very clear point of view. The paper concludes with some sensible remarks on the mode of removing those substances from the cavity of the knee joint. Mr. H. has subjoined in a plate the representation of the artificial joint described in the paper.

xvi. *An attempt to improve the evidence of medicine.* By George Fordyce, M. D. F. R. S. fellow of the Royal College of physicians, and reader on the practice of physic in London.—In this valuable and ingenious paper, Dr. F., after remarking that medical knowledge has chiefly been founded on deductions from the practice of persons engaged in the art, made by themselves and communicated to the public, endeavours to render this kind of evidence more complete, by dissecting the cases, and placing the progress of each particular symptom by itself, in order to show it's connexion with other symptoms of the disease, and the relation it bears to them. If a perfect scheme of this sort could be formed, and if a sufficient number of cases could be taken correctly according to it, the doctor thinks, that they would form a perfect body of medicine as far as it is known. The result he thinks would be, the getting rid of the great variety of opinion which pervades the science, and the founding of our opinions on the solid basis of actual observation.

Another advantage, that in his opinion would arise from this plan,

plan, would be, the putting the evidence adduced in any case in a true point of view; and thereby showing where it is satisfactory and where inconclusive. Dr. F., in this scheme, divides the circumstances to be considered in a disease, into those occurring before, or at the time when, the complaint takes place, and those which arise in the progress of the disease. The former are placed in horizontal, the latter in perpendicular columns. But we must refer our readers to the paper itself for the description of this scheme of improving medical evidence, in which they will meet with many sensible, judicious, and learned remarks.

XVII. Observations, and heads of inquiry, on canine madness, drawn from the cases and materials collected by the society, respecting that disease. By John Hunter, M. D. F. R. S. and physician to the army. At the desire of the society.—This paper will show, in a collected point of view, the present state of our knowledge respecting this disease, and probably tend to improve the plan of treating it.

1. *Of the generation of the poison.*—From the facts here adduced, it seems evident that this disease, though perhaps not always, is generally communicated, even among dogs, by infection. The proofs rest upon what has been observed to take place among dogs in the island of Jamaica.

2. *Of the symptoms of the disease in the dog kind.*—The symptoms that particularly characterize this disease in dogs, are their suffering a change in their natural manners, and becoming dull and heavy. They are peevish, snappish, and easily offended. They do not seem to run in search of objects to attack them, but are offended when any thing comes across them. They seem, however, particularly disposed to quarrel with strange dogs, and to run after the animals they have been used to hunt. In this state the dog minds the call of his master; but the disease advancing, he disregards him, and strays from home. If confined, he bites every thing near him, is furious when approached, and a tough frothy saliva covers his chops. Before death, the throat and tongue often swell. During the disease, he can swallow both solids and liquids.—Other symptoms of this remarkable disease are likewise mentioned.

3. *What animals communicate the disease.*—All domestic animals are susceptible of the poison; but whether every animal labouring under the disease be capable of infecting others, is uncertain. The disease has been communicated to the human species, by dogs, cats, wolves, and foxes. The author thinks there is the greatest danger from bites in the face and hands. Tetanus, from these observations, seems sometimes to have been taken for hydrophobia. Dogs also appear to be more susceptible of the infection than the human species.

4. *Effects of the poison on the human species.*—From the time of the bite until the commencement of the disease, no derangement of health seems to take place. There is nothing remarkable in the wound, as it soon heals. A short time preceding the hydrophobia, however, there is generally pain, and sometimes swelling, and a discharge from it. From the cases laid before the society, it seems evident that there is great variety in the length

of time from receiving the infection to the appearance of the disease. It is from thirty-one days to seventeen months. The most common period is about forty days. The pains about the part are generally described as passing towards the head or heart. They indicate the approach of hydrophobia. The dread of swallowing liquids constitutes but a small part of the disease. The progress of the symptoms, and other circumstances attending the disease, are here traced with considerable accuracy; after which, the appearances on dissection are distinctly detailed.—The prevention and treatment of the disease are likewise very fully considered; and the paper is closed by an inquiry into the antiquity of the complaint.—Upon the whole, the reader will find in this paper many very judicious observations and reflections, given in a clear and perspicuous manner.

xviii. *Some observations on ulcers.* By Everard Home, *esq.* F. R. S. *assistant-surgeon to St. George's hospital.*—These observations only extend to the treatment of those sores that have no specific nature, but which, from weakness, indolence, or long habit, have no disposition to skin. The want of success in the treatment of these ulcers by the use of stimulant and sedative applications seems to have led surgeons to employ various substances in the form of powder. In this way Mr. H. has made a considerable number of experiments, the results of which he here presents to the public. From the trials which he has made with tartar emetic, chalk, plaister of Paris, and lapis calaminaris, he concludes that they are not applications of much value in the cure of ulcers.—After this disappointment with mineral substances, Mr. H. was induced to try if vegetable medicines could be applied in the form of powder with advantage. From considerable experience and different trials with various substances of the vegetable class, Mr. H. ventures to recommend the powder of rhubarb as an useful application in the treatment of ulcers.

From this analysis it will appear, that the papers inserted in the volume before us, are in general valuable; and that they contain much new and useful information, given in a clear and perspicuous manner.

A. R.

ART. V. *A Letter to Erasmus Darwin, M. D. on a new Method of treating Pulmonary Consumption, and some other Diseases, hitherto found incurable.* By Thomas Beddoes, M. D. 8vo. 72 pages. Price 1s. Murray. 1793.

In this pamphlet the truly ingenious Dr. Beddoes gives his friend Dr. Darwin the result of the trials he has already made of the treatment of pulmonary consumption proposed in his late publication*, and an answer to the account he requires of the apparatus for using the oxygen air, lowered by the addition of azotic and hydrogen air.

The author appears to be glad of an opportunity, and thanks Dr. Darwin for giving it him, of making his real views well and rightly

* See our Review for June last.

known, being aware of the effects of misrepresentation, and misconception, and of the danger to which he exposes his reputation, by incurring ridicule and obloquy.

The author thinks a considerable difference exists between the various cases of pulmonary phthisis, chiefly in the symptoms; and probably dissection would more completely ascertain it.

Two varieties Dr. B. thinks have lately appeared to him to be well marked, and have been already noticed by other writers, namely, the *florid consumption*, and the *pituitous or catarrhal phthisis*. The reasoning in his book of observations is exclusively applicable to the first species; in which the redness of the cheeks, lips, tongue, and fauces, the vivacity of the eyes, the florid blood, suggest the hyperoxygenated state of the system in consumptions.

Dr. B. very acutely remarks, that phthisical patients would take a longer time in being drowned than other persons, and that they breathe air of a very low standard, preferably to atmospheric air. On the contrary, in dram drinkers there is a deficiency of oxygen, and they cannot breathe with ease atmospheric air lowered but a few degrees. Consumption is less frequent in France than should follow from the difference of climate, or any other cause hitherto assigned; but it appears probable, that their food conveys less oxygen into the constitution, being more fermented, more dressed, and more oily than the English food, and the greater heat of the climate combines more oxygen with the bases of saline bodies.

The senses become more acute in the pulmonary consumption; and the taste produced by Volta's experiment of placing silver under the tongue, and lead upon it, and bringing them into contact, was much stronger in persons affected with this disease, than in other.

Consumption was probably less frequent formerly than at present, on account of the confined air and filth in which people then lived.—Patients sometimes live for a very long time in consumption, after a great part of the lungs has been destroyed. The human body is nourished by the lungs as truly as by the stomach.

Dr. B. next acquaints us with the result of a trial of breathing a mixture of airs, in the case of Mr. Cramp's son, who was much relieved by it. Mr. Cramp, who is a surgeon, gives a very decided testimony in favour of the new plan of treatment. The air breathed by the patient was a mixture of one part of factitious air, to two of atmospherical at first; but afterwards equal quantities agreed best. It is better probably to lower the atmospherical air with hydrogen than with azotic air, because it is less irritating to the lungs, and is readily absorbed by the blood. Carbonic acid air alleviates, and oxygen air aggravates the symptoms of consumption.

From the consideration of the above facts, Dr. B. thought he had a sufficient ground for proceeding to treat consumptions, by making patients breathe atmospherical air lowered by azotic or hydrogen air, and to observe more extensively the effects of his new method he has established himself at Bristol. He has not yet completed his apparatus to his satisfaction. Patients may either breathe air through pipes, or in rooms filled with it; at present the first mode is employed.

Since the apparatus has been fit for use, Dr. B. has employed atmospherical mixed with hydrogen air, in one case only, and the patient was cured.

To throw further light on this subject, the author respired oxygen air; and he describes very accurately it's effects, which were such as he should have expected from theory.

Dr. B. proposes to use oxygen air in different diseases, as well as lowered atmospheric air in other complaints beside consumption.

Dr. Darwin's letter is annexed in favour of our author's new method of curing consumption.

Whatever shall be the result of the present trials, Dr. B. must gain credit, and be entitled to the best regards of the public for the efforts of his genius to diminish the shocking mortality by pulmonary phthisis.

T. T.

ECCLESIASTICAL HISTORY.

ART. VI. *A Review of Ecclesiastical Establishments in Europe, Containing their History; with a candid Examination of their Advantages and Disadvantages, both Civil and Religious: an Attempt to define the Extent of Civil Legislation, respecting Ecclesiastical Objects; with a Discussion of the Question, "Should religious Tests be made a Rule of Law, in conferring Civil Rewards, or in inflicting Civil Punishments?" And an Essay tending to shew both the political and moral Necessity of abolishing exclusive Establishments, with Answers to some principal Objections.* By the Rev. Mr. William Graham, Newcastle. 8vo. 291 pages. Price 4s. sewed. Glasgow, Niven. London, Johnson. 1792.

THE reciprocal advantage of an alliance between church and state is a doctrine which has had many able defenders, among whom the church of England is proud to reckon the ingenious and learned Warburton. On the negative side of the question the number of writers has been small, and their works have obtained little celebrity. Independently of the merits of the question, or the talents of the writers, an obvious reason may be assigned for this. To write against religious establishments was, at all times, to oppose the combined force of learning and ingenuity, of popular opinion, and powerful interest. This required a degree of ability for the undertaking, of confidence in the goodness of the cause, of zeal for the supposed interests of religion, and of independence of situation and disposition, the union of which in the same person was not often to be expected. The present time, in which the current of opinion runs strongly against innovation, is particularly unfavourable to a free discussion of this subject. Nevertheless, the author of the book now before us ventures, after sixteen years consideration and revival, to present to the public a work, the object of which is to convince the public of the good policy, and moral necessity, of abolishing all exclusive ecclesiastical establishments. With what success he has executed the arduous task we pretend not to determine. We shall only report, as briefly as possible, his leading arguments.

In the first place, the author takes an historical view of the subject, and traces the origin and progress of ecclesiastical establishments.

lishments. Here he attempts to show, that the alliance between church and state owes its existence, not to divine institution, but to various other causes; such as inadequate ideas of the nature, genius, and end of Christ's kingdom; impatience of persecution; the pride of power; and, above all, the coincidence of the secular interests and views of ambitious princes, and aspiring priests. The model of the christian hierarchy the author finds in the ancient sacred institutions of Greece and Rome; and he imputes the perfect coalition of church and state to four causes—the heresies which abounded from the moment ecclesiastical incorporations commenced; the systems which were their inseparable attendants; the persecutions which followed both; and the violent political convulsions, which convulsed and at last overturned the roman empire. From this historical review, it is inferred, that ecclesiastical alliances have no foundation in the positive institutions of revelation; that the anti-christian kingdom commenced with ecclesiastical incorporations in the fourth century; and that these incorporations have been the fruitful source of corruption in the christian world.

Having thus taken an historical view of the subject, Mr. G. proceeds to treat it theoretically, and attempts to prove, under distinct heads, the impropriety and absurdity of civil establishments of religion; that they are injurious to the church of Christ; that they are founded on false principles, and are attended with pernicious consequences. Among the points which are maintained in this part of the work, the principal are the following:—That those objects, to which an incorporated establishment bears an immediate respect, namely, articles of belief, and religious institutions, are naturally incapable of being enforced by civil authority:—That the legislature are incompetent to take official cognizance of those objects which are supposed to be established in national churches:—That the kingdom of Christ cannot be incorporated with civil societies, because it differs in kind from all political associations whatever, and because it differs from all incorporated sects who assume the name of national churches:—That ecclesiastical incorporations destroy the essential characters of the christian church, spirituality, independence, unity, and catholicism, and tend to supplant the authority of Christ, to rob church members of their peculiar privileges, freedom of church-fellowship, and the right of choosing their own teachers, and to frustrate the design of God in the formation of the christian church:—That the exclusive establishment of churches absurdly supposes the kingdom of Christ to be of the same nature with the kingdoms of the world, and the civil power to be derived from the authority of Christ:—That they are ruinous to the sovereignty of princes, and the stability of their thrones, are the bane of social happiness, and tarnish the characters of men in every rank of life:—That the abolition of ecclesiastical incorporations would greatly contribute towards removing the difficulties with which Great Britain is at present embarrassed:—and that it is at least as practicable and safe, as the change which took place at the reformation. On these topics

pics the author expatiates with a degree of freedom and spirit which, if it sometimes render him rude of speech, at least shows him to be fully convinced of the importance of his subject, and earnestly desirous to see the end at which he aims fully accomplished. A short extract may serve to show in what manner the subject is treated. Having traced the progress of establishments to the time of the reformation, Mr. Graham proceeds : p. 39.

' Church and state being thus incorporated, the coalition continued, without any alteration, till the glorious era of the *reformation*. Then day poured down her golden beams on benighted Europe. The powerful charm was broken. Learning began to raise her reclining head, to throw off her monkish attire, and to extend her walks beyond the narrow confines of the cloister. Men of all ranks and of all characters, instructed by her grave lectures, became sensible of their former delusion, of their present duty, and of their future interests. Princes, opening their eyes on the liberties of civil society, as well as on the rights of sovereigns, became weary of that yoke, which had not less galled their own necks, than those of their subjects. They resolved to assert the independence of their crowns and kingdoms, and to humble that absurd authority, which the Roman pontiff had so long claimed and exercised, with a high hand, over the combined state of church and commonwealth in their respective dominions. Their lay-subjects, from the powerful baron to the vassal-boor, feeling the cruel exactions, and illegal usurpations of the court of Rome, readily seconded the enterprize, and magnanimously risked their all to effect a reformation. The clergy themselves, who, for so many ages, had found their account in seconding the efforts of Rome to extend her despotic sway, began at last to feel the enormous weight of papal tyranny. The prophetic beast, unnaturally cruel, devoured its own flesh. The pope had assumed a dictatorial authority over all the churches. Their peculiar customs, privileges and immunities had been treated with sovereign contempt. Even the canons of general councils, which had been held sacred, had been set aside by his dispensing power. The whole administration of the churches centered in the court of Rome. All preferments ran of course in the same sanctified channel. The secular clergy, therefore, felt that there was a necessity of limiting these exorbitant pretensions. From the primate to the parish-priest, they were convinced, that in order to effect it, it was necessary to concur with their respective sovereigns in promoting a reformation.

' But alas ! the incorporation still continued. The papal power was at least virtually assumed by the protestant princes. The deadly wound, which the beast had received in Peter's chair, was healed up in all the protestant thrones. Countless indeed were the advantages arising from the reformation to both church and state in every protestant nation : yet in so far as they continued incorporated, and the first received its form and mould from the legislative powers of the last, a foundation was laid, and a precedent was fixed for the exercise of the same dictatorial powers, in

acts, equally derogatory to the authority of Christ, on every future occasion. The history of the several revolutions which have happened in all the protestant churches serve to illustrate this observation. Incorporated with the politic state of the nation, no church has ever been capable of effecting the smallest reformation, even in the most palpable absurdity, without the sanction of civil legislature. This alone can give motion to the enormous, incorporated machine. Convocations, assemblies, and synods have been convened: but their decrees never have been more authentic and obligatory, without the sanction of protestant legislature, than the canons of papish synods were binding without the approbation of his holiness. All the different revolutions and modifications which have befallen protestant churches, since the reformation, have been only so many different forms, into which they have been violently forced to writhe themselves, in order to suit the high or the low principles of those, who governed the whole allied system.

No protestant doubts the right of princes, at the reformation, to resume the prerogatives of their crowns; nor doubts their title to hold them, independent of their protestant clergy. Happy had it been for princes, as well as for the churches in their dominions, if they had stop'd at this point! But it cannot be dissembled, that all the reformation which many of them ever intended, was, to model the ecclesiastical department, in the incorporated constitution, into a political fitness and convenient state of subordination and subserviency to a protestant government. Finding their own crowns consolidated with the mitre, and placed on the head of the roman pontiff, they pulled both from his brow at once; and, without giving themselves the trouble to sever the unsightly mass, they proceeded to plant it upon their own heads. Had protestant sovereigns imitated the policy of Cyrus; had they proclaimed liberty to their subjects, who had been too long the captives of ghostly invasion, and the slaves of priestly tyranny; had they restored to them the possession of their unquestionable rights, and allowed the use of them, in building the temple of God, according to apostolic pattern, without putting a political model into their hands, and, obliging them, in spite of their conscientious scruples, to conform to it;—they would have at once provided for the peace and prosperity of their kingdoms, and for the advancement of true religion among every class of their subjects. Ignorance and bigotry, no longer encouraged by the sinister politics of courts, must have attended the contemptible inhabitants of the cloister, in their precipitant retreat.—Superstition, with all her gaudy train, must have retired to some more hospitable clime. Truth, greatly triumphant, in the steady light of her own evidence, like the sun, would have dissipated every gloom.—And christianity, no longer disfigured by the finical dresses, with which the daring hands of capricious policy, or sportive superstition, have hid her native charms, would have “looked forth as the morning, fair as the moon, clear as the sun, and terrible, to all her enemies, as an army with banners.”

We remark in the course of this work several Scottish phrases, particularly *presently* for *at present*; and a vulgar and almost obsolete expression, going over the belly of! ‘No dissenter,’ says he, speaking of the obligations dissenters are under to conform to the right of marriage.

riage, ' can enjoy the common privileges of nature, without going over the belly of his religious profession, by conforming to the most *indicrous* rites of that church, from which he has separated.' M. D.

T H E O L O G Y.

ART. VII. *The Holy Bible, or the Books accounted sacred by Jews and Christians; otherwise called the Books of the Old and New Covenant: faithfully translated from corrected Texts of the Originals. With various Readings, explanatory Notes, and critical Remarks: By the Rev. Alexander Geddes, LL. D. Vol. I. Royal Quarto. 430 pages, Price, 11s. 6d. in boards. Printed for the Author, and sold by Johnson and Faulder. 1793.*

THE masters of Greek and oriental scripture have, by their laborious researches, compiled such a variety of useful materials for the biblical critic, as to excite, in every friend to theological literature, an ardent desire to obtain a new and improved translation of the sacred volume. This desire we conceive to be in no respect derogatory to the superlative merit of those translators, to whose labours we are indebted for our common version. Our obligations to their pious and arduous exertions are confessedly very great; but the most finished work of human wisdom is necessarily imperfect, or at least capable of emendations; and not to correct or meliorate whatever is erroneous or improveable in their translation, would be inconsistent with every principle of rational conduct. The intention of these illustrious interpreters and divines was not merely to accommodate the people with a copy of the Bible in their vernacular tongue, but likewise to present them with a more accurate translation, than any of their predecessors had been able to accomplish. To attempt therefore such an improvement of their version, as increasing knowledge may suggest, or the innovations in our language may require, is to adopt their principles, and to emulate their example. That this undertaking cannot be attended with the least danger to the christian faith, we have the strongest arguments to evince, and repeated experiments to attest. And we cannot help regarding the extreme apprehensions, which some good and even judicious men have entertained on this subject, as wholly groundless and unreasonable.

Dr. Geddes, the learned author of this translation, the first volume of which (comprehending the Pentateuch and Joshua) is now presented to the public, is already well known to the literary world. His *Prospectus* bears the most indisputable testimony, that he is perfectly acquainted with the duty of a translator; and the specimen of his abilities, which he has here exhibited, will, we presume, furnish ample evidence, that he is fully qualified for the task he has undertaken.—The greater part of his life has been devoted to the study of biblical philology, particularly the Hebrew and kindred languages. This circumstance, combined with his indefatigable industry in the collation of materials for many years, has excited in the students of theological learning the pleasing anticipation of a much improved and superiour translation. The specimen before us, will not, we are persuaded, prove unequal to their expectations; and, while it is highly honourable

honourable to the noble patron, under whose generous auspices the work has been conducted, it will remain a permanent memorial of the invincible assiduity and critical skill of the learned author.

The alterations which Dr. G. has made relative to the sense of the original are pretty numerous; and we do the translator but justice, when we say, that he has illustrated a variety of passages which were extremely obscure, and corrected several egregious mis-translations.—We observe at the same time, that the phraseology is in general considerably improved. To affirm the impropriety of such alterations as appear to us exceptionable, would at present be rash and precipitate. It would be to condemn without a hearing. When we are favoured with Dr. G.'s authorities and arguments in his critical remarks, we shall then be qualified to give our opinion, how far those alterations are justifiable on the principles of sound and accurate criticism; and we doubt not but the learned author will give us ample satisfaction, while his liberality will excuse the freedom we shall then take of offering such observations as may appear to us pertinent and rational. At present we must content ourselves with exhibiting to our readers a concise analysis of the preface, with one or two specimens of the translation, to which we shall subjoin a few remarks on the general phraseology, the typographical execution, and the external form, in which the volume is printed.

The preface is introduced with observing, that of all the Hebrew scriptures 'the Pentateuch, or, as they are commonly called, the five books of Moses,' are unquestionably entitled to a decided preference. After remarking the high estimation, in which these books have been held by the Jewish nation, Dr. G. adds, p. i.

'Nor is this, indeed, a subject of wonder: for, the idea of divine inspiration being here left out of the question, these books must, by competent judges, be allowed to be an admirable composition. I know not if it would be too much to affirm, that, whether they be considered as a compend of history, or as a digest of laws, or as a system of theology, or as models of good writing, they are in some respects unequalled, in none overmatched, by the best productions of ancient times. Let the Chaldean or Grecian cosmogonies be compared with the first chapter of Genesis; the best narratives of Herodotus or Livy, with the whole story of Joseph; the most laboured language of Thucydides or Sallust, with the simple tale of Abraham's servant, or the pathetic and winning speech of Judah; the most sublime ode of Pindar, with either of the songs of Moses; the twelve tables, with the decalogue; and the republics of Plato or Tully, with the whole Mosaic jurisprudence: I will venture to say, that, if the taste of the comparer have not been previously vitiated by modern meretricious refinements, he will be induced to give to the former, either a decided preference, or an equal praise.'

Dr. G. proceeds next to detail and illustrate the Mosaic cosmogony; and delivers it as his opinion, that the term *bara* by no means implies an absolute creation, but merely 'the rescue or restoration of a pre-existent mass of matter from a state of darkness and desolation, to make it a fit and comfortable abode for the beings intended to be placed therein.' 'Whether,' adds the learned doctor, 'priorly to this era, it had been inhabited, or lain till then in its chaotic state, is a question, which it would be rash to decide; yet many terrestrial pheno-

mena lead us to suspect, that it had been peopled with animals of some kind long before the commencement of our earliest chronology.*

In treating of the first day's creation, Dr. G. adverts to the two theories which have been adopted respecting the production of light. By the one hypothesis, it is supposed, that, as light is a distinct substance from every other, and capable of being excited without the solar influence, as appears by electrical experiments, so it is possible, that a considerable degree of light may have existed on this planet, long before the creation of the sun. This hypothesis has been carried so far as to suppose, that, previous to the creation of this luminary, a certain elementary fluid of fire existed on the earth, from which the sun and starry host were afterwards formed. By the other hypothesis, which is adopted by the learned author, it is maintained, that the light here spoken of by the cosmologist was not owing to any electric or fiery fluid existing on the earth, but to the rarefying influence of the yet invisible sun, on the gross circumambient air, which was so attenuated by it, as to permit the solar rays, though considerably obscured, to reach our globe, and to produce a small quantity of feeble and imperfect light.

Dr. G. proceeds next to consider Moses' account of the fall of man. This he believes to be simply a piece of Jewish mythology.

'On the present subject,' says he, v. x. 'which I have studied with great attention, my opinion is, that there are only two admissible modes of interpretation: either to allegorize the whole, with Philo; or tenaciously to adhere to the letter, in every respect. That the latter, only, was in the writer's view, I have not the smallest doubt; but I doubt, whether his relations were founded upon real facts; or imagined, to account for known phenomena. Why might not the Hebrews have their mythology, as well as other nations? and why might not their mythologists contrive or improve a system of cosmogony, as well as those of Chaldaea, or Egypt, or Greece, or Italy, or Persia, or Hindostan?—If we may suppose, then, that the Hebrew historiographer invented his *Hexabemeran*, or six days creation, to enforce more strongly the observance of the Sabbath; which I think much more than probable; may we not, in like manner, consider his history of the Fall as an excellent *mythologue*, to account for the origin of human evil, and of man's antipathy to the reptile race? Regarded in this light, it will require no straining effort to explain it; it will be perfectly coherent in all its parts; it will be attended with no absurd consequence: it will give no handle to the enemies of religion to turn it into ridicule. The serpent will then be a real *mythological* serpent; will speak, like the beasts and birds in Pilpay or Esop; will be a most crafty envious animal, that seduces the woman from her allegiance to God; will be punished, accordingly, with degradation from his original state; and an everlasting enmity established between him and the woman's seed.—The respective punishments of the

* Our readers will find this theory illustrated and defended by the author of *Nature Displayed*, and also by the late Dr. Taylor, in his *Scheme of Scripture Divinity*.

woman and of the man, will be, in the same sense, real; and the whole chapter an incomparable example of oriental mythology.

The Mosaic theology and jurisprudence next occupy our author's attention.

'The speculative part of the Mosaic divinity,' says Dr. G. p. xii. 'is extremely concise; and summed up in the belief of one supreme God, the creator and governor of the heavens and the earth, and of subordinate beings called his *angels* or messengers. His absolute attributes are *omnipotence* and *omniscience*. He is also represented as *just*, *benignant*, *long suffering*, and *merciful*: but these qualities are clothed in colours that inspire rather fear than love: the empire of this latter was, long after, to be established, by a greater law-giver than Moses.'

'The practical theology of the Hebrew legislator (p. xiii.) is of much greater extent, and may be subdivided into two parts, the moral and the ritual. The former is short, and contained in the decalogue, or ten commandments. — — —

As to the ritual part of the Hebrew religion, it will ever, at first sight, to thoughtless and superficial readers, appear an overgrown mass of trivial or unimportant ceremonies: but if we consider the view with which, the time when, and the people for whom, this ritual was compiled; we shall soon be convinced, I presume, that it was compiled with great judgment, and with a more than ordinary knowledge of the human heart. The view of the compiler, or composer, was, to establish and secure the worship of the one true God; and, consequently, to prevent idolatry, to which his people were so prone, and had been so long accustomed in the land of Egypt. Very wisely, therefore, he makes a composition with them, on bringing them out of that land; to which, in spite of his indulgence, they more than once threatened to return. "Ye shall still (said he) have a public pompous worship. ye shall have a tabernacle, an altar, priests, sacrifices, ceremonies, festivals, as other nations have: only apply and appropriate all this to the worship of the Lord, the God of Israel."

Of the municipal laws of Moses, Dr. G. writes thus: p. xv.

'The municipal laws of Moses must be allowed, I think, to be excellent on the whole, and almost unexceptionable in every part. Although he makes no formal declaration of the *Rights of Man*, all his decrees relative to property and personal safety are evidently founded on that principle. In the eye of the law, all Israelites are equal, and all capable of being raised to the highest civil offices in the state. The land is to be shared out among them in the most just proportion, and every possible precaution is taken to prevent the alienation or diminution of territorial inheritance. Neither land nor houses may be sold but conditionally, and for a certain space of time. The first owners, or their next of kin, may, at any period, redeem them; and, at the jubilee, may reclaim them without a price.—The poor, the widow, and the orphan, are bountifully provided for, by a number of laws, or of counsels equivalent to laws, repeated so often, and enforced with so persuasive arguments, that they could not fail of producing their intended effects: and give us a most favourable idea of the benevolence and philanthropy of the lawgiver. Brotherly love and good neighbourhood are enjoined, or recommended in the strongest terms. The interests of one's neighbour must be one's own: his land

marks

marks must not be removed: his strayed cattle must be kept and restored: his fallen beast of burden must be helped up: his deposits must be faithfully returned: and what hath been stolen from him, repaid with indemnification. To a native, and even to a sojourner, one must lend, without demanding interest: and if a pledge be required, it must be such as the borrower can give without great inconvenience. The mercenary is to receive his hire on the day he earns it. The slave even, who has served his time, is not to be dismissed empty handed. No one is to be oppressed, or hardly dealt with.'

After detailing at considerable length the Mosaic system of jurisprudence,

'From this sketch of the Pentateuch,' says the doctor, p. xviii. 'short and imperfect as it is, I trust, that, whether it be considered as a body of history, or as a system of jurisprudence, it will not appear to shrink from a comparison with any piece of ancient writing, even when divested of every privilege it might claim from revelation. A question here naturally occurs: *Who was the author of so admirable a work?* There was a time, when this would have been deemed an impertinent, nay, an impious query: for who, it was said, could be the author of the *books of Moses*, but Moses himself? Yet this query appears to me to have never been sufficiently answered, unless injurious language may be called an answer. As the subject will necessarily occupy a considerable place in my General Preface, I shall now content myself with giving, in very few words, the result of my own investigation.—It has been well observed by Michaelis, that all external testimony is here of little avail: it is from intrinsic evidence only, that we must derive our proofs. Now, from intrinsic evidence, three things to me seem indubitable. 1st, The Pentateuch, in its present form, was not written by Moses. 2dly, It was written in the land of Chanaan, and most probably at Jerusalem. 3dly, It could not be written before the reign of David, nor after that of Hezekiah. The long pacific reign of Solomon (the Augustan age of Judea) is the period to which I would refer it: yet, I confess, there are some marks of a posterior date, or at least of posterior interpolation.

'But although I am inclined to believe that the Pentateuch was reduced into its present form in the reign of Solomon, I am fully persuaded that it was compiled from ancient documents, some of which were coeval with Moses, and some even anterior to Moses. Whether all these were written records, or many of them only oral traditions, it would be rash to determine. It is my opinion, that the Hebrews had no written documents before the days of Moses; and that all their history, prior to that period, is derived from monumental indexes, or traditional tales. Some remarkable tree, under which a patriarch had resided; some pillar, which he had erected; some heap, which he had raised; some ford, which he had crossed; some spot, where he had encamped; some field, which he had purchased; the tomb in which he had been laid—all these served as so many links to hand his story down to posterity; and corroborated the oral testimony transmitted, from generation to generation, in simple narratives, or rustic songs. That the marvellous would sometimes creep into these, we may easily conceive: but still the essence, or at least the skeleton, of history, was preserved.

'From

From the time of Moses, there can be no doubt, I think, of their having written records. Moses, who had been *taught all the wisdom of the Egyptians*; most probably was the first Hebrew writer, or the first who applied writing to historical composition. From his journals, a great part of the Pentateuch seems to have been compiled. Whether he were also the original author of the Hebrew cosmogony, and of the history prior to his own days, I would neither confidently assert, nor positively deny. He certainly *may* have been the original author or compiler; and may have drawn the whole or a part of his cosmogony and general history, both before and after the deluge, from the archives of Egypt: and those original materials, collected first by Moses, may have been worked up into their present form by the compiler of the Pentateuch, in the reign of Solomon. But it is also possible, and I think more probable, that the latter was the first collector; and collected from such documents as he could find, either among his own people, or among the neighbouring nations.

From whatever documents,' continues Dr. G. p. xx. 'at whatever period, and by whatsoever writer, the Pentateuch was ultimately compiled; it has not come down to us in its full integrity, nor without alterations: but what work of antiquity has not had a similar fate? and what work of antiquity is there, the text of which we have so many means of correcting as that of the Pentateuch? Two rival peoples, the Jews and the Samaritans, have preserved separate exemplars of it, in different characters. It was excellently translated into Greek, at a period when the copies must have been much less imperfect than they afterwards became: this translation we have entire, though not uncorrupted. We have also fragments of three other Greek versions, all prior to the commencement of the third century. We have a Chaldee version, and a Chaldee paraphrase, both of uncertain date. We have a Syriac translation, which had already become a text-book in the Syrian churches before the fourth century. In the fourth century, we have a Latin version by St. Jerom: in the tenth, an Arabic version by Saadiah; and, more latterly, another Arabic version published by Erpenius. We have, moreover, a version in the Samaritan vulgar dialect, made from the Samaritan exemplar of the original, at, I think, a very early period; and a Greek version, lately published from a manuscript in St. Mark's library at Venice, of an uncertain but modern date.

By the help of these versions, compared with the original and with one another, and of the various readings of the text itself, collected in the present century from a great number of manuscripts, a nearly genuine copy of the Pentateuch may, by the rules of a judicious criticism, be at length obtained. Such a copy I have endeavoured to form, according to my best abilities; and from such a copy I have made the following translation. The maxims I have been guided by, and the method I have pursued, both in correcting the original text, and rendering it into English, will be fully explained on another occasion; and may partly be seen in my *Prospetus*, published six years ago. How far I have succeeded in either of these attempts, it is not for me to judge. A considerable portion of the work is now before the public: and to the decisions of the public, every author must submit. My labour has been great, and long; and my expectations,

ceptions, I confess, are not small. I flatter myself, that I have exhibited a fairer and fuller image of my prototype than has yet appeared in any modern language. Still, however, I am sensible, that the picture is imperfect: nay, I fear its imperfections are numerous; and I shall make it the great business of my future life to retouch and amend whatever the remarks of my friends, or my own observation, may point out as a blemish.

Towards the conclusion of the preface, the doctor assigns his reason for not annexing the critical remarks at the end of the volume, as he originally intended. We transcribe his words: P. xxi.

‘My primary design was, certainly, to give the critical remarks belonging to each volume, with the volume itself: and this, in future, will be my plan. On this occasion, I have deviated from it, for two reasons. The first is, that I wish to avail myself of Dr. Holmes’s *Collation* of the manuscripts of the *Septuagint*, which is in great forwardness: and of some valuable works lately published in Germany and other foreign countries, which I have not yet been able to procure. Secondly, as I hope to be able, in the course of next year, to lay before the public the whole of the remaining *historical* Books of the old Covenant; the critical remarks on both volumes will form a just volume by themselves; and may, at the pleasure of the purchaser, be bound up together, or detached, and affixed to their respective volumes of the text.—Besides, the volume now delivered is in some measure a complete work by itself; and in every respect so, to the mere English reader; who, I trust, will find not many passages that are not rendered intelligible, either in the *translation*, or by the *notes*. These latter I have made as concise as I could: nor have I ever loaded them with affected erudition, or unnecessary quotation.’

As specimens of the translation, we select the following passages.

NUMBERS. CHAP. XXIV.

- 1 ‘But when Balaam saw, that it was agreeable to the Lord to bless Israel; he went not, as at the other times, to look for
- 2 omens, but only turned his face toward the wilderness; where, on raising his eyes, he saw the Israelites encamped, according to their tribes: and, the spirit of God coming upon him, he
- 3 uttered these oracles: “Saith Balaam, the son of Beor; saith the man whose eyes are open: saith he, who hath heard the
- 4 words of God; who hath seen the vision of the omnipotent; intranced, but with open eyes: ‘How beautiful thy tents, O
- 5 Jacob! thy tabernacles, O Israel! Like vales planted with
- 6 groves; like gardens on the side of a river! Like lign-aloes planted by the Lord; like cedars by water-streams! Waters
- 7 shall flow from the urn of Jacob, and his seed shall become a numerous people! Their king shall be superior to Agag; and
- 8 his kingdom more highly exalted! God, who brought them out of Egypt, is to them as the strength of the rhinoceros! The nations, that oppose them, they will consume; their
- 9 bones they will break in pieces, and in their gore imbrue their shafts! Like a lion *Israel* lieth down; like a lioness he coucheth: who shall dare to rouse him? Be he blessed, O *Israel*! who bleisseth thee; and be he accursed who curseth thee!”—
- 10 Balak was now so enraged at Balaam, that he smote his hands together;

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From whatever documents,' continues Dr. G. p. xx. 'at whatever period, and by whatsoever writer, the Pentateuch was ultimately compiled; it has not come down to us in its full integrity, nor without alterations: but what work of antiquity has not had a similar fate? and what work of antiquity is there, the text of which we have so many means of correcting as that of the Pentateuch? Two rival peoples, the Jews and the Samaritans, have preserved separate exemplars of it, in different characters. It was excellently translated into Greek, at a period when the copies must have been much less imperfect than they afterwards became: this translation we have entire, though not uncorrupted. We have also fragments of three other Greek versions, all prior to the commencement of the third century. We have a Chaldee version, and a Chaldee paraphrase, both of uncertain date. We have a Syriac translation, which had already become a text-book in the Syrian churches before the fourth century. In the fourth century, we have a Latin version by St. Jerom: in the tenth, an Arabic version by Saadiah; and, more latterly, another Arabic version published by Erpenius. We have, moreover, a version in the Samaritan vulgar dialect, made from the Samaritan exemplar of the original, at, I think, a very early period; and a Greek version, lately published from a manuscript in St. Mark's library at Venice, of an uncertain but modern date.

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together; and he said to Balaam: "I called thee to curse mine enemies; and, lo! thou hast, thrice now, heaped benedictions on them! Begone, therefore, to thine own place: I meant to treat thee most honourably; but from honour the Lord hath precluded thee."—But Balaam said to Balak: "Was not this what I precisely said to the messengers, whom thou sentest to me: 'Were Balak to give me his house full of silver, or of gold, I could not go beyond the commandment of the Lord, so as to do, of my own mind, either good or bad: what the Lord shall say to me, that must I report.'—Lo! then, as I am now going back to my own people; come, let me advise thee of what this people will, in future times, do to thy people."—He then uttered these oracular sentences: "Saith Balaam, the son of Beor; saith the man, whose eyes are open: saith he who hath heard the words of God; who hath been participant of the knowledge of the MOST-HIGH; who hath seen the vision of the OMNIPOTENT! intranced, but with open eyes: 'I foresee it, though it will not happen now; I behold it, though yet at a distance. A star traced from Jacob, a sceptre sprung from Israel, will consume the whiskers of Moab, and break the crown of every son of sedition! His shall be the possession of Edom, the possession of Seir his enemy! for Israel will act valiantly; and a prince, descending from Jacob, will depopulate their cities!'"—Looking then toward Amalek, he uttered this oracular sentence: "The first of nations is Amalek: yet its latter end will be utter destruction!"—Then, looking toward the Kenite nation, he uttered this oracular sentence: "Strong indeed is thy dwelling-place; and thy nest thou hast fixed in a rock: yet thy nest shall be demolished; and the cunning of Ashur will captive thee!"—He then uttered this oracular sentence: "Alas! who shall be preserved from the *sumiel**, or protected from the hand of the Chethites? They will oppress Ashur; they will oppress Heber; and these too shall be utterly destroyed!"—Balaam then set out to return to his own place: and Balak also went his own way.

DEUTERONOMY. CHAP. XXXII.

1 "Listen, ye heavens! while I speak: and let the earth hear
2 the words of my mouth. May my doctrine drop as the rain,
3 my speech distil as the dew; like showers upon the tender herb,
4 like a copious dew on the grass!—for, in the name of the Lord I address you.

5 "Acknowledge the greatness of our God! the creator,
6 whose works are perfect, and whose ways are all rectitude! a God of truth, without iniquity! just and righteous is he!

7 "Yet corrupted are his own degenerate children: a generation perverse, and prevaricating.—People foolish and infatuated! Is it thus ye requite the Lord?—Is not he your father, who owneth you? Is it not he, who made you, and careth for you?

* The *sumiel*, or *samum*, is a pestilential burning wind, which destroys every one who breathes it.

- 7 " Call to mind the days of old ; review the years of each generation : ask your fathers, and they will inform you ; your elders, and they will tell you :—*how*, when the MOST HIGH
- 8 assigned to nations their inheritances ; when he dispersed the children of Adam ; he fixed the boundaries of peoples, exclusively of the children of Israel :—for the Lord's own portion is his people Jacob, the lot of his own inheritance *is* Israel.
- 10 " He provided for them *even* in the wilderness, and in the arid deserts he fed them.—He protected them, he trained them up, and he guarded them as the apple of his own eyes.
- 11 —As an eagle, jealous of her airy, hovereth over her young ; or, expanding her wings, taketh them up, and beareth them
- 12 on her shoulders : *so* those the Lord, alone, conducted ; and with him was no stranger-god.
- 13 " On a hilly region he placed them, and the product of the fields he made them eat : he nourished them with honey
- 14 from the rocks, and with oil from the hardest cliffs ; *with* the cream of the herds and of the flocks ; with the choicest of lambs *and of kids* ; with rams and he-goats of the breed of Bashan, *and* with flour of the best wheat : and the blood of the grape he made them drink.
- 15 " But Jacob ate, and was satiated ; Israel grew fat, and kicked !—Grown fat, full, and fastidious, they forsook the God who made them, and despised the author of their salvation !—They moved him to jealousy, by *adoring* strange gods ;
- 16 by *their* abominations, they provoked him to anger.—They sacrificed to gods without godship ; to gods, whom they had never known ; to newly-started up gods, whom their fathers
- 17 had never revered !—The Creator, who begot them, they relinquished ; the God, who brought them forth, they forgot !
- 19 " The Lord saw, and was indignant, at the provocation of his sons and daughters : and he said : ' I will hide my face from them, and see what will become of them at last : for a perverse generation they are ; children, in whom there is no
- 20 fidelity ! They have moved me to jealousy, by *adoring what is* not God ; they have provoked me to anger, by their *worship* of vain idols : so I will move them to jealousy, through a people of no account ; and will provoke them to anger, through
- 22 an abject nation. For a fire is kindled in my wrath, which shall burn unto the lowest depth ; shall consume the land with its product, and set the foundations of the mountains in a
- 23 blaze.—Upon them I will accumulate evils ; on them my shafts I will exhaust.—By famine *they shall* be emaciated, and by ravenous birds devoured ; with most bitter destruction. The teeth of wild beasts I will also let loose upon them, and
- 25 the rage of tremendous reptiles. Without, the sword shall bereave ; and, within, terror *shall* kill ; the young man, as well as the maiden, the suckling and the man of grey hairs.'
- 26 " I would *even* say : ' I will extirpate them, and make the
- 27 remembrance of them cease among mankind ; were I not apprehensive of the haughtiness of the enemy ; lest their adversaries should become arrogant, and say : ' Our own high hand, and not the Lord, hath done all this.'

28 " For an ill-advised nation are they ; and in them there is
 29 no understanding : they are not wise *enough* to discern this,
 30 nor to consider their own latter end. How could one of them
 have chased a thousand *Israelites*, and two have put ten thou-
 sand to flight ; if these their own supporter had not sold, if
 31 the Lord had not delivered them up !—For, not like our sup-
 porter is their supporter ; our enemies themselves being
 32 judges. Of the vines of Sodom are their vines, and of the
 blasted fields of Gomorra ! their grapes are grapes of poison,
 33 and their clusters *clusters* of bitterness ! their wine is the ve-
 nom of serpents, and the cruel poison of aspics !

34 " Is not this stored up with me ? sealed up among my trea-
 sures ? for a day of vengeance and retribution ? for a time,
 when their foot shall slip ? For at hand is the day of destruc-
 tion, and rapidly their fate approacheth.

36 " For the Lord will avenge his people, and relent for the
 sake of his servants ; when he shall see that gone is their
 power, and none to succour and shall protect them.

37 " Where *now* (will he say) are your gods ? the supporters
 38 in whom ye trusted ? who have eaten the fat of your sacri-
 fices, and drunken the wine of your libations ? Let them arise
 and assist you, and take you into protection.

39 " See now, that I, I only am HE ! and with me there is no
rival god ! I kill, and I keep alive ; I wound, and I heal :
 and from mine hand there is no rescue.

40 " To the heavens I raise my hand, and say : ' As I live for
 ever, I will whet the edge of my sword ; and mine hand shall
 lay hold on judgment ! I will render vengeance to mine ad-
 42 versaries, and those who hate me I will requite ! Mine arrows
 I will make drunk with blood ; and with flesh my sword shall
 be satiated : with the blood of the killed and captived ; with
 flesh from the dishevelled heads of the enemy !'

43 " Rejoice, thou nation, his people : for the blood of his
 servants he will avenge : to his adversaries he will render
 vengeance ; but be propitious to the land of his own peo-
 ple."

We have already delivered our opinion with respect to the ge-
 neral phraseology of the translation, which, we repeat, is cor-
 rect, simple, and perspicuous.—The poetical passages are justly
 entitled to the praise of elegance. Dr. G., however, we doubt
 not, will forgive us, if we take the liberty to point out a few
 forms of expression which appear to us to be somewhat excep-
 tionable. Our objections respect chiefly the point of arrange-
 ment. The inverted style, we are ready to acknowledge, is in
 many cases highly beautiful and energetic ; but whether a dif-
 ferent arrangement would not have been preferable in the follow-
 ing passages, we submit to the learned author to decide. Gen.
 xlii. 19. " A reverer of God am I." xlv. 8. " Not ye then sent
 me hither, but God." Exod. xxxii. 24. " Then to Aaron Moses
 said." Lev. x. 12. " Take what remaineth unburned to the Lord
 of the donative." If we have not misconstrued the meaning of
 the translation, we should prefer this arrangement, " take of the
 donative

donative what remaineth unburned to the Lord." But as it is not improbable, but Dr. G. may, by "the Lord of the donative," intend to signify the owner or proprietor of the gift, we offer the remark with diffidence and submission. Lev. xxvi. 11. "Amongst you I will place my tabernacle, and will not hold you in disdain, but will reside among you, and be your God, and my people ye shall be."—It would have been better, we conceive, if, in the last clause, the order of the original had been preserved, as it is in the common version. The simple and natural arrangement, "ye shall be my people," seems to us more beautiful, and better suited to express the relation.

Dr. G. will permit us to add, that the following phraseologies, might in our judgment be altered for the better. Gen. xx. 9. "Notorious deeds thou hast done in my regard." Is not the phrase "in my regard," somewhat exceptionable? If it be not a gallicism, for "in regard to me," we may warrantably affirm, that the latter expression is by much the more eligible. Gen. xxxvii. 3. "Israel loved Joseph more than any of his children." Does not this imply, that Joseph was not a son of the patriarch's? "More than any other," would in our judgment have more correctly exhibited the sentiment. Exod. xxiii. 5. "Succumb." Is not this a scotticism? Exod. xxix. 1. "do by them." The old translation do to (or unto) "them," seems to us to be more classical. We find no good authority for the phrase, "do by a person," unless to denote that person's instrumentality. Numb. xii. 3. "Moses was the mildest of all men, which were then on the face of the earth." Which relative to persons is, we apprehend, somewhat exceptionable. Is not the superlative degree in such examples, generally followed by the pronoun *that*? Numb. iv. 42. "the whole of the male first born,"—better, we should suppose, "all the male first born," as in the preceding member. Deut. xviii. 11. "And the decision, which they shall report to you, ye shall act." *To act a decision*, is a very unusual phraseology. Better, we should imagine, "ye shall execute" or "obey."

These remarks we submit with deference to the learned author, persuaded that his liberal and enlightened mind will not only pardon, but gratefully receive every suggestion which may be anywise serviceable in his future labours. The observations we have made by no means affect the general character of the translation, which we repeat is most deservedly entitled to the highest commendation. The inaccuracies, which we have detected, or which appear to us in that light, are merely specks, and comparatively nothing, in a work, which is otherwise highly splendid and correct.—With respect to its external form, we observe, that the typographical execution is truly excellent. The paper royal and of an elegant texture—the type neat and well defined. The translation is not broken down into verses, as in our common bibles, but divided into paragraphs and sections,—the verses being numbered on the exterior margin. On the top of the page is a running title specifying its contents, with the book and chapter; and at the bottom, are various readings with explanatory notes. Under these the pages are marked.

We congratulate the friends of revelation on the publication of this volume, expressing at the same time our most sincere wishes, that the learned author may experience no more interruptions from want of health, to prevent the speedy execution of the whole, and that his labours may be rewarded with that encouragement, which the importance of the undertaking, and his acknowledged abilities so amply deserve.

Y.

ART. VIII. *Codex, Theodori Bezae, Cantabrigiensis; Evangelia et Apostolorum Acta complectens.*—Academia auspicante, venerandæ hujus Vetusstatis Reliquias, summa quæ potuit Fide adumbravit, expressit, addidit, Codicis Historiam præfixit, notasque adjecit Thomas Kipling, s. t. p. Two vols. in large folio. Price to subscribers, two guineas sewed. 1793.

THIS is, by far, the most splendid *fac simile*, and the cheapest publication, perhaps, that ever came from the press. Dr. Woide's edition of the Alexandrian ms. is not one half its bulk, and the paper and type are much, very much, inferior; yet the subscription-price was the same. It appears indeed, that the university has been at the expence of printing, much to its honour. We have been told, that only 250 copies were printed: in which case we venture to predict, that a copy of it, some years hence, will fetch the quadruple of its original price.—Thus much for the execution and external form: we come next to examine the intrinsic merit of the work.

The manuscript, of which it is the representative, is already well known in the learned world, under the denomination of Beza's; from its having been presented to the university of Cambridge by that celebrated reformer. It is one of those few Greek exemplars, which are accompanied by a Latin version; and, what is still more singular, this Latin version differs from all others, that are yet known. The Greek text itself has also readings that are not found in any other manuscript: and, on the whole, however critics may differ about its age, it is certainly a rare and precious relic; and we are much obliged to Dr. Kipling for this complete edition of it.

Whether this edition be an accurate copy, or not, we cannot take upon ourselves to say, without comparing it with the manuscript: but it has all the appearance of having been done with care: and consequently, there is a lawful prejudice in its favour.—As to the various readings which it contains, we shall say nothing: they have already been noticed by Mills and other collectors. We shall only give a brief analysis of Dr. Kipling's preface; in which he labours to prove

1st, That the Cambridge ms. is at least as old as the Alexandrian, if not older.

2dly, He gives us the opinions of the learned, and his own, of the utility and excellence of the Cambridge ms.

3dly, He endeavours to point out its birth-place, and its several migrations—and

Lastly, he describes its external form, &c.

1. That it is a very ancient ms. cannot, he thinks, be denied: as it has every mark of antiquity, that the Vatican and Alexandrian mss. have. It has neither spirits nor accents: its letters are uncial; and its words are rarely separated. Dr. K. imagines it must have been

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been written before the fifth century, for this reason; that it wants the *daxology* at the end of the Lord's prayer: which is not noticed by Origen, Cyprian, Jerom, or any writer of the fourth century.

11. As to the relative excellence of Beza's *ms.*, the learned seem nearly agreed. It has the suffrage of Bentley, Wettstein, Whifton, Griesbach, Michaëlis, Semler, Harwood, and Kipling; against Antony, Arnauld, and Bengelius; whose arguments, however, have not, we think, been yet fully answered.—We will add Dr. K.'s own opinion, in his own words, as a specimen of his style and latinity. 'Recensitis aliorum opinionibus, hoc unum de meo adungere nunc liceat, Bezzæ exemplaris Græca ad antiquissimam illam veteris Testamenti versionem, quæ septuagintaviralis nomine insignita est, miram habere similitudinem. Id quod cum ex aliis quibusdam animadverti didicique, tum præcipue quidem ex hisce rebus: primum, quod multo crebrius occurrit, et in versione ista veneranda, et in exemplari Bezzæ manuscripto*, vocula *xai*, quam in ullo alio, quod legerim volumine: secondò, quod eadem hæc conjunctio in binis illis voluminibus singulari quodam, simul et in utrisque consimili modo, sæpe numero adhibetur.'—Here he gives half a score of examples—and proceeds thus: 'Quod si Evangelistæ, ut plerisque videtur criticis, historias suas stylo scripserint, non Attico quidem, sed simillimo Hebraici illius, quo scripta fuit versio septuagintaviralis, quodnam potest afferri majus argumentum, Græca nostri codicis nec passim ad Latinam depravata esse, nec ad ullam aliam versionem Novi Testamenti; sed maximi esse *facienda*, quàm *frequens hæc* atque *mirabilis* eorumdem *convenientia* cum Septuaginta, ut dicitur, virorum interpretatione.'—It must be allowed, that Dr. K. is not sufficiently attentive to his style. The words which we have marked in italics should be all in the *accusative* case. His punctuation is extremely loose, and apt to embarrass the reader.

As to the Latin version, which accompanies the Greek, it is thought to be prior to that of Jerom, by all the learned, except our Baker, who contends for the contrary. His arguments are, indeed, not strong; but neither, in our opinion, has it yet been proved, that this Latin version may not have been made, or at least adapted to the Greek of the Cambridge *ms.* after, and even long after, the days of Jerom. We do not assert that it is of a later date; but the contrary has not, to our conviction, been sufficiently proved.—For the rest, Dr. K. confesses that this Latin version is not all by the same person; which he proves by the following examples—In Matthew the Greek word *anaites* is rendered *innocentes*; but in Acts the Greek word is retained, and written *anetios*. In Matthew, Mark and Luke *advartos* is rendered *impossibilis*; in Acts *adynatus*. The word *δοξαζω* is rendered sometimes *glorifico*, sometimes *benorifico* in the gospels; but in Acts always *clarifico*. 'Plura mihi (says Dr. K.) in hac parte argumenta adsunt. Sed ex jam, ut arbitror, allatis, satis, superque constat, interpretem illum, qui acta apostolorum Latine reddidit, neque ex eorum fuisse numero, qui evangelia transtulerunt, neque eruditione quidem cum eis comparandum.'

* This is doubtful, and gave occasion to Mr. *Frend's* sarcasm, in his defence,

Our editor's next labour is to trace the Cambridge ms. to its origin, and indicate its various peregrinations, until it settled at Cambridge.

Dr. K. endeavours to prove that it must have been written, neither by a Greek nor a Latin, but by an Egyptian. His reasons are nearly the same that have been employed by Wettstein, Woidé, and Spohn, to show that the Alexandrian ms. is the produce of Egypt. To us they are not very strong, certainly not irrefragable. The liturgical notes in the margin would be a stronger proof of its Egyptian origin, if they were not of a later date, and by another hand: yet even this, without some collateral evidence, is by no means demonstrative. A Latin copist may have had before him an *Egyptian* Greek ms. to which he adapted his version: for, that he who made or adapted the version, could not have been a Latin, is not well ascertained by Dr. K.'s examples of his bad Latinity; nor by his mistaking the meaning of certain Greek words. On the whole then, we are rather inclined to believe, that whatever be the age of the Cambridge ms. it was written in Europe; and written either in France or Germany. Still we consider it as a most valuable monument; and of very great use in sacred criticism.—Dr. K. thinks, that the Cambridge ms. was brought into Europe in the beginning of the ninth century: and coincides in opinion with Wettstein, that it is the same which Druthmarus mentions. Wettstein will have it to be the same, also, with that which the bishop of Clermont brought with him to the council of Trent, and with that which H. Stephens describes under the designation B; to neither of which opinions Dr. K. can accede: and indeed, we think, he has good reasons for dissenting.—However this be, Bēza found it in the monastery of St. Irenæus at Lyons, ‘postquam ibi diu jacuisset in pulvere,’ about eighteen years before he sent it to Cambridge, in 1581.—Here we have Beza's letter to the university, and the university's letter of thanks to Beza.—Then follows a short account of those who have in part, or in the whole, collated this ms. But none of their collations, Dr. K. observes, is accurate; not even that of Wettstein, adopted by Griesbach. We trust that attention will be paid to this observation, by the editors of the new edition of Griesbach's New Testament; which is said to be printing.

The Cambridge ms. is on parchment of an almost square figure; its length about ten inches, its breadth a little less. It contained, at first, the four Gospels intire, and the Acts of the apostles: but several parts of it have been lost; and others supplied by a more recent hand. Both are here enumerated. Dr. K. concludes his preface with a short and modest account of his own labour; and his thanks to the university, for supporting him through the arduous undertaking. E.

ART. IX. *The Relief of the French Clergy, recommended in a Discourse delivered at the Church of Cumnor, Berks, on Sunday, June 2, 1793.*
By George Somers Clarke, B. D. Fellow of Trinity College. 4to.
15 pages. Price 1s. Rivingtons. 1793.

THE humane conduct of Obadiah (1 Kings xviii. 13.) in hiding a hundred of the Lord's prophets when they were pursued by Jezebel, “by fifty in a cave,” and feeding them with bread and water is, in this discourse, held forth as an example of general humanity, and is particularly

particularly applied to the case of the emigrant clergy of France. The discourse is handsomely written, and expresses sentiments in which every friend to humanity must concur.

ART. X. *The good Samaritan, or Charity to Strangers recommended. A Sermon preached in the Parish Church of High-Wycombe, Bucks, for the French Refugee Clergy, on Sunday the second of June, 1793. By the Rev. William Williams, A. B., of Worcester College, Oxford. Published by Request, and for the Benefit of the said Clergy. 8vo. 29 pages. Price 1s. Rivingtons.*

IN a discourse on a parable so beautifully adapted as that of the good Samaritan, to inculcate the moral duty of humanity—a parable too of which the express application is, *Go and do thou likewise*, an exhortation not to trust in ‘the Egyptian reed of mere morality,’ is, to say the least, irrelevant. The writer is so afraid of finding dry morality in his text, that he allegorizes the parable into an illustration of the atoning blood of Christ, a sovereign balm for the bruised and wounded sinner. Towards the close of the discourse, however, the preacher descends from his mystical flights, and applies the parable in it's literal sense to the case of the *suffering strangers*.

ART. XI. *A Sermon preached at the Parish Church of Copford, in Essex, in behalf of the French Clergy Refugees in this Kingdom, and published for their Benefit. By C. Hayward, B. A. Minister of the Parish, 8vo. 24 pages. Price 1s. Robinsons. 1793.*

BOTH the ordinary and extraordinary circumstances attending the French clergy who have taken refuge in this kingdom, which are adapted to excite compassion, are detailed in this discourse; and charitable contributions are solicited on their behalf from the pious, the loyal, and the humane, in a manner that may very well account for the success which, according to an advertisement prefixed, attended the discourse on the delivery, and may warrant the author's expectation, that it will still further contribute towards the same end amongst his readers.

Fast Sermons.

ART. XII. *A Sermon preached at Whittlesea St. Mary's, in the Isle of Ely, on Friday the 19th of April, 1793, being the Day appointed for a General Fast. By George Burgefs, B. A. 8vo. 20 pa. Pr. 6d. Evans. 1793.*

THE mischievous effects of war, both in regard to society and individuals, are in this discourse pathetically described. With respect to the present war, the author appears by no means convinced that it has been either just or necessary. In the prayer with which he concludes his sermon, he supplicates success to our arms only upon the supposition that we are acting upon fair and honest principles, and have no other end in view than the reestablishment of concord among a distracted and suffering people; but adds, ‘If our motives thereto be otherwise than honest, and we have neither grace to perceive, nor virtue to repent of our iniquity, in the spirit of that benevolent religion which teaches us to do unto others as we would have others

do unto unto us, we implore thee that thou wouldest *abate our pride, assuage our malice, and confound our devices.*' The prayer concludes with an earnest petition for the restoration of peace. How much more becoming is this conditional mode of supplicating the Almighty, than those unqualified prayers for success which have been the common accompaniments of wars!

ART. XIII. *A Nation reminded of its Transgressions : Being a Discourse delivered at Benn's Garden Chapel, Liverpool, on Account of the Public Fast, on April 19, 1793.* By Robert Lewin. 8vo. 28 pages. Price 1s. Richardson. 1793.

INSTEAD of a political stimulant, either to loyal submission on the one side, or to popular jealousy on the other, the reader will find in this discourse a serious exhortation to individual repentance, as the only effectual means of averting the calamities which threaten us. The preacher acknowledges the criminality of other nations, but asks, *'are there not with you, even with you, sins against the Lord your God ?'* He particularly enumerates, as circumstances which at the present time more immediately call for reformation, the neglect and breach of the sabbath, the prevalence of profane cursing and swearing, perjury, intemperance and licentiousness, an unbounded love of pleasure, a contempt of the principles of strict honesty and integrity, and a neglect, in parents, of the duties of virtuous and religious education.

Among the proofs of profaneness, Mr. L. mentions the frequent use of a certain loyal and popular song, which he says ought rather to be sung with seriousness than with thoughtlessness and levity. From these general topics, which are handled in a plain and useful manner, the author of them casts an indirect glance at the times, and particularly at the present state of the dissenters ; with respect to whom he laments, that all the proofs which they have given of loyalty, in very trying situations, should not be able to secure them the confidence of their fellow citizens.

ART. XIV. *Piety, Charity, and Loyalty, recommended in a Sermon on the late Fast.* By the Rev. J. H. Williams, Vicar of Wellbourn. 8vo. 31 pages. Birmingham, Thomson. 1793.

WHATEVER degree of splendour or stability the church may be supposed to derive from its alliance with the state, it is certain, that the clerical body is never so thoroughly degraded as when it condescends to become the tool of a crafty statesman—the obedient instrument, to be managed at pleasure, for the purpose of *exciting and leading the public mind.* If any thing could awaken a suspicion, that the body of English clergy are approaching towards this state of degradation, it would be the perfect harmony with which, upon the occasion of the late fast, the same political cry resounded through almost all the churches in England. A singular, and we will not scruple to add, a meritorious exception however to this general fact, we meet with in the present sermon. The writer, who appears to be possessed of considerable talents, as well as of a manly and independent spirit, seems well apprized of the humiliating situation to which his order is in danger of being reduced, and firmly determined, for himself, at all events, to maintain the freedom and dignity of his profession.

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His sentiments on this subject, expressed in the preface to the sermon here published, well deserve attention.

Whilst the author considers it as a ground of exultation, that the church has lost it's ancient ceremonies, and it's ministers those sacred rights and privileges by which they were formerly able to govern the world, he laments, that they are now passing over into the contrary extreme, in which 'we shall see the priesthood, not bent to a posture of moderation and humility, but pressed to a situation of absolute dependence and menial degradation.' Pref. p. v.

'We shall observe the church converted into a mere engine of the state, and esteemed and rewarded by the state in proportion to its utility in this respect; and we shall behold its ministers considered as so many tenants in vassalage to their feudal lord, who must be ready at all times to fall forth completely accounted; and must croud to the standard regardless of the cause, their liege-duty being accounted sufficient to swallow up all other duties, whether moral, social, or divine.—And though some of us may think that we are more properly at our post, when we are standing upon the watch-tower, and giving notice of the approach of moral or religious foes, yet a crafty statesman soon contrives methods to bring us down into the field. By the allurements of honour and reward; by the delicate operation of character; by an artful and delusive connection of his own ambitious measures with the order of civil society, which our conscience tells us we are bound to support, he leaves us no neutral point to stand upon; he makes us combatants, often without our knowledge, and sometimes against our will.

'But there is nothing more mortifying to an ingenuous spirit, than to feel the supernal pressure of an arbitrary interference in matters which belong more peculiarly to ourselves; or in plainer words,—the not being suffered to do our own business in our own way. Now the whole and sole business of a parish-priest is this:—by the influence of his example, and the frequency and soundness of his instruction, to promote the general cause of virtue and religion, and to increase the number of real christians and good men. This is the vineyard that he is hired to labour in, and this labour is worthy of its hire; for a real christian and a good man can never make a bad citizen. But in this even path of his vocation he is not always suffered to proceed. It is not sufficient in the opinion of his secular masters, that he strive to make men good christians, and by consequence good citizens and good subjects; he must form his flock into good politicians also; he must teach them that secular orthodoxy, to which he himself has never subscribed; he must shew them those *signs of the times* which he himself is unable to discern.'

It will not be expected, that, with such sentiments, the writer of this sermon should bow his neck to the trammels of state policy; or even that he should preserve a cautious silence, when the times and the occasion command to speak. 'If I could lift up my voice as a trumpet [says he] it should not be to call our enemies bad names, and give ourselves good ones, but to shew men their transgressions, and the house of Jacob their sins.' With great energy and pathos, he points out, as good grounds of national humiliation, not the prevalence of sedition and heresy, but the decline of the genuine spirit of devotion

devotion and of humanity ; prayer without piety, and humiliation without benevolence.

The sermon concludes with an earnest protest against war in general, and the present war in particular. What Mr. W. offers on the latter subject is highly energetic, and to every unprejudiced mind must, we should think, be irresistibly convincing. P. 22.

• But this war, you will say, is both just and necessary—granted,—and why is it so granted?—Doubtless from a consideration of the *political state of Europe abroad, and the turbulent state of the empire at home.* No.—I must confess myself to be either so ignorant or so unfortunate, as to want sufficient information to convince me of the *former* of these causes, and of the *LATTER* I know, I see, I feel just nothing at all.—Let those speak who do.—But I am convinced, that of this numerous audience, there is not one, who if the decency of this place would allow him to break silence, could utter a syllable concerning it. Surely then, you will say, it must be from the general consent with which the war is supported, and the numerous voices which concur in its justification. No, by no means.—In all public bodies, the opinion of the *majority* has a right for the time, to direct the *public actions* of the whole. But it does not follow that the opinion of the majority at *that time* was true. He must have studied the human character with very little sagacity, and perused the page of history with a sleeping eye, who has not learned from thence that man is seldom a *reflecting*, but always an *imitating* creature ; that public opinions are contagious, and that they act as an electrical shock upon as many as shall be in contact together ; who when the subtle fluid that convulsed them has descended into the earth, begin to look around them with astonishment, and to wonder how they could be so *strangely and consentaneously disturbed.*

• There was a time when a zeal, which was neither according to *knowledge, or prudence, or charity*, enflamed all Europe with an *bold and unanimous desire* of deluging Asia with blood. At such a time, when the Plain Placentia was crowded by an audience of three hundred thousand zealots, who silently imbibed the furious infection from the lips of a frantic monk ; or afterwards, when the crisis of political conviction (the conviction of passions and interests) had reached its height, and the market-place of Clermont shook with the universal exclamation, *It is the will of God, It is the will of God* ; in such times, and in such assemblies as those, if any one inspired with the spirit of prudence, and of peace, had dared to oppose the still voice of reason to the tumultuous clamours of enthusiasm ; if he had ventured to expostulate with the multitude in terms like these,—“ O ! christians ! whither is it you intend to go, or what is the purpose of your going ? Stand still, and consider a moment, before you devote yourselves at the shrine of Moloch, and strike hands with the demon of desolation. The lands you are going to invade are *no lands of yours*, and the objects for which you are so eager to contend, are utterly *unconnected with your own interest or prosperity.* Think not your war *bold*, merely because it is declared against *infidels*, and remember, that infidels themselves, as such, deserve not your hatred, but your pity. Or if christian meekness has entirely deserted your hearts, at least call pride and indignation to your assistance. Scorn to be the dupes of *others' artifice*, or to make your dead carcases the stepping stones

stones of their ambition. Those haughty princes and potentates* who have engaged you to this war, have *other ends* beside that of *religion* to answer, and care as little for your eternal as they do for your temporal welfare."—Before he could have reached this period of his harangue, it is easy to conceive what must have been the fate of this ill-timed preacher of peace. His mangled limbs would have paid the forfeiture of his moderation, and his dying groans would have been absorbed in the thunder of unnumbered voices, *It is the will of God.* And yet, after all, in such a case as this, on which side would justice, piety, or truth have lain?—Not on the side of multitudes.*

The public is indebted for this excellent discourse to the misrepresentations of bigotry, which obliged the author to print a few copies in his own justification.

POLITICS. POLITICAL OECONOMY.

ART. XV. *Lectures on Civil and Religious Liberty: with Reflections on the Constitutions of France and England; and on the violent Writers, who have distinguished themselves in the Controversy about their Comparative Goodness; and particularly on Mr. Burke and Mr. Paine* To which are added, *two Sermons on the "Influence of Religion on the Death of Good Men."* By the Rev. David Williamson, Whitehaven. 8vo. 420 pages. Price 6s. in boards. Johnson. 1792.

THIS treatise, as we learn from an advertisement prefixed to the work, originated in two discourses delivered at the centenary of the British revolution. These have since been enlarged into lectures on civil and religious liberty. The original form of address is still preserved; a text is prefixed to each lecture, and the whole concludes with a practical application. So much for the form of the work. With respect to the more important part, the matter, it consists of introductory remarks on the religious and civil institution of the Israelites; an account of the condition of the British nation previous to the revolution in 1688; a statement and vindication of the principles of liberty, on which that revolution was founded; and a view of its happy consequences.

Under the first of these heads, the reign of Charles the first is reviewed, and his political conduct shown from historical evidence to have been highly criminal. Keen remarks are added on Hume, Atterbury, Swift, and other writers who have attempted his justification. The invasions made upon liberty in the subsequent reigns, and its revival at the revolution are described, not in the cool language of simple narrative, but with the ardour of a firm advocate for a good cause.

In stating and vindicating the principles of liberty on which the revolution rested, the author gives a plain account of the rise and progress of society, the nature of the civil compact, and the cause of the introduction of tyranny.

The happy consequences of the revolution are considered, with respect to this country, and with respect to the general interests of Europe. As it relates to ourselves, a distinct view is taken of its effect on our civil constitution, and of its influence on religious liberty. In order to render the excellence of our present constitution more manifest, a view is taken of the state of civil freedom under the illustrious reign of Elizabeth, and after the restoration of Charles the second. The peculiar excellence of the British form of government, as settled at the revolution, is then described. P. 105.

‘ The revolution did not merely deliver us from a tyrant, it also destroyed tyranny, by erecting a civil constitution, which is the noblest temperament of human wisdom. Into this wonderful frame, all the kinds of government are taken, and their powers so disposed, that they generally move with the most perfect harmony. And, should they happen to cross one another in their operations, even the collision may bring them all back to their natural place. The different forms of government are preserved by the energy of only one spring. Should it ever be relaxed, it can scarcely recover its proper tone. Should it be screwed beyond its natural strength, it immediately bursts, and the government is undone. But the government of England, moving by three springs, differently placed, each preserves the others from inaction, and, at the same time, from acquiring an immoderate influence. Power checks power, and mutual jealousy keeps attention awake. Should one wheel of the machine start from its position, the repulsive force of the other parts will soon restore it to its original state. Should one spring lose its temper, the remaining two will preserve the engine from falling to pieces, before it regains it. With such exquisite skill is this political engine contrived, and so well does this government provide for the tranquillity of its subjects, and for its own preservation.—When the legislative power is taken out of the hands of the people, it is impossible that liberty can exist in any tolerable degree. If it be for a short time enjoyed, as it were by stealth, yet security is wanting, and no man values an estate which he holds without a title, because he knows that he holds it, only by indulgence. The persons in whom the legislative power dwells, when it is not in the people, will always prefer what they reckon a private interest, to the interest of the public. They will calculate their gains by the encrease of the one, but not their losses, by the injuries which the other sustains. In such a state, there is in fact, neither liberty nor security, and there can be none in the opinion the people form of their own condition. Where the people retain the power, it is impossible in a large democracy that they can exercise it themselves, and it is almost equally impossible for them in a small one, to exercise it with wisdom and moderation. It is therefore necessary that they act by their representatives; these they are well qualified to chuse. They know who are the persons most celebrated for their learning, for their penetration, for their probity, and for their virtue. They seldom indeed make a wrong choice, but when it is impossible to make a good one, when they are ac-

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uated by wrong motives. Here then we have an assembly fitted for the arduous work of legislation. Chosen from the different professions of civil life, and sent by the inhabitants of the different districts and cities of which their country is composed, they must know, and they must feel the wants and the interests of the different bodies they represent. Such is the British house of commons.

In every government there must be an executive, as well as a legislative power. Liberty requires that they never should be placed in the same hands. Nature, I had almost said, points to the person of a sovereign, as the proper depository of this trust. It requires vigour, celerity, and secrecy; qualifications which a democratical assembly cannot be supposed to possess. But it would be highly dangerous to suspend the fate of a kingdom, on the wisdom, or on the moderation of one man. It is therefore necessary that he act by the advice of his council. He can collect into a focus, the brightest rays his country emits. Into his department the legislative assembly should not intrude, because this were to defeat the very purposes for which the power was given. It is necessary indeed, that they have the privilege of reviewing the administration; and though his person be sacred, his ministers should be responsible for the measures they prosecute. The person of the prince ought to be sacred, not for his own sake, but for the sake of the community, because, as an excellent politician * observes, the moment he is accused or tried, there is an end of liberty. The legislative body unite the executive with their own power, and render themselves arbitrary. The interest of the nation seems to require that the king should have a negative upon the resolutions of the national representatives. The most respectable bodies of men are subject to the heats and to the violence of faction, and, were there none to stop their career, the people themselves might suffer irreparable injuries; the monarch being disarmed, the popular assembly might likewise dissolve the constitution, and assume to themselves absolute power. On the other hand, as a counter-balance to this trust, the supplies necessary for conducting the movements of the political engine, which can only be given by the commons, are a sufficient security that it shall not be abused. It is from this negative, that we are accustomed to call the crown one branch of the legislature.*

The writer goes on to maintain the superiority of a mixed monarchy to that of a republic. His zeal on this subject is so great, that it has hurried him into the language of abuse. Very inconsistently with what he before advanced on the general foundation of civil liberty, he calls the *natural equality of man* the common *cant* of republicans. A pleasing, perhaps in some respects a flattering, picture, is drawn of the actual state of British citizens with respect to liberty. Of our system of civil and criminal law it is said, that the one is the most equitable, and the other the most *mild* of all those by which the rights or the liberties of men

* Montesquieu,

have ever been protected. Among other blessings enjoyed under the British constitution, particular stress is very properly laid upon the *liberty of the press*. On this important subject, our author has the following remarks. p. 138.

‘The liberty of the press constitutes another of those advantages we have acquired by the revolution. In every former period of our monarchy, it was thought, and perhaps with good reason, incompatible with the safety of the government. A tyrannical administration derives its strength from that languor and dejection dulness sheds on the human mind. It justly fears every attempt to rouse the spirit of enquiry, and to stimulate men to action. The glimmering shade of night, under which nothing is distinctly seen, covers from the sluggish soul the baseness of its servitude, and hinders the attracting form of liberty from bursting on its sight. But if the dawn of true religion and philosophy emit a feeble light, unexpected shapes float before it. As the mists are purged, they gleam on the astonished mind. When the sun arises, an enchanting prospect opens to the view, and, with the clouds of night, its drowiness is fled. When the mind of man, thus awakened, begins to feel its force, it soon breaks the fetters by which it was confined to a barren spot, and springs forth into the blooming reign beyond it. It aspires to more than to a bare existence. From dozing over the tales of superstition, it rises to the adoration of the Almighty Creator and Governor of the human race. From the rights he has equally distributed among them, it infers its independence. It disdains that precarious groveling life which hangs on the indulgence of a tyrant, and it collects all its force, to the point of freedom. Stimulated by the discovery of genuine dignity, he who formerly was a torpid slave, glows with every manly passion. He stands forth in the cause of his injured country, resolute to live with honour, or to die with glory.

‘There are not two things in the universe more inconsistent, than tyranny and the unrestrained freedom of examination. Could tyranny reach the mind with its full force, it would silence the voice of reason, and stop the current of all the passions but fear. As it cannot do this, it endeavours to cut off the springs by which reason is fed, and the passions put in motion.—From the press, those weapons have generally issued, by which tyranny has fallen. At its mortal enemy, tyranny therefore aims the deadly stroke. When it is victorious here, it riots in security. When it is overpowered, before it expires, its last dart is levelled at its invincible foe.—The liberty of the press we are not to consider merely as a part of our rights. It is the certain pledge of them all. While it continues unrestrained, they will never be in danger. When it is attacked, they are on the brink of ruin. Before the ancient hero seized the golden fruit, he, with great prudence, slew the vigilant guardian that kept it.’

These are liberal sentiments; but the writer is not always consistent. In a subsequent part of the work (p. 236.) he expresses an opinion, that Dr. Price would have deserved the animadversion of the magistrate, if he had delivered sentiments unfriendly to the

the monarchical or aristocratical part of our constitution.—If men be only to speak and write on one side of great political questions, what becomes of the liberty of the press?—In treating on the subject of religious liberty, though Mr. W. pleads strongly for the importance of a peculiar system of religious belief, he nevertheless protests firmly against every kind and degree of persecution. He censures the conduct of all parties in this particular, from the time of the reformation to the revolution. He maintains, by sound reasoning, the justice and the policy of unlimited toleration. Though so great an enemy to socinianism, as injuriously to pronounce it only a softer name for deism, yet he laments, that the act of toleration of William and Mary excluded socinians from it's protection, by requiring every dissenter to subscribe to the doctrinal articles of the church, and that, though the limits of toleration have since been enlarged, the degrading term itself has not been superseded, by the grant of an equal and universal security to the rights of conscience.

In the reflections on the constitutions of France and England, Mr. W. takes a middle path between the toryism of Mr. Burke, and the republicanism of Mr. Paine. He is not sparing of his censures of the former; but upon the latter he pours out a full tide of invective. On the subject of the slave-trade, he expresses himself with the ardour of a true friend to humanity. In comparing the constitution of England with the late constitution of France, he greatly prefers the former; but he admits, that it needs corrections and improvements, particularly in the mode of representation, and by the repeal of the test act. These subjects are discussed at some length, but with little originality of argument. The annexed sermons are of the plain and popular kind.—Concerning the whole work, our opinion is, that the author's ideas on the subjects of civil and religious liberty are in the main just, and are expressed with animation; but that the work would have been more excellent, if it had more uniformly breathed a spirit of liberality and candour, and had been less diffuse and declamatory in it's style.

ART. XVI. *An Apology for the Freedom of the Press, and for General Liberty. To which are prefixed Remarks on Bishop Horsley's Sermon, preached on the 30th of January last.* By Robert Hall, A. M. Second edition. 8vo. 119 pages. Price 2s. 6d. Robinsons. 1793.

AT a period when the freedom of discussion, on matters of such high importance as the principles of government, is decried as foolish, and lamented as dangerous; when the friends of reform are loaded with calumny, and even the terms liberty and philosophy are mentioned with contempt; it is a meritorious exertion of fortitude to step forward as an apologist for the freedom of the press, and for general liberty. And when this is done with that honest, yet decent firmness, and with that strength of reasoning, and energy of language, which distinguish the performance now before us, the writer is entitled not only to respectful attention, but to the highest praise.

Mr. Hall is one of those true friends to their country, who wish to support the constitution by correcting it's errors and abuses, and who

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urge reformation, as the only means of preventing public confusion and calamity. We shall give a summary view of his arguments, under the several heads into which the work is divided.

Section 1. *On the right of public discussion.*—In political contests, which involve the great interests of a nation, it becomes every man's duty to take a decided part, and act with firmness. Freedom of discussion is the first privilege of an enlightened people. To employ authority in suppressing opinions, counteracts the ends of political society. Power, not wisdom, is placed in the hands of the magistrate; his office is the protection of persons, not the establishment of opinions. Controversy, tending to the discovery of truth, must, on the whole, be useful. Improvement in arts and sciences, and reformation in religion, have been the offspring of free discussion. Civil government being an institution purely human, and affecting the happiness of all, every man must have a right to discuss it's forms with the same freedom as any other topic.

The right of dominion becomes not, like that of property, inalienable by length of time and prescription; for power, being conferred, not for the benefit of the possessor, but of the community, may be reclaimed by the general voice. If free discussion be not admitted, the most despotic governments must for ever remain unaltered. The plea, that it is necessary to suppress opinions of pernicious tendency, has been a copious spring of religious wars and persecutions. P. 14.

Free enquiry will never endanger the existence of a good government; scarcely will it be able to work the overthrow of a bad one.—So uncertain is the issue of all revolutions, so turbulent and bloody the scenes that too often usher them in, the prejudice on the side of an ancient establishment so great, and the interests involved in its support so powerful, that while it provides any tolerable measure for the happiness of the people, it may defy all the efforts of its enemies.

The real danger to every free government is less from its enemies than from itself. Should it resist the most temperate reforms, and maintain its abuses with obstinacy, imputing complaint to faction, calumniating its friends, and smiling only on its flatterers, should it encourage reformers, and hold out rewards to treachery, turning every man into a spy, and every neighbourhood into the seat of an inquisition, let it not hope it can long conceal its tyranny under the mask of freedom. These are the avenues through which despotism must enter; these are the arts at which integrity sickens, and freedom turns pale.

Sect. 11. *On associations.*—The associations lately formed for the suppression of freedom of speech and writing are in their nature singular and unprecedented. They do not attempt to reason; they breathe only the language of menace. They are unsupported by any pretence of expediency or necessity; the British constitution having within itself sufficient means of defence. To define the boundary which separates the liberty of the press from it's licentiousness, is a task to which these societies are unequal. If their principle were right, their proceedings are impolitic; for false opinions can only be dissipated, by the force of argument; when opinions are true, violent opposition only draws toward them more attention. 'There is a buoyancy in the public mind, which, the moment an unnatural pres-
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sure is removed, seldom fails to rise up with an irresistible force.'

P. 29. 'All associations of this kind concur in establishing a political test on the first appearance of which the friends of liberty should make a stand. The opinions proposed may be innocent; but the precedent is fatal; and the moment subscription becomes the price of security, the Rubicon is passed. Emboldened by the success of this expedient, its authors will venture on more vigorous measures: test will steal upon test; the bounds of tolerated opinion will be continually narrowed, till we awake under the fangs of a relentless despotism.'

SECT. III. *On a reform of parliament.*—In the English constitution the people can have no share in forming the laws, that is, no liberty, but what they exert through the house of commons. The independence of this house, is, therefore, the column on which the whole fabric of our liberty rests. P. 30.

'Representation may be considered as complete when it collects to a sufficient extent, and transmits with perfect fidelity, the real sentiments of the people; but this it may fail of accomplishing through various causes. If its electors are but a handful of people, and of a peculiar order and description; if its duration is sufficient to enable it to imbibe the spirit of a corporation; if its integrity be corrupted by treasury influence, or warped by the prospect of places and pensions; it may, by these means, not only fail of the end of its appointment, but fall into such an entire dependence on the executive branch, as to become a most dangerous instrument of arbitrary power. The usurpation of the emperors at Rome would not have been safe, unless it had concealed itself behind the formalities of a senate.'

The confused and inadequate state of our representation is well known. The majority of the house of commons is chosen by less than 8000 out of eight millions. The qualifications that confer the right of election are capricious and irregular, and create tedious scrutiny. In order to give the people a true representation, every householder, or perhaps every adult male, should be permitted to vote. Thus men's different passions and prejudices would check each other; the predominancy of local interest would be kept down; and the result would be a general impression, which would convey with precision the unbiassed sense of the people. Parliaments ought to be elected annually. Their present long duration sets the members at a distance from the people, begets a notion of independence, and is the chief cause of corruption. The necessity of a reform is in nothing more obvious, than in the ascendancy of the aristocracy, that colossus which bestrides both houses, legislating in one, and exerting a domineering influence in the other. Systematic opposition is both the offspring and the cherisher of faction; party is founded on principle; faction on men.—No good reason can be given for postponing the reform of parliament. P. 49.

'If the people be tranquil and composed, and have not caught the passion of reform; it is impolitic, say the ministry, to disturb their minds, by agitating a question that lies at rest: if they are awakened, and touched with a conviction of the abuse, we must wait, say they, till the ferment subsides, and not lessen our dignity by seeming to yield to popular clamour: if we are at peace, and commerce flourishes, it is concluded we cannot need any improvement, in circumstances so

prosperous and happy ; if, on the other hand, we are at war, and our affairs unfortunate, an amendment in the representation is dreaded, as it would seem an acknowledgment, that our calamities flowed from the ill conduct of parliament. Now, as the nation must always be in one or other of these situations, the conclusion is, the period of reform can never arrive at all.

This pretence for delay will appear the more extraordinary, in the British ministry, from a comparison of the exploits they have performed, with the task they decline. They have found time for involving us in millions of debt ; for cementing a system of corruption, that reaches from the cabinet to the cottage ; for carrying havoc and devastation to the remotest extremities of the globe ; for accumulating taxes which famish the peasant and reward the parasite : for bandying the whole kingdom into factions, to the ruin of all virtue and public spirit ; for the completion of these achievements they have suffered no opportunity to escape them. Elementary treatises on time, mention various arrangements and divisions, but none have ever touched on the chronology of statesmen. These are a generation, who measure their time not so much by the revolutions of the sun, as by the revolutions of power. There are two æras particularly marked in their calendar ; the one, the period they are in the ministry, and the other when they are out : which have a very different effect on their sentiments and reasoning. Their course commences in the character of friends to the people, whose grievances they display in all the colours of variegated diction. But the moment they step over the threshold of St. James's, they behold every thing in a new light ; the taxes seem lessened, the people rise from their depression, the nation flourishes in peace and plenty, and every attempt at improvement is like heightening the beauties of paradise, or mending the air of elysium.

Sect. iv. *On theories and the rights of man.*—The present prevailing disposition to hold in contempt the theory of liberty is an alarming symptom. Mr. Burke admits natural rights, but maintains, that in civil society certain portions of these are irrecoverably relinquished. Mr. Hey denies the existence of natural rights. It may be urged in refutation of both these doctrines, that, the single object of government being the guarding of individuals from external injury or violence, it implies the resignation of only so much natural liberty as is necessary to attain this end ; that, if political society preclude an appeal to natural rights, no government that retains it's original form can be deemed oppressive ; and that, upon this theory, every step, which a civilized nation takes towards a more equal administration, is a criminal encroachment on just authority. Every source of civil power, except the explicit or implied consent of the people, to be resumed at pleasure, resolves itself into mere force. The existing authorities are a law to every member of the society separately considered ; and to resist them before they are set aside by the unequivocal voice of the people, is rebellion : but they cannot bind the society itself, or prevent it from forming an entire new arrangement when it shall think proper.

Sect. v. *On dissenters.*—Notwithstanding the reproach and insult they have suffered, considered as a body their character and conduct are exemplary. Through every period of their history they have unequivocal proofs of loyalty. Being in general averse to religious establishments,

blishments, they cannot reasonably be suspected of a disposition to impose their religion upon others. Unreasonable resentment has been kindled against them, in consequence of their renewal of their claim to the common rights of citizens. They are friends of liberty, and advocates for a parliamentary reform; but they are also friends to the constitution,—too much so to flatter it's defects, or defend it's abuses; their only wish is to see it restored to it's original security.

Sect. VI. *On the causes of the present discontents.*—The present crisis demands a speedy and effectual reform. The influence of the crown is so augmented by the accumulation of debts and taxes, as to destroy the balance of the constitution. Corruption lays apprehension asleep, and effects it's purposes, while the forms of liberty remain undisturbed. Place and pension bills are no longer thought of—a standing army is no longer a subject of complaint. P. 101.

There cannot be a clearer symptom of the decay of liberty than the dread of speculative opinions; which is at present carried to a length in this nation that can scarcely be exceeded. Englishmen were accustomed till of late, to make political speculation the amusement of leisure, and the employment of genius—they are now taught to fear it more than death. Under the torpid touch of despotism the patriotic spirit has shrunk into a narrow compass; confined to gaze with admiration on the proceedings of parliament, and listen to the oracles of the minister with silent acquiescence, and pious awe. Abuses are sacred, and the pool of corruption must putrify in peace. Persons who a few years back were clamorous for reform, are making atonement for having been betrayed into any appearance of virtue, by a quick return to their natural character. Is not the kingdom peopled with spies and informers?—Are not inquisitorial tribunals erected in every corner of the land?—A stranger who beholding a whole nation filled with alarm, should enquire the cause of the commotion, would be a little surprised on being informed, that instead of any appearance of insurrections or plots, a pamphlet only had been published. In a government upheld by so immense a revenue, and boasting a constitution declared to be the envy of the world, this abject distrust of its own power, is more than a million lectures on corruptions and abuses. The wisdom of ages, the master-piece of human policy, complete in all its parts, and that needs no reformation, can hardly support itself against a sixpenny pamphlet, devoid of truth or ability! To require sycophants to blush, is exacting too great a departure from the decorum of their character; but common sense might be expected to remain, after shame is extinguished.

Whoever seriously contemplates the present infatuation of the people, and the character of their leaders, will be tempted to predict the speedy downfall of liberty. They cherish to excess the forms, while they repress the spirit of the constitution: they persecute freedom, and adorn its sepulchre. When corruption has struck its roots so deep, it may be doubted whether even the liberty of the press be not of more detriment than advantage. The prints which are the common sources of information, are replete with falsehood; virtue is calumniated; and hardly any characters safe from their blast, but those whom infamy cannot sink lower. The greater part, no doubt, are in the pay of ministry, or their adherents. This delusion spreads,

and the people are instructed to confound anarchy with reform, their friends with their oppressors.'

The theory of the constitution is, in several important particulars, a satire upon the practice. The principal remedy for the diseases of the state is a reform of parliament. From this as a central point, other improvements would ensue: the church would be reformed; the condition of the poor would be meliorated; the public expenditure would be diminished; the laws would be revised and amended.

We close our analysis of this judicious and animated performance with the following extract from the last section. P. 106.

'Between the period of national honour and complete degeneracy, there is usually an interval of national vanity, during which examples of virtue are recounted and admired without being imitated. The Romans were never more proud of their ancestors than when they ceased to resemble them. From being the freest and most high-spirited people in the world, they suddenly fell into the tamest and most abject submission. Let not the name of Britons, my countrymen, too much elate you; nor ever think yourselves safe while you abate one jot of that holy jealousy by which your liberties have been hitherto secured. The richer the inheritance bequeathed you, the more it merits your care for its preservation. The possession must be continued by the spirit with which it was acquired at first; and as it was gained by vigilance, it will be lost by supineness. A degenerate race repose on the merit of their forefathers; the virtuous create a fund of their own. The former look back upon their ancestors to hide their shame; the latter look forward to posterity to levy a tribute of admiration. In vain will you confide in the *forms* of a free constitution. Unless you reanimate those forms with fresh vigour, they will be melancholy memorials of what you once were, and haunt you with the shade of departed liberty. A silent stream of corruption poured over the whole land, has tainted every branch of the administration with decay. On your temperate, but manly exertions, depend the happiness and freedom of the latest posterity. That assembly which sits by right of representation, will be little inclined to oppose your will, expressed in a firm, decisive manner. You may be defamed by clamour, misled by sophistry, or weakened by division, but you cannot be despised with impunity. A vindictive ministry may hang the terrors of criminal prosecution over the heads of a few with success; but at their peril will they attempt to intimidate a nation. The trick of associations, of pretended plots, and silent insurrections, will oppose a feeble barrier to the impression of the popular mind.'

In a preface of considerable length, Mr. Hall criticises bishop Horsley's sermon on the 30th of January; detecting with great ingenuity the fallacy of his reasonings, and censuring, with a degree of freedom for which the occasion may be thought a sufficient apology, the acrimony with which his lordship inveighs against those who presume to forsake the standard of orthodoxy either in politics or religion.— This publication will, we apprehend, be thought by the friends of freedom to merit a place in the first class of productions to which the late political contests have given birth.

D. M.

ART. XVII. *The Patriot: or Political, Moral, and Philosophical Repository; consisting of Original Pieces and Selections from Writers of Merit. A Work calculated to disseminate these Branches of Knowledge among all Ranks of People, at a small Expence. By a Society of Gentlemen. Pro Patria. Vol. II. 12mo. 468 pages. Price 3s. 6d. sewed. Robinsons.*

HAVING already * explained the nature and design of this periodical publication, and expressed our approbation of its firm and consistent adherence to those genuine principles of liberty, which are the basis of the British constitution, it is wholly unnecessary to say more concerning this volume, than that the work is continued upon the same plan, and with the same spirit with which it was begun. The principal political essays in this volume are on the subjects of the history of the English constitution, parliamentary reform, foreign alliances, religious liberty, &c. Beside these, the volume contains many temporary speeches, addresses, petitions, and other miscellaneous papers.

ART. XVIII. *An Appeal to the Public, on the Subject of Politics, containing a Refutation of some gross and unfounded Misrepresentations of the Author's Sentiments, on the above interesting Question. With Observations on the Nature and Excellence of the English Government, and on the numerous Evils and Disadvantages of a Government entirely Republican. Additional Observations on the Injury done to, and the Disgrace brought upon Religion, the Church, and the regular Clergy, by the Ordination of improper Persons to serve in the Ministry. With an Appendix, containing further Remarks on the above Subjects. Observations respecting what has been said by Political Writers, concerning the People's Right to Resistance, in certain Cases of extreme Necessity. A few Remarks on the celebrated Republics of Athens and Rome. By the Rev. Richard Lickorish, M. D. late of Lincoln College, Oxford. 8vo. 166 pages. Price 3s. Rollason, Coventry. Whites, London. 1793.*

Dr. Lickorish seems to have founded his opinions, respecting the French revolution, rather on *men*, than *principles*, and, as is commonly the case on such occasions, now finds himself under the necessity of retracting his admiration. He is still bold enough however to utter the following sentiments:

* I contended, and do contend, that let the French erect whatever form of government they choose, however different it may be from that of other nations, and however much it may be disproved by them, still that no other nation has any right to interfere with them—That they had a right to manage their own affairs in whatever manner they please—That those powers who wish to overthrow French liberty, and dictate a form of government to them, act in a most daring manner. And I most cordially wished, and do indeed most cordially wish, and most sincerely pray, that those powers, who

attack France to overthrow her liberties and reduce her again to slavery, may be repulsed and defeated by them. And I not only pray that this may be the case, but I do fully trust, that that gracious Being, who governs all events, and directs every thing for the best, will confound the designs of those wicked men who would wish to shed the blood of thousands, for the purpose of again establishing an arbitrary and despotic government in that nation. For should the liberties of France be ever destroyed, farewell to every faint vestige and every slight appearance of liberty all over the world.

‘ Should this be the case, Europe might soon be expected to sink again into the horror of barbarism. Slavery would soon degenerate the human mind, and render it incapable of any noble effort or generous exertion. We should retain indeed the form of human creatures, but the better part, the noblest distinction of man, would be lost and destroyed.’

We imagine, that this passage was written previous to the commencement of hostilities against France, for this ‘ Appeal’ is dedicated to Mr. Pitt, to whom it is earnestly recommended to hold out his ‘ protection and encouragement,’ to the ‘ pious and learned ministers’ of the church of England.

ART. XIX. *A Letter to the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York, on the present State of this Country.* By a Yorkshire-man. 12mo. 14 pages. Price 6d. Hargrove, Harrowgate. Johnson, London. 1793.

It is here strenuously and warmly recommended to Mr. Wyvill, to renew his efforts in favour of a parliamentary reform.

‘ The present state of this kingdom,’ says the spirited author of the letter now before us, ‘ must be observed with regret, by every good and sensible man ; its constitution, once the envy of the whole world, has now become so changed and perverted, as scarcely to retain one single feature of its pristine purity. The liberty of the subject seems now in imminent danger, and in some respects nearly annihilated, the nation groans under an insupportable weight of taxes, the consequence of injudicious wars, and unnecessary armaments ; and the present house of commons, instead of seriously attending to the petitions of the people, and redressing their grievances, seem to treat them with contempt, and resolved to disregard them. Such a line of conduct, whether voluntary in the house itself, or proceeding from the influence of ministers, must tend materially to alienate the confidence and affections of the people, and to convince them, not only that many and great abuses do exist, but also, that it is necessary by every lawful means, to endeavour to correct them.

‘ We have seen with much concern, during the last year, attempts made, and with considerable success, to stifle and suppress all political knowledge : that inestimable blessing the liberty of the press, has been attacked with *star-chamber* violence ; several of our countrymen have been punished, for innocently speaking their sentiments upon political matters, but Manchester and Birmingham afford us instances of persecution, almost unparalleled in the annals of history.

‘ If the house of commons had consisted in reality, of the representatives of the people at large, these and other evils equally serious, would

would not now have existed. The American war would have been prevented, by which means, this country would have escaped one hundred and fifty millions of debt, besides the loss of one hundred thousand of our brave countrymen.

“The present war, in which ministers have involved us against France, is contrary to the will of great numbers of the people, and well it may, when the consequences ensuing from it, are properly considered; the late *lists* of bankrupts furnish us with a proof of the speedy effects it has already had, upon the commercial part of this kingdom, and I will venture to predict, that the opening of the next *budget* will convince us, that we had much better have left the *profits* arising from so *just* and *glorious* a war, entirely to the combined rulers of other countries.”

It was the opinion of Mr. Locke, that, on the lapse of every century, a nation ought to convoke a legislature, for the express purpose of reviving its constitution, of restoring spirit to its dead forms, and providing forms for its new spirit. A century is now elapsed since he wrote, and it is therefore the hope of this author, that the day of *purgation* is not far distant.

ART. XX. *A second Letter to the Right Hon. Charles James Fox, upon the dangerous and inflammatory Tendency of his late Conduct in Parliament: in which the Principles, the Duties, and the Composition of Minorities, are particularly considered.* By the Author of the first Letter. 8vo. Second Edition. 66 pages. Price 1s. 6d. Downes, 1793.

THE minority in both houses is here treated with a considerable degree of contempt; and it is recommended to form a national party, invested with the confidence and the attachment of the people.

The following passage must be allowed to be founded on constitutional principles:

“I think, sir, that no man who has read our history can have the impudence, and no man who understands our constitution can have the baseness to deny, that it was understood and contracted at the Revolution in 1688, that something was still further to be provided as a security for the freedom of elections, and for the maintenance of the independency of parliament. The influence of the crown, it was even then foreseen, would in the course of time, prove more dangerous to a free constitution, than prerogative had ever proved to a people, who had both the right and the resolution to be free.”

“The late events had afforded a sufficient document to princes, that the people would not be frightened out of liberty; but there is yet no proof, but rather there are proofs to the contrary, that a free people may be cozened or bribed to part with its liberty. The security therefore demanded and promised, was not a security against prerogative, which was feared by no man of common sense, but against corruption, which was dreaded by every man of common honesty.”

“With the enormous increase of public debt and public revenue, of the civil list, of offices, and places; by the practice of maintaining standing armies, and standing parliaments, as they have been called by a great statesman; all the fears of the whigs at the revolution have

been realized, and we are arrived at the epoch of rottenness and corruption which forms a crisis in our political existence, and supposes either a speedy cure, or a near dissolution.' o.

ART. XXI. *A Word to the Wise, to check, if possible, the dread Waste of War, and promote dignified Self-Reform.* 8vo. 23 pages. Price 6d. Smeaton. 1793.

AN independent country gentleman, who is satisfied that alterations are become needful, here proposes with more good meaning, than good writing, various regulations in church and state. With respect to the former, he recommends, that the two church establishments should hold a joint convocation for the purpose of revising their canons, articles, and confessions, and correcting and improving the forms of public worship. In the latter, the regulations which he chiefly urges, are those of an universal representation, annually chosen, the dismissal of the bishops from the house of lords, the abolition of capital punishments, and the limitation of titles of distinction to the life of the possessor. The author ranks himself in the class of moderate men, and is an advocate for a middle party.

ART. XXII. *Gregory's Nose, a Political Romance.* 4to. 32 pages. Price 2s. 6d. Jones. 1793.

THE adventures of Gregory and his Nose, which are not wholly destitute of humour, are related only to conduct him on board a king's ship, bound for Botany Bay; where he finds an *extraordinary group* of convicts, each of whom is made to relate his own story, and honestly to lay open his own character. The three principal personages are, a prime minister, a leader of opposition, and an intemperate orator. Among the inferior characters are, a Great Lady's female favourite, a satirical poet, a scientific compiler, a sceptical historian, and several literary adventurers.

We select, as a short specimen of the strain of grave satire in which this piece is written, but without presuming to hint at the application, the *confession* of the orator. P. 15.

'The captain next bowed to an erect figure, with spectacles on his nose, and the beams of genius and self approbation noting in his eye, who thus proceeded.

"I was born in a neighbouring kingdom, of parents whose rank was in the happy state between poverty and riches, and received part of my education in a celebrated seminary, from which I have been supposed to imbibe the casuistic principles of the proscribed but masterly disciples of Loyola.

"I was originally designed for the law, a profession over which I might by this time probably have presided, had not accident thrown me in the way of a nobleman more remarkable for the goodness of his heart, than the vigour of his intellect; I deserved and enjoyed his patronage and liberality. But literature, taste, and imagination drew aside my attention, and spoiled me for a man of business; my ideas were confused, and my judgment misled by strong sensibility and violent passions; while my enemies accuse me of disguising interested motives, and the vindictive malice of party spirit, in the plausible

sible trappings of humanity and public spirit. I have been compared to the mistaken fowler, who imagines he can ensnare the killing his bird, by overloading his piece or doubling the charge, by which means the partridge escapes unhurt, and the gun recoils with injurious violence on the sportsman himself.

“ To fatigue a great assembly by overcharged pictures of fancied misery and imaginary devastation, to spin out flimsy reflection, to wire-draw irrelevant matter in rhetorical flourish, to be repeatedly called to order for indecent violence, to be held down in my seat in paroxysms of rage little short of madness, to pour forth a filthy stream of foul invective, and Billingsgate language, are errors and blemishes I now blush at and confess in a character which has often been compared with the immortal Cicero: and I am sent on the present expedition, by the joint wish of friends and foes, to reduce the luxuriant redundancy of puerile fancy, to cool intemperate heat, and moderate the rage of disappointed ambition!!”

ART. XXIII. *Prophetic Conjectures on the French Revolution, and other recent and shortly expected Events: Extracted from Archbishop Brown, 1551. Rev. J. Knox, 1572. Dr. T. Goodwin, 1639. Rev. C. Love, 1651. Archbishop Usher, 1655. Dr. H. More, 1663. Rev. P. Jurieu, 1687. Rev. R. Fleming, 1701. Rev. J. Willifon, 1742. Dr. Gill, 1748. and a remarkable anonymous Pamphlet, 1747. With an Introduction and Remarks. 8vo. 63 pages. Price 1s. Button. 1793.*

THOUGH the ages of prophecy and miracles are long since past, several learned and pious divines have arisen, who have thought themselves favoured with extraordinary communication from heaven, respecting future events; whilst others have endeavoured to apply the mysterious language of the book of Revelation to recent events, or hazarded conjectures, which credulous enthusiasts have afterwards imputed to supernatural illumination. Passages of this sort, which may seem to have an aspect towards the French revolution, are in this pamphlet brought together; and the reader is instructed to regard them as *prophetic conjectures*, many of which have received a wonderful accomplishment in the French revolution, which is the introduction of a new system, fatal to popery and tyranny, but friendly to the liberty, peace, and happiness of mankind. Of the uncertainty, however, of these modern predictions, as well as of conjectural applications of ancient prophecies, the writer himself appears to be sensible; for he takes especial precaution to save their credit, by showing, that, on any possible termination of the great events now passing, they will be fulfilled. P. 58.

Great and wonderful are the events now transacting on the theatre of Europe; and what will be the issue, it may be both vain and presumptuous to conjecture. But should the *combined powers* succeed in the *restoration of Monarchy* on a constitution similar to that of 1789 and 1790, we may see, as Jurieu conjectured, the French monarchy raised again from its late humiliation, to new and unprecedented glory.—Or, should the *republic* acquire a peaceable establishment, if not the monarchy, yet the nation may obtain that dignity, which, perhaps, may equally comport with sacred prophecy.

• Some

* Some have indeed expressed a fear lest the *ancient tyranny* (ecclesiastical as well as civil) should gain a re-establishment in France—the dormant spirit of *persecution* be revived, and that general and dreadful slaughter of the *witnesses* follow, which was long since expected by Usher, and more recently by Dr. Gill. The Lord avert from us such a judgment! But, even in this case, we have the consolation to be satisfied, both from prophecy and from circumstances, that such a triumph must be very transient, and immediately introduce a better state of things than the world has yet experienced. A permanent tyranny in France can hardly be expected by those who wish to exercise it; and by others I hope not desired.

Writers who thus attempt to sanction the French revolution on the one hand, or the regal combination against it on the other, by the authority of prophecy, are in our opinion, greatly presumptuous; nor can we consider the craft, which is on either side employed to pass off these conjectures upon the credulous as prophetic, in any other light, than as a *pious fraud*. D. M.

ART. XXIV. *An Appeal to Justice and true Liberty; or an accurate Statement of the Proceedings of the French towards the Republic of Geneva.* 8vo. 133 pages. Price 2s. 6d. Debrett. 1793.

MR. DU ROVERAY, the author of this publication, seems to be warmly attached 'to that little seminary of virtue,' in which he spent his early days. In addition to this, however, he displays such an asperity of animadversion against the French republic, and such an avowed hostility to the contrivers of the late occurrences that have taken place in Geneva, that his pamphlet breathes too much of a spirit of personal hatred, and party prejudice.

We are told, that, as far back as the distribution of France into departments, and the re-union of Avignon, 'the French theoretic reformers' evinced a disposition to incorporate Geneva, and the neighbouring parts of Savoy and Switzerland, with their republic. The general discontents excited in the first of these places, by the unwise and mischievous alterations introduced into it's government by a foreign military force in the year 1782, afforded an excellent opportunity for them to realize their projects; and notwithstanding the patriotic efforts of a citizen, who had been dismissed from the office of attorney-general, by the order of the count de Vergennes, and afterwards illegally exiled in 1782, they were but too successful in their endeavours, after the successful invasion of Savoy by the French army.

* Agitated for a long time by the seditious practices of their chiefs, both within and without the city, the Genevese levellers were ready to receive all the impulsions these designing men meant to incite. Emboldened with the certainty of success, derived from that well known disposition of the French national convention, they began to appear in public with the red cap, to sing the bloody song, which in France has been a signal to so many assassinations, to abuse the few Swiss that then remained in the city, to hold unlawful deliberating assemblies, and openly to avow the design of a total subversion of the civil and religious constitution of the country. As the number of these levellers was still too inconsiderable to conquer the peaceable and orderly disposition of the people, and their unwearied affection to their independence and constitutional forms of government, the French leaders dispatched there one of those notorious villains, who in every

every civilized nation should be sedulously excluded from any share in the administration of public affairs. This man, called Grenus, banished from Geneva, in the year 1791, for his riotous and disorderly conduct, had first retired to a small village of France, near Geneva, where he daily employed himself for more than a year, in spreading the basest calumnies and the most slanderous aspersions against his country, and fomenting a spirit of rebellion among the lower orders of the people, not only in Geneva, but also in Switzerland, and Savoy. Besides several heavy complaints which were brought against him to the French minister, from the governments of Bern and Geneva, his own perverse and vicious disposition made him equally despicable in this new place of his abode, as he had been in Geneva.

Obliged to fly from thence, he came to London in July or August last, (amongst those vile emissaries, whom the French Jacobins vomited out on every surrounding country), but no sooner did he hear of the French army being before Geneva, than he hastened to Paris, and ingratiated himself with the French leaders by those nefarious practices, which have since served as a ground of general Montesquieu's removal and accusation. The magistrates of Geneva, perceiving the approaching storm, granted the right of citizenship to all those unexceptionable natives and inhabitants, who by former laws could only obtain it by time, and under certain qualifications.

'It can hardly be doubted,' says Mr. Du Roveray, 'that those wise measures would have produced a general disposition to quietness and conciliation; but it was not this that the French and Genevese levellers meant to be satisfied with. The former wanted to make Geneva their *place d'armes*, to cover Savoy, and to pave the way to the conquest, or to speak their language, to the free re-union of Switzerland. The latter were anxious to abolish those slow, considerate, and prudent forms of constitution, which are so well adapted to every form of government, where the large body of the people are their own legislators; and which through a long series of political contests in Geneva, have constantly preserved that city from the miseries of anarchy. Conscious of the smallness of their numbers, compared with the rest of the Genevese, their measures tended to the abolition of the national protestant form of worship; so that, by indiscriminately admitting foreigners, and particularly French catholics, or atheists into the city, they might be able more effectually to overwhelm the whole bulk of their fellow-citizens.'

These 'political fanatics' accordingly flew to arms, during the night between the 3d and 4th of December, seized on several of the principal posts, and imperiously summoned the magistrates to surrender all the military force of the city into their hands, which propositions were in part complied with. The 'levellers' availed themselves of this condescension, to appoint a committee of forty members, to draw up a statement of their demands, and a less numerous committee to superintend the guard of the city, 'and from that moment the lawful authority both of the acting magistrates; and of the little and great councils, was reduced to a mere shadow.'

On this occasion, the French resident went in state to the committee of the insurgents, attended by two secretaries 'and four French emissaries' attached to the legation, and congratulated it on this 'glorious revolution.'

'The first use the levellers made of this new power was, to mount guard with the *red cap*; to receive with open arms, into the city, those

those *outlaws* to whose intrigues they were indebted for their success; and especially the profligate Grenus; to give the French soldiers in the neighbourhood a free admittance, together with them, to plant in several places the *tree of liberty*, to carry in triumph the busts of Rousseau and Voltaire; and in general to mimic all those pageant and licentious parades which the French leaders have invented, the better to fascinate the eyes of a misguided people, and to make up for the loss of their former regard for laws, religion, and the general order of society.'

In consequence of this revolution, we are assured that the expenditure of the government in respect to the salaries of magistrates, &c. will be increased from 7000 to more than 50,000 crowns, that is to say, to a moiety of the annual ordinary revenue of the republic. Mr. du R. makes several judicious observations on the impolicy formerly evinced by the magistrates of Geneva, when they called in foreign aid, on purpose to extend their own power, as that circumstance paved the way for the late changes, and rendered them in some respects popular. He concludes by telling us, that the present contest with France, as far as it respects us, 'is the war of a generous, loyal, united, and orderly nation, that wants to keep inviolable her liberty, her religion, her morals, her internal tranquillity, her virtuous and beloved monarch.'

ART. XXV. *Exposition abrégée des Principes et des Evénemens, &c.*
An abridged Exposition of the Events which have principally influenced the French Revolution. For the Use of Foreigners. By Arthur Roger Dillon. 8vo. 63 pages. Price 2s. 6d. Debrett. 1793.

We are assured by Mr. Dillon, that the revolution of 1789 has been preparing for more than forty years. Modern philosophy has long attacked religion on every side, and it's assertors have launched against her their sophistry, their licentiousness, and above all, their ridicule; a very formidable weapon in the eyes of a light and frivolous people, among whom fashion had always such a prodigious influence. The government itself favoured the propagation of philosophical principles, or in other words, of infidelity. The more a man became remarkable on account of his impiety, the more he was caressed; this class was distinguished by the appellation of *les esprits-forts*, and the table of a minister was often a school of atheism!

We are gravely informed, that the reason why the first moments of the revolution were so little deformed by blood and slaughter was, because the mass of the people had not as yet sucked in the venom of philosophy! 'for when a butcher becomes a philosopher, it must be a little in his own manner; and, it is only this kind of men, who at present possess any influence.' We shall here present the reader with an outline of the events that led to, and accompanied the late revolution in France.

The minds of the people began to be enlightened, or as 1777 Mr. D. would say, corrupted, when the American war took place. Mr. Necker, whose name according to him is irrevocably attached to the misfortunes of France, as those of Sully and
of

1778. of Colbert were to it's posterity, founded his glory and his popularity, in supporting this war without levying new taxes, and he obtained both at the expence of the safety of
1781. the state. Fifteen millions had exhausted the 'quackery of loans,' and the successors of that minister were obliged to have recourse to imposts.

The parliament at this period enjoyed the right of enregistering money edicts, and of making such remonstrances to the king, as they might deem useful to the state. This prerogative, which enabled them to interfere directly in the administration of public affairs, was infinitely precious to the magistracy. When the government was not in want of money, it was very feeble: and when the court was feeble, the parliament was very strong.

1787. Mr. de Calonne wished to fortify his administration against the parliaments, by means of a strong and popular support. He convoked the notables. This assembly was composed of the principal proprietors among the clergy and nobility, the chiefs of the magistracy, and the municipal officers of the great cities, as representatives of the third estate. The plans of Mr. de Calonne experienced a formal opposition, and dismissal from the ministry followed in course.

May, } The archbishop of Sens was his successor; he enjoyed
1787. } great credit, but, as he himself has since avowed, the king had more indulgence towards him, than confidence in him. The extent of powers confided to this prelate seemed only to be calculated to display his weakness. One of the most remarkable operations during his administration, was the establishment of provincial assemblies: this scheme was extremely popular in the provinces, but the parliaments became jealous of a rival authority, and opposed themselves to the new institutions, either by formally refusing to register the edict of their creation, or by secretly impeding their progress. This conduct rendered the parliaments odious; but the rigour exercised soon after by the minister towards them restored them to their former credit.

The peers of the kingdom, the nobility, and the officers of the army, manifested their opposition to the persecution of the parliaments, and the clergy who happened to be assembled at this epoch, addressed the most animated remonstrances to the king on this subject.

It was in the midst of these tumults, that M. Necker was recalled to the ministry. He placed himself by the
Aug. 12, }
1788. } side of a monarch, who had but little confidence in his own proper judgment, and whose mind, fatigued by so much resistance, and agitated by inquietude, was ready to receive any impression; it was not difficult therefore for M. Necker to infuse his poison into the mind of Louis XVI. Unfortunate monarch! pardon the most faithful of thy subjects, if he should here reveal thy innocent errors! Never was any reproach mingled with the tears which thy weakness has occasioned to shed! But the steel of assassins has rendered thee insensible to the misfortunes of thy people; thy virtues and thy foibles; thy life and

This little tract is written with a considerable share of ability; but Mr. D., who perhaps may be a sufferer by the revolution, carries his prejudices to such a length, that he blames the extinction of the feudal rigours, and of the game laws, and forgets to mention those beneficent decrees adopted by the first two assemblies, which will render their memory immortal. He concludes with an apology for the duke of Brunswick's insolent and atrocious manifesto!

ART. XXVI. *Considerations on the Advantages of free Ports, under certain Regulations, to the Navigation and Commerce of this Country.* 4to. 30 pages. Price 2s. Nicol. 1792.

THIS tract, which was written during a prosperous and happy peace, will not, we fear, meet with sufficient attention, at a moment when the public mind is occupied with a war, the consequences of which, to our commerce, our manufactures, and our security, are as yet unforeseen.

The idea here suggested is of the utmost importance to a maritime nation, being a plan for securing the 'deposit and transit trade,' which we are told is so unlimited in its extent, and unequalled in its effect, that, without the necessity of any addition of territory or public expence to acquire, or to maintain it, it would produce a national profit nearly equal to 'double the tythes on the produce of all countries.'—The reason why a species of commerce, so peculiarly adapted to this island, has hitherto made so little progress here, is stated to arise from the large advance made upon foreign imports, and the expence, trouble, and delay, to which they are subject.

'This system,' we are told, 'is calculated to comprehend all the properties of a free port necessary for this purpose, and to possess some advantages peculiar to itself, and to which there is nothing analogous in the world, on principles so obvious, that every merchant, at the first view, must clearly possess the subject.'

'And the regulations, few and practicable:

- I. That the products of all countries, brought agreeably to our navigation laws, may be landed free.
- II. That, being entered, and deposited in the proper warehouse, a transferable warrant be granted to the importer.
- III. That such, as are admissible for home-consumption, may be taken out, on payment of the duties; and such as are for exportation re-shipped, on payment of the charge of deposit.

'These are the principles, the apparent object of which is, the extension of the trade of this country, so far as practicable; without essentially infringing its existing laws or injuring its revenue, by removing the impediments which have hitherto obstructed it, and, in their place, to institute facilities, which neither this nor any other country does at present possess.'

'The principles explained, it would be scarcely necessary to enumerate its effects, which must be visible to every man of mercantile experience. And first, the immediate acquisition, or rather retention, of that deposit trade, now carried on in the neighbouring free ports for British account, where goods, subject to high duties here, are landed for the convenience of importing in small quantities, for any instant

instant demand; where, besides the double freight and insurance, they are subject to a heavy train of expence and waste, and, in addition to those disadvantages, form the grand repository for smuggling, whence this country is deluged with such articles in contraband.

Independent of the encouragement this facility would be to legal importation, for the consumption of this country, a great share of that trade for the use of others might centre here, now carried on by foreigners, for all the northern parts of Europe, the African trade, &c. from which this country is at present excluded: a national self-denial, for which no adequate reason can be assigned, if it be understood that the proposed system is capable of an easy regulation, by which the smuggling any part so brought would be next to impossible, either inwards or for exportation.

To prevent the necessity of such interference, and to acquire a preference in the consignment of that surplus, productions of all countries which exceed their local demand, and are sent to a foreign market, are the objects here in contemplation. And, so sensible are foreigners that it would have this effect, that some merchants who reside in Ottend, and have also their establishments in Holland, have declared, that, should such a measure take place, they would directly remove to this country.

But still greater would be the consequence of this country becoming the greatest magazine of naval stores in the world; and that this would follow, the ablest merchants in that line here, as well as those resident in the countries of their growth, have given their decided opinions: the latter having expressed their belief, that, in case this port should be opened on such principles, there would be none of these articles left on their side after the shipping season. And, although the present mode is merely to shew the commercial advantage, yet it is impossible to separate the idea of its national importance in this instance. To other traders it would be equally applicable, and its effects equally beneficial, the detail of which would exceed the limits of the present essay; and it may be sufficient here to say, that, as this system is calculated to facilitate and to extend every kind of deposit and transit trade, the local situation of this island, independent of every other consideration, would render it the most eligible *entrepot* on the globe, for every part of Europe, America, the West-Indies, the East-Indies almost exclusively, the central point between the Mediterranean and the Levant, and the Baltic, Russia, and all parts of the Frozen Sea, added to its natural advantages, it could not fail of becoming such an additional source of national profit, and employ of shipping, as to render it well worthy the attention of the legislature.

In order to demonstrate the utility of free ports, we are referred to the flourishing situation of a neighbouring country:

The States of Holland, possessing no natural advantages, and with innumerable obstacles to encounter; where the elements were to be separated and kept apart by incessant labour and expence; where the soil does not produce sufficient to feed the inhabitants; with few and inconsiderable manufactures; with ports impracticable but by art, and those shut up during the winter months by frost; yet by a systematical freedom of trade, admitting the ships and merchandize of all nations on nominal or small duties, they are become, and have long been, the principal magazine of Europe, being always provided with the pro-

ducts and merchandizes of all countries, to profit on every demand, and, from their distressed origin, they have arisen to a degree of opulence surpassing every thing within our hemisphere.

To this species of trade it is that the states of Holland, and all the free ports in the world, owe their existence; whilst this country, possessing the means superiour to any in the universe, has hitherto not profited in any proportion to its ability; to the extension of which this plan is directed; and that it would effect it, I have the coincident judgment of the first merchants living, in support of my own conviction, founded on my own observations, on the spot, in most of the ports and places to which it has any allusion. And it is demonstrable, that the acquisition of so much of it as would occupy a space equal to this single building, would in all its consequences produce a national profit, more than equal to that of the Bank of England, with this difference, that the one arises from the moneyed property of this and other countries, whilst this would be derived from the freight of ships wanting employ, from insurance, commissions, and other mercantile charges, without any additional capital worth the mentioning.

ART. XXVII. *Observations on the State of the English Prisons, and the Means of improving them; communicated to the Rev. Henry Zouch, a Justice of the Peace; by the Right Hon. Lord Loughborough, now Lord High Chancellor of Great-Britain.* Published at the request of the Court of Quarter Sessions, held at Pontefract, April the 8th, 1793. Small 4to. 31 pages. Price 1s. Stockdale. 1793.

We are told, in a short preface affixed to this tract, that lord Loughborough acted as a magistrate, during his occasional residence in the west-riding of the county of York, and took a considerable degree of trouble in the establishment of a necessary police within the house of correction at Wakefield. Being unable any longer to serve his country in that capacity, in consequence of his late promotion, the court of quarter sessions held at Pontefract, April the 8th, 1793, came to the following resolution: 'that Mr. Zouch would please to request the favour of lord Loughborough, now lord high chancellor of Great-Britain, to allow his lordship's "Observations on the State of the English Prisons, and the Means of improving them," to be circulated through the medium of the press.'

The common prisons, we are told by his lordship, were placed in the fortresses, which, in unsettled times, had been erected in different parts of the country. The defence of the place being the chief object in such buildings, their construction admitted of as little light, consequently of as little air, as possible, and the internal accommodations were confined within a narrow and unwholesome space. Those who were destined to the guard of the castle, or fortress, enjoying but little convenience themselves, were naturally less attentive to the comfort, than to the safe custody of their prisoners; hence the dungeons, and internal recesses, were the usual parts allotted for their reception.

After the civil wars, when such places were no longer kept up as strong holds, the practice of transporting offenders began, which, as it lessened the number of prisoners, made the inconvenience of their situation less perceptible, and the districts charged with the repair of the jails, neither felt the necessity, nor in many instances possessed the

means,

means, of enlarging the fabric, the ground on which they stood being often subject to private rights, derived from the crown.

As to houses of correction, when they were first erected, there were no other models for their construction but the jails; and of course they were formed upon a plan to keep the prisoners safely, with little attendance, in a narrow space, and with few openings for light or air.

The idea of making either this plan of confinement, or the common jail serviceable, by proper discipline, to the purpose of reforming the persons confined, does not seem to have been generally felt, though expressed in some acts of parliament; the close air, and squalid condition of a prison, were by many considered as it's necessary attributes, and even men of respectable judgment have supposed, in the case of debtors, that the filth of the prison, SQUALOR CARCERIS, was a proper mean of compelling them to do justice to their creditors. This prejudice (for it is not entitled to be called reasoning) is no less inhuman, than senseless: for it supposes all debtors able, but unwilling to pay: it afflicts those most, who deserve it least, 'the men of sensibility; and it forgets that habit, with most men, deadens the disgust they feel from the loathsomeness of their situation.'

We feel the full force of these observations, as they are at once just and liberal; and we have only to lament, that the author had them not in his recollection, when he opposed lord Rawdon's very humane bill, founded upon this principle, and intended for the relief of the class of men here alluded to!

'As the buildings decayed,' continues his lordship, 'the condition of the prisoners became gradually worse, and frequent complaints from time to time alarmed the humanity of the public: but as these complaints were mostly grounded on individual sufferings in particular jails, the attention of the legislature was more directed to regulate the conduct of jailers, and to prevent particular oppression from them, than to establish a general system of discipline for the prisons. It is certainly wise to hold a strict hand over the conduct of those, who *must* be invested with a large share of power, to withdraw the temptation, and to lessen the opportunity of their abusing it; but, in truth, the evils arising from particular acts of inhumanity, in jailers, are much less considerable than the oppression and misery, which the prisoners are doomed to suffer from the very indulgences of an ill-regulated jail. The best security for the behaviour of the keeper of any place of confinement, is to frame such a system of orders, that he has no means of being either indulgent, or severe; for if he is permitted to exercise his indulgence, he will be found occasionally severe.'

After many compliments to the late benevolent Mr. Howard, lord L. proceeds to consider the state of places of confinement in general, and begins with that of the house of correction. As he himself has drawn up a summary of regulations, in consequence of his own observations on this subject, we shall here content ourselves with transcribing it:

'1st. That two justices shall be appointed, twice in the year, directors of the house of correction.

'2dly, That every prisoner under adjudication to that confinement, or committed for above a week, shall be kept to work, and on the diet of the prison.

'3dly, That no keeper shall be permitted to have any profit beyond what the justices allow, as his stated pay.

‘ 4thly, That regular books be kept of the prisoners work, depositment, and earnings, reported at each quarter sessions, and the account then settled; and that an abstract of these reports be transmitted to the judges, on the first day of every assize.

‘ The act brought in by Mr. Powis,’ it is added, ‘ for the better regulation of jails, and other places of confinement, proceeds upon the principles already laid down; that employment and solitude are the proper means of regulating the jails; and that the inspection must be the peculiar charge of some magistrate.

‘ The necessity of restraining the keeper from any contingent profits has been left to the observation of the justices; the power given to the visiting justices requires to be more extended, than the act supposes. but the great defect of this, as well as of all the former acts on the subject, is, that they rather *counsel* than *command*. It is not so much for want of good laws, as from their inexecution, that the state of the prisons is so bad. In two different counties, the justices took into consideration the late act, and gravely resolved to wait, till they saw what effect it had in other places; and in one of those counties their prisons are notoriously defective; in the other, far from being good, though somewhat reformed. A careful attention, however, to the regulations of this act, with such extension as the observation of the justices may from time to time suggest, would in a short period, and with a great future saving to the public, establish a very good system of management for the houses of correction, enforcing the two great principles of employment and retirement. Besides all the regulations pointed out in the preceding observations, there is another most essential one, which would not be an object of great expence, and ought by no means to be spared: that is, the regular celebration of divine worship, in every place of confinement, and a strict attention to the sanctity of the Sunday. In too many places the visits of strangers are most frequent on that day, which, of all others, is the least proper for their admission, and ought to be forbidden.’—This last observation favours of unnecessary rigour, for Sunday is perhaps the only day, when the unfortunate persons under consideration can be visited by their friends: such an order would be nearly equal to a prohibition.

In respect to county jails for criminals and debtors, lord L. recommends, that the jailer should have a proper salary, and ‘ no unavowed profit whatever,’ from his employment.—The same rules, in respect to diet, ought to be adopted here, as in the house of correction; if no liquor be allowed, a very strict account should be taken of the quantity and distribution; the prisoners committed on criminal charges should be separated from each other; and, in regard to those who are convicted of capital offences, or sentenced to imprisonment, a still greater degree of seclusion is requisite.

‘ With respect to the labour of the prisoners, who, as objects of criminal justice, are confined in the county jails, the case seems to require a very different consideration from that of the prisoners committed to the house of correction. These are generally persons brought there by reason of their idleness, and its immediate consequences; *spare diet, and work*, is the proper medicine for them: criminals of a more depraved habit may require a different treatment, and it is necessary to distinguish the different classes of persons who are usually found in the calendar of a jail.’

AT. XXVIII, *Return of the whole Number of Persons within the several Districts of the United States, according to 'an Act providing for the Enumeration of the Inhabitants of the United States,' passed March the 1st, One thousand Seven hundred and Ninety-one.* Philadelphia printed. London re-printed. 8vo. 56 pages. Price 1s. Philips. 1793.

The following schedule will exhibit at one view a complete return of the population of the United States, the North Western territory excepted :

Districts:	Free White Males of 16 Years and upwards, including Heads of Families.	Free White Males, under 16 Years.	Free White Females, including Heads of Families.	All other Free Persons.	Slaves.	Total.
Mont	22435	22328	40505	255	16	85,539
Hampshire	36986	34851	70160	630	158	141,885
ine	24384	24748	46870	538	None	96,540
achusetts	95453	87289	190582	5463	None	378,787
ic Island	16019	25799	32652	3407	948	68,825
ssachusetts	60523	54403	117448	2808	2764	237,946
ew-York	83700	78122	152320	4654	21324	340,120
ew-Jersey	45251	41416	83287	2762	11423	184,139
nsylvania	110788	106948	206363	6537	3737	434,373
laware	11783	12143	22384	3899	8887	59,094
Maryland	55915	51339	101395	8043	103036	319,728
Virginia	110936	116135	215046	12866	292627	747,610
Kentucky	15154	17057	28922	114	12430	73,677
Carolina	69988	77506	149710	4975	100572	393,751
Carolina	35576	37722	66880	1801	107094	249,073
Georgia	13103	14044	25739	398	29264	82,548
W. Territory	807094	791850	1541263	59150	694280	3,893,635
ditto	6271	10277	15365	361	3417	35,691

In addition to the above, 35,691 inhabitants ought to be allowed for the population of such districts of the territory south of the river as have transmitted their returns; and it should be also observed that the amount of settlers, whom it is very difficult, if not impossible, to enumerate, must be considerable.

BIOGRAPHY.

ART. XXIX. *A Narrative of the Sufferings of James Bristow, belonging to the Bengal Artillery, during Ten Years Captivity with Hyder Ally and Tippoo Sahib.* 8vo. 210 pages. Price 3s. sewed. Calcutta-printed. London re-printed by J. Murray. 1793.

THE subject of these memoirs enlisted into the East-India Company's service at the age of 14, in April 1771 sailed from England to Bengal, and in 1780 embarked there with the artillery to proceed to the coast of Coromandel, under the command of Eyre Coote, to arrest the progress of Hyder Ally, who at that time menaced the destruction of the British interests in that part of India. In February 1781, the army having marched near to Pondicherry, part of the artillery was detached to destroy the boats belonging to the French; in order to prevent them from landing supplies from the fleet then off the coast. In returning to the camp from this expedition Mr. Bristow was taken prisoner by some of Hyder's irregular horse. He was taken to Hyder's tent, and interrogated by some French officers respecting the strength of the British army, which he represented as of greater force than it really was, and for this attempt to deceive was kept three days without any food, tied down on the ground in the rear of Hyder's tent. In this situation he must have perished, if the humanity of his guards had not relieved him with some food and stealth. After this he was treated better, and offered good pay if he would enter into Hyder's service; but on his refusal, his allowance was curtailed. From the neighbourhood of Pondicherry he was removed to Arcot, and confined in a prison for three weeks, where contrived, by means of a piece of broken china, to file down the head of the nail which riveted his irons, so as to be able to throw them off; but the nights were so uninterruptedly clear and light, that he had opportunity to escape.

From Arcot the prisoners were removed to Seringapatam, where there were about 300 Europeans shut up in one prison. An epidemic distemper carried off many of them; and the small-pox, so fatal the east, swept away almost all the prisoners who had not previously had that disorder.

After having been about nine months in this prison, Mr. B. and others were selected to be circumcised, as 15 other prisoners had been a few months before. On their offering to resist, they were compelled to swallow a strong opiate, which stupified their senses while the operation was performed; after which their ears were perforated, and small silver rings fixed in them as a mark of slavery. They were then transferred to the *chaylab*, or slave battalions, whom they were compelled to instruct in the military exercise with large sticks cut in the shape of muskets.

In order to show their contempt for the religion into which they were thus initiated, they took every opportunity of catching dogs and badgers (a species of large rats), and circumcising them publicly, which they received some additional ill usage. One of the *chaylab* battalions being encamped at a small distance from the capital with Europeans to act as officers, four of them contrived to escape;

which the others were severely flogged and loaded with heavy irons.— A number of seamen, whom the French admiral Suffrein had delivered up to Hyder, were about this time brought to Seringapatam, and underwent the same kind of treatment, except some of the youngest and handsomest, who were appointed to stations about the palace, and instructed in the language, and taught different arts and exercises for that purpose. Some of them were intended for dancing boys. In November 1782, colonel Baillie died after a long and painful illness. Mr. B. does not think he was poisoned; but that Hyder was accessory to his death, by withholding all medical aid, and treating him with excessive severity.

About the end of 1782 Hyder Ally died, and Tippoo took possession of his territories, and the command of vast armies, at a time when many disaffected individuals filled both the camp and the city, yet no attempt was made to oppose his accession. He soon appointed a new killadar to Seringapatam, which greatly afflicted the Europeans, as the old one (by name Siddeboy) had shown them mercy when he could do it with safety; and their hopes quickly vanished of a favourable change in their situation from the mildness of Tippoo's temper, who had till then borne the character of humane; as it was soon discovered, that he at least equalled his father in hatred and aversion to the Europeans.

On Tippoo's retaking of Bedanore, great rejoicings were made in the capital; and, because the prisoners refused to join in them, they were ordered into the ranks of the *chaylahs*, prohibited every species of communication with each other, and consigned to the charge of sentries, who confined them all day without food. Having forced their sentries, they proceeded to remonstrate to the killadar against being starved; but he, without taking any notice of their complaint, ordered them to be tied with ropes and scourged one by one in his presence. They were kept the whole of that night and the following day bound and exposed to the burning sun—on the second evening some victuals were distributed amongst them. In August 1783, a conspiracy among his own subjects against Tippoo was discovered by one of the conspirators on the eve of its execution, and his associates were put to the most excruciating tortures. In September, general Mathews was poisoned; being starved until he consented to eat food, which he discovered to contain poison. He refused nourishment for several days, till hunger surmounted the desire of protracting a miserable existence, and he soon expired, after eating of the victuals prepared for him.

About the time that peace was made early in 1784, the prisoners were removed from Seringapatam to Mysore, where captain Rumley and lieutenants Frazer and Sampson had been murdered a short time before. This removal was made to put them out of the way of informing any of their friends of their situation; but as they expected to share the same fate as the above-mentioned officers, they determined to sell their lives as dear as possible. Their numbers at this time amounted to about 80, who were detained, although a general restoration of prisoners was made one of the articles of peace.

To these other sufferings despondency was now added, as there appeared no hopes of their being restored to their liberty, except by the very hazardous means of attempting to escape. This however, at

times, a few of them were fortunate enough to effect. When any of them escaped, or attempted to escape, all who remained were severely punished, being beaten unmercifully, loaden with heavy irons, and their small allowance of provisions reduced. Sometimes their allowance was quite taken away, at one time for two months, during which they lived on charity, and learnt to subsist several days without food. The author says, that at one time he was near seven days without eating. In consequence of this treatment, a great many of the prisoners died, others were hanged or shot for attempting to escape, or to send letters to their friends.

In 1789 preparations were made for the marriage of Tippoo's son to the daughter of the queen of Cannanore, on which occasion he issued a proclamation, forbidding all marriages in the kingdom of Mysore, until his son's wedding should take place, which day was to be celebrated by the consummation of 25,000 marriages at his own charge. This splendid act, we are told, was accompanied by the fanatical despotism of compelling 100,000 of his defenceless Hindoo subjects to embrace mohammedanism. Considerable preparations were also made in order to Tippoo's being inaugurated *Sultann of the East*, for which ceremony some superb edifices were erecting at Seringapatam; but which were discontinued on the breaking out of the late war with the British government.

The losses sustained by Tippoo in this war exasperated him still farther against the poor European prisoners, many of whom were murdered to prevent their escaping or being released by the British army. In September 1790, Mr. B. and his companions were ordered from Seringapatam to some of the hill forts—he and some others were sent to Outtradroog, about 50 miles from the capital. The orders to the killadar of the fort were, ‘to guard them with vigilance and strictness, until farther instructions, to put them instantly in fetters, and to allow them no provisions.’

As this order implied that they were not to live many days, they hourly expected to be led forth to be put to death. They were, however, supported by the charity of the inhabitants or native Hindoos, who constantly commiserated the situation of the European prisoners, and by their humanity have saved the lives of many. ‘The *Kenneries*, or natives, the author observes, who are not corrupted by their Mahometan rulers, are a very quiet, inoffensive, and humane race of men, many of whom do not even know the name of their ruler, or have the least idea of the despotism they live under, being too remote from the immediate object of tyranny, too much attached to peace and indolence to be inquisitive about who receives the revenues of the country, or who dissipates them, conceiving the whole duty of their lives comprised in tilling their grounds, paying their taxes, and adoring their cows. This is the harmless and benevolent set of people who are the objects of Tippoo's persecution—whom he labours to convert to Mahometanism—and whom he can only render unhappy if he ever effects his cruel purpose.’

They had been supported nearly five weeks, ‘almost entirely by the charity of the inhabitants,’ when the killadar thought they might be of service to repair his old and rusty artillery; and Mr. B. was appointed to survey the guns, and report what they wanted. To do this, he was necessarily taken all round the rock, and thus discovered the

the means of effecting his and his companions escape. The difficulties, however, that presented themselves, were not few—they were loaded with heavy irons, must break through the walls of their prison, and then, after walking half a mile on the fort, throw themselves over a precipice into a forest abounding with wild beasts, besides eluding the vigilance of their guards. It was now a matter of long discussion in what manner they should begin their operations, every one thinking his own scheme the best. At length they agreed to begin with breaking the mud wall of the prison, in order to get out in the night.—To do this, they had only an old knife, which after a few nights labour they found to be insufficient. They then poured water in the hole, and took out the dirt as it became soft.

In this manner they were employed twenty days, and with a pen-knife had contrived to saw through one of the rivets of the irons on their legs, by which means they could free one leg, and fasten the irons on the other with rags, so as to keep them from making a noise. A day or two previous to their escape, the guards examined their fetters particularly; but as they had filled up the rivet holes with lead, it was not discovered that they could get them off.

The 27th of November was fixed upon for their attempting to get through the wall; but when they had removed the earth, &c. they found they had got below the surface of the ground. This chagrined them much—they, however, contrived to hide the earth which they had dug out of the hole, and by hanging up a blanket prevented the guards from seeing what had been done. During the next day, the author laboured to encrease the hole in a proper direction, his companions singing and making a noise that he should not be heard, and at night every thing was again ready. Having disengaged one leg, and bound their fetters with rags to the other, Mr. B. first got out at the breach, which was found not to be large enough for some of the others; but by means of the knife this was soon made larger, and they all got through, being 11 English and one Frenchman, who had incurred Tippoo's displeasure. A slight shower had luckily driven the sentinels under cover, so that they passed across the fort and got over the walls without being perceived. When they came to the precipice, Bristow descended first, but as he had not examined the place sufficiently, he was greatly terrified at the rapidity with which he slid down the rock. By catching hold of the branches of a small tree, he broke his fall; and his companions got down in the same manner. They immediately proceeded to get into a thick forest at the bottom of the rock, and here our author lost his companions, whom he never heard of afterwards*.

This gave him much uneasiness; as he could not help supposing, that they had purposely deserted him on account of his having been ill of a fever, and being in a very weak state of body; they had also taken with them all the provision which they had brought from the fort for their support†. Feeble as he was, however, he marched on

* In another part of his narrative, he says, a Mr. Cadman, who escaped with him, was living at Madras.

† This consisted of two cakes of *raggy*, (a sort of India pulse) for each person, which they had saved of what had been given them in the prison.

all night, and at break of day fell in with two troopers, who were cooking their victuals on the bank of a tank. Wrapping himself up in his blanket, he passed by, and heard one of them say, 'there goes certainly a European.' 'You fool,' said the other, 'from whence should a European come here; don't you see it is a woman?' He was in consequence suffered to pass without interruption, though very much alarmed. About sun-rise he got into a wood, and hid himself for the day; here, by means of the knife which he brought from the fort, he freed himself from his irons, which in walking had wore a great hole in his leg. At sun-set he resumed his course, and continued wandering about for four more days among huge mountains and craggy hills, without meeting with any food or a drop of water, finding no traces of human beings. In this weak reduced state, he was still able to sleep, notwithstanding the gnawing hunger that promised speedily to put him beyond pain altogether, having now been five days without food, and four without a drop of water. The next day he fortunately came to a hamlet, where the Hindoo women relieved him with such fare as the place afforded. They greatly commiserated his situation, bathed his sore feet with warm water, and gave him a couple of raggy cakes to eat on his journey, which was all the prepared provision the hamlet could produce. He continued travelling amongst the woods, and subsisted on berries, &c. for four days more. When 'coming to a plain, which I must unavoidably pass, I all at once perceived, to my unspeakable terror, two tigers not above one hundred paces from me, coming right across the plain. It was the first time in my life that I had ever seen those animals alive. I saw them approach without losing my presence of mind, but they seemed not to notice me until the instant they were opposite to me, when to my great satisfaction, they turned away with their tails between their legs, and in a long trot disappeared.'

After this adventure he was taken prisoner by some polygars, who discovered what he was; but he contrived to escape, while they were taking the killadar's commands respecting what should be done with him. From another party he escaped, by telling a story of his being an European deserter going to join some friends, who were at a particular place, in Tippoo's service. In this manner he travelled amongst the rocks and woods for a whole month; but was at last so reduced, from the scantiness of food and other hardships, as to be unable to travel above five or six miles in the course of 24 hours; and in the last four days he proceeded only seven miles, when he was taken up by some of the Marattas, who provided him with necessaries and a black doctor, by whose assistance he recovered; and in February arrived at Gopaul, where was an English detachment serving with the Nizam's troops. By the officers here he was clothed and provided with the means of continuing his journey; and in June 1791, he arrived at Bengal, where he recovered his arrears of pay for the whole time of his imprisonment.

Although this Narrative is stated to be written by a man not qualified to make many observations on the customs and manners of the people amongst whom he so long resided, it contains a variety of interesting particulars. It is observed in the introduction, that the author's early removal from Bengal to the grand army rendered it impracticable to gain a number of little additional lights and informa-

tions which could not immediately occur on taking down his scattered notes. The compiler, who has not favoured us with his name, has dedicated the book to colonel Deare of the Bengal artillery, and claims his patronage; as it is published chiefly with a view to benefit the children of a man who were exposed to uncommon anxiety and distress during the long and painful captivity of their father. This is dated 'Fort William 1792.' The Narrative, however, which 'commences at the 14th year of Bristow's age, does not inform us that he ever had a wife or children, nor does he once think of them during his captivity. It should seem therefore that the compiler has made a small mistake here; and this leads us to doubt very much the printing of this book at Calcutta, as stated in the title page.

From the manner in which the *Memoirs of the late War in Asia* are several times referred to in this Narrative, we are much inclined to attribute the composition to the author of that work; but whether he obtained any original materials, or composed the Narrative from accounts of those who escaped, which were published in the newspapers, we cannot determine. However that may be, as the story is not ill told, it is deserving of notice.

A. D.

POETRY. THE DRAMA.

ART. XXX. *The Emigrants, a Poem, in Two Books.* By Charlotte Smith. 4to. 68 pages. Price 3s. Cadell. 1793.

MRS. SMITH, whose literary talents have long since obtained the marked approbation of the public, here seizes a popular and interesting theme; and the subject, as might be expected, calls forth her powers of interesting description and pathetic sentiment. Without attempting the entire justification of the political conduct of the French emigrants, she draws several interesting and affecting pictures of their misfortunes, and applauds that generous sympathy, which ministers relief to a brother in distress, without listening to the chilling remonstrance of national or political prejudice. The poem will be read with pleasure, therefore, by every friend to humanity. From the immediate subject of it, the author passes, by a natural transition, to her own misfortunes; and, if she dwell somewhat too long upon the subject, she will easily be forgiven by those who know how deeply domestic trouble penetrates the feeling heart. The following passage, strongly expressive of the dire effects of war, may serve as a specimen: P. 55.

• To a wild mountain, whose bare summit hides
Its broken eminence in clouds; whose steep
Are dark with woods; where the receding rocks
Are worn by torrents of dissolving snow,
A wretched Woman, pale and breathless, lies!
And gazing round her, listens to the sound
Of hostile footsteps—No! it dies away:
Nor noise remains, but of the cataract,
Or surly breeze of night, that mutters low
Among the thickets, where she trembling seeks
A temporary shelter—clasping close
To her hard-heaving heart her sleeping child,

All she could rescue of the innocent groupe
 That yesterday surrounded her—Escap'd
 Almost by miracle! Fear, frantic Fear,
 Wing'd her weak feet: yet, half repentant now
 Her headlong haste, she wishes she had staid
 To die with those affrighted Fancy paints
 The lawless soldier's victims—Hark! again
 The driving tempest bears the cry of Death,
 And, with deep sudden thunder, the dread sound
 Of cannon vibrates on the tremulous earth;
 While, bursting in the air, the murderous bomb
 Glares o'er her mansion. Where the splinters fall,
 Like scatter'd comets, its destructive path
 Is mark'd by wreaths of flame!—Then, overwhelm'd
 Beneath accumulated horror, sinks
 The desolate mourner; yet, in death itself,
 True to maternal tenderness, she tries
 To save the unconscious infant from the storm
 In which she perishes; and to protect
 This last dear object of her ruin'd hopes
 From prowling monsters, that from other hills,
 More inaccessible, and wilder wastes,
 Lur'd by the scent of slaughter, follow fierce
 Contending hosts, and to polluted fields
 Add dire increase of horrors—But, alas!
 The mother and the infant perish both!—
 • The feudal chief, whose Gothic battlements
 Frown on the plain beneath, returning home
 From distant lands, alone and in disguise,
 Gains at the fall of night his castle walls,
 But, at the vacant gate, no porter sits
 To wait his lord's admittance!—In the courts
 All is drear silence!—Guessing but too well
 The fatal truth, he shudders as he goes
 Thro' the mute hall; where, by the blunted light
 That the dim moon thro' painted casements lends,
 He sees that devastation has been there:
 Then, while each hideous image to his mind
 Rises terrific, o'er a bleeding corse
 Strumbling he falls; another interrupts
 His staggering feet—all, all who us'd to rush
 With joy to meet him—all his family
 Lie murder'd in his way!—And the day dawns
 On a wild raving maniac, whom a fate
 So sudden and calamitous has robb'd
 Of reason; and who round his vacant walls
 Screams unregarded, and reproaches heaven!—
 Such are thy dreadful trophies, savage war!
 And evils such as these, or yet more dire,
 Which the pain'd mind recoils from, all are thine—
 The purple pestilence, that to the grave
 Sends whom the sword has spar'd, is thine; and thine
 The widow's anguish and the orphan's tear!—

'Woes such as these does man inflict on man;
And by the closet murderers, whom we style
Wife politicians, are the schemes prepar'd,
Which, to keep Europe's wavering balance even,
Depopulate her kingdoms, and consign
To tears and anguish half a bleeding world!'

ART. XXXI. *Sight, The Cavern of Woe, and Solitude. Poem by Mrs. Mary Robinson, Author of Poems, &c. Ainsî va le Monde, the Monody to the Memory of Sir Joshua Reynolds, Vancenza, &c. &c. 4to. 32 pages. Price 2s, 6d. Evans. 1793.*

THE reputation which Mrs. Robinson has acquired by her former poetical productions, we with some confidence predict, will suffer no diminution from the present publication. Whatever title she may hitherto have had to applause from boldness of imagery, from richness of diction, from tenderness of sentiment, or from harmony of numbers, will now be confirmed.

The poem on *Sight* opens with a glow of sentiment suitable to the theme. The blessings of sight are strongly contrasted with the infelicities attending it's loss. Perhaps the colouring may sometimes be too high: for example, when, speaking of blindness, the poet exclaims, P. 5.

‘ Ah! woe too exquisite for human thought!
Of mortal miseries, the dread supreme!

— — — — —
The mournful chaos of the darken'd brain!
No hope can animate; no thought illumine;
All is eternal solitude profound;
A dreadful shade that mocks each other sense,
And plunges reason in its worst abyss.’

But this extravagance, if it be such, is corrected by the following description of the pleasures which yet remain to the man who is deprived of sight: P. 6.

‘ And yet, in such a mind, so whelm'd in gloom,
The pure affections of the soul still live!
The melancholy void is subject still
To the sweet magic of seraphic sounds;
The soothing eloquence of sacred song;
The whisp'ring gale, that mourns declining day;
Or Philomela's soul-subduing strain,
That woos lone Echo, from her viewless seat,
To sail aerial-thron'd upon the breeze!
The lulling murmurs of the wand'ring stream;
The ever rippling rill; the cataract fierce;
The lowing herds; and the small drowsy tones,
That, from the insect myriads, hum around;
The love-taught minstrelsy of plumed throats;
The dulcet strains of gentle Consolation!
But most of all, to that lov'd Voice, whose thrill
Rushing impetuous through each throbbing vein,
Dilates the wond'ring mind, and frees its pow'r
From the cold chains of icy apathy,
To all the vast extremes of bliss and pain!

For, to that Voice ador'd, his quiv'ring pulse
 Responsive beats! he marks its ev'ry tone,
 And finds in each a sympathetic balm!

The *Cavern of Woe* is an allegorical poem, in which the principal forms of human misery are personified, and introduced as inhabitants of the gloomy cave. They are represented in their proper characters, and in some instances with a distinctness and strength of painting which leads the reader to conclude that Mrs. R. has been an industrious student in the school of Spencer. The characters introduced into the piece are Melancholy, Impatience, Horror, Fear, Suicide, Cowardice, Guilt, Luxury, Disease, Poverty, Envy, unrequited Love, Avarice, Deceit, Oppression, Pride, Wealth, Ingratitude.—We select two stanzas. P. 12.

First, swift as lightning up the flinty steep
 Impatience flew, barefooted, out of breath;
 Scorning the perils of the dreadful sweep;
 Heedless of wounding thorns, and threat'ning Death!
 Eager to rush the foremost of the train,
 She fear'd not danger, and she felt not pain:
 With longing eye she view'd the tow'ring height;
 From peak to peak, quick climbing with delight,
 She pass'd the fatal cave; then turning short,
 Fell headlong from the rock, of ev'ry fiend the sport!

Then Horror darted forth, in wild amaze!
 Her hair erect, with pois'nous hemlock bound;
 Her straining eye-balls flashing fires around,
 While nature trembled at her potent gaze!
 Swift to the dizzy precipice she flew,
 As, aiming with impetuous force to throw
 Her giant form amidst the gulph below!
 When, from an ivy'd nook obscure, pale Fear
 Peep'd forth, slow whisp'ring to her startled ear,
 "Think not the pow'r of Death thy mis'ries will subdue!"

This poem would have been more complete, had the author indulged her fancy in the description of the cavern itself, as well as its inhabitants.

The third piece, on *Solitude*, is written in that gentle and plaintive strain which seems peculiarly congenial with the taste and feelings of the writer. The charms of solitude are exquisitely described, and it is pathetically lamented that they should ever be forsaken, for the dazzling phantoms of wealth and power. The fatal effects of indulging a thirst for military glory are well illustrated by a tale, which we are prevented from copying only by it's length. The reflections on the misery attendant upon greatness, with which the tale is concluded, must supply it's place. P. 30.

Ah! who can tell the various pangs that wait
 On splendid Misery? the hidden woes,
 That thronging round the canopy of gold,
 Pernicious, moth-like, feed upon the wretch
 Who groans beneath the pageantry of state!
 Who can describe the agonizing throbs,
 The thirsty fevers, or the languid hours,

That

That fated Luxury is doom'd to own?
 Who can avert the strongly-poison'd shaft
 Of Envy, glancing from the recreant soul?
 Or who can bear the slow-consuming touch
 Of unrequited Love; the subtle smile
 Of insolent Disdain; or the fell grasp
 Of keen Ingratitude, "the child of Hell!"
 Or who, but those, the worst of human kind,
 Who batten on the miseries of man,
 Would, robbing Nature of her ample means,
 Crouch the base knee, or prompt the fawning tongue,
 To gain applause from Ignorance and Pride?
 Who, that is blest with intellect refin'd!
 With sense, to know the dignity of worth,
 The vast supremacy of innate truth!
 The majesty of mind! the sacred glow
 That warms the son of Genius, and expands
 The pure ethereal essence of the soul,
 Would, like an eagle, pouncing on a worm,
 Barter the proudest attributes of God,
 For the base joys of sublunary pow'r?

Though we think these poems entitled to the general praise we have bestowed upon them, we remark some passages which show that the writer still retains too much predilection for that artificial phraseology which sacrifices sense to sound, or for those pretty embellishments which turn upon a play of words. In the first stanza we are wholly at a loss to comprehend what is meant by 'the vivifying lamp of *fight* darting through the *intellectual* maze;' and we think the following conceit much misplaced in the pathetic story of Elmour and his son:

• Now to th' embattled plains he bent his way,
 Where the contending *Roses*, red and white,
 Had scatter'd thorns upon a bleeding land.'

ART. XXXII. Sonnets. By a Lady. *Sun-set, the Yew-Tree, the Change of Fortune, the Bird, the Wife, the Sea, Time, the Neglected Mansion, the Evening Walk, Morning, to Hope, on the Pain of Unpleasant Conversation, Philosophy, Rural Pleasures, the Rose-Bush, the Storm, May, Pride, the Pheasant, Music, Solitude, an Ode after parting with Friends in Autumn.* 4to. 24 pages. Price 2s. 6d. Debrett. 1793.

THOUGH in a long work a poet may be allowed to slumber—*aliquando dormitat Homerus*—it is a reasonable and natural expectation that short pieces should be throughout correct and elegant. The sonnet is a short poem, in which the writer seems to pledge himself to condense as much sentiment, imagery, and harmony as possible within fourteen lines. Though a trivial performance, it is therefore a task of considerable difficulty; and this may be some consolation to the author of these sonnets, if they should be thought, as we apprehend they will, very deficient in the appropriate excellencies of this species of verse. But let the reader decide upon their merit, from the following specimen. P. 14.

‘ ON THE PAIN OF UNPLEASANT CONVERSATION.

- Hail, welcome hour!—by solitude reliev’d
From vary’d, ceaseless tyranny of mind:
Say ye—whom fate depress’d, and hope deceiv’d,
Did senseless triflers ere your leisure find?
- When such the weary, woe-struck heart assail,
Patience with-holds her promis’d, forfeit meed;
When ign’rance breathes the vulgar, tedious tale,
A stagnancy of thought must sure succeed.
- Though heav’n deny the glittering views,
That in life’s spring, a flatt’ring prospect taught;
Shield me from those who scorn the simple muse,
Bestow sweet converse with refinement fraught.
- For reason ever must my soul attach,
Her polish’d charms embellishes a thatch.’

Some of the lines of this piece are prosaic; and the concluding couplet, beside being ungrammatical, which is no venial fault, is rendered uncommonly harsh by it’s ill-sounding rhymes.

ART. XXXIII. *Ver-Vert; or the Parrot of Nevers: a Poem, in four Cantos.* Freely Translated from the French of J. B. Gresset. 4to. 48 pages. Price 2s. 6d. Bell. 1793.

THE French poet Gresset has obtained a considerable share of celebrity, chiefly by his humorous and satirical tale of *Ver-vert*. The sportive pleasantry, and easy elegance with which it is written, have entitled it to rank with the *Secchia rapita* of Tassotti, the *Lutrin* of Despreaux, and Pope’s *Rape of the Lock*.

The subject is a parrot, who, after having long lived a happy favourite in a nunnery at Nevers, where his language was suited to the purity and sanctity of the place, was invited to pay a visit to the nuns of Nantz, and, being sent by water, learned a very different dialect, which rendered his conversation insufferably offensive to the saints, both of Nantz and of Nevers, the latter of whom obliged him to do penance; and afterwards killed him with kindness.

The ease and gaiety of the original, is very happily preserved in the translation, which is said to be a *jeu d’esprit* from the pen of Dr. Geddes, to whom the public is already indebted for some light amusement, as well as for much important instruction. The happy condition of *Ver-Vert*, before he was spoiled by travelling, is thus pleasantly described. P. 8.

- When night approach’d, he, like a sultan, chose
The fav’rite cell, in which he would repose.
Nice was, indeed, his choice; for, it appears,
He never harbour’d with a nun of years.
But where he found a nunlet young and neat,
There he was sure to make his ev’n-retreat.

Upon

Upon the box, her Agnuses * that kept
 And other holy toys, he perch'd, and slept.
 Whether, with her, his ev'ning hymn he said;
 Or, graceless, went, without a pray'r, to bed;
 It is not known—Yet probably, I ween,
 He to her orisons might say: "Amen."
 Nor is it known what were his holy dreams:
 Ideal cracknels? or ideal creams?
 All that, as yet, I have for certain found
 About his sleep, is—that his sleep was found.

* But soon as break of day begins to peep,
 And busy bells rouse lazy nuns from sleep;
 He too awakes, to view with curious eyes,
 Fresh from her couch, the lovely vestal rise:
 To see her lave, and dress—in short, to share
 In all her little toilet's morning care.
 Toilet, I say—For I have heard it said,
 That nuns themselves call in the toilet's aid
 To raise their charms, and make them still appear
 Devoutly decent, ev'n in holy gear.
 Not a less faithful mirror is requir'd,
 When holy fronts are meant to be attir'd
 In simple gauze, than is requir'd to place
 On fronts profane bijoux and Brussels-lace.
 For, as the court and city have their modes,
 Just so it happens in those blest abodes;
 Where as much art and taste may be display'd
 In the adjustment of a simple braid,
 As by the mundane fair one is employ'd
 To deck herself in all the pomp of pride.

* Nay, oft the free and fancy-following loves,
 Forsaking parks, and palaces, and groves,
 Have wing'd their way o'er convent walls and gates;
 And, 'spite of bolts, and bars, and iron grates,
 Shed all their influence on a vestal's face,
 And giv'n to weeds and veils resistless grace.*

ART. XXXIV. *An Epistle to the Right Hon. Charles James Fox.* 4to.
 28 pages. Price 1s. 6d. Debrett. 1793.

INTENDED as a panegyric on the patriot to whom it is addressed, but written with no regularity of plan, and with less ardour and strength than the subject might have been expected to inspire. The following lines are some of the best in the performance. p. 8.

* While thou, a hero, in the arts of peace,
 A sage, tho' born not in the plains of Greece,

* * An Agnus, or Agnus Dei, is a circular piece of white wax, stamped with the figure of a lamb; solemnly blessed by the pope; and kept as a sort of talisman by the devout of the church.*

In superstition's, and in folly's spite
 Shalt speak with freedom and with wisdom write,
 Let others, staring at strange things that lurk
 In every fairy tale of mother B****,
 Adore with awe the sounds sublime, admire
 With dazzled eye the bright fallacious fire :
 Fire such as that which early bards presume,
 Hath led the peasant to a watery tomb :
 When late in evening heedlessly he stray'd
 To meet, and frolic with, his merry maid.
 Thus when her wavering lamp the Sestian held,
 Leander boldly every wave repell'd.
 But oh ! loud winds arise—the feeble light
 Dies, dies away, and all is dreary night.'

This publication, much unlike most others, gives the reader more than it's title page promises. Beside two epistles to Mr. Fox, it contains another to the duke of Portland, on his installation as chancellor of Oxford. For the latter the poet thus invokes the muse. p. 26.

' Him all around, ye mystic muses, twine
 The lilac blue and yellow jessamine.

Let freshest violets laugh around his feet,
 And gales nectareous joys acclaim repeat.'

This last line contains a pretty combination of words, but conveys no very clear meaning.

ART. XXXV. *A Political Dialogue, between two Illustrious Friends.*
A Poem. 4to. 15 pages. Price 1s. Yarmouth, printed. 1793.

THE *dramatis personæ* of this piece are Satan and Thomas Paine: but the performance, except in that malignity, which is universally allowed to distinguish one of the characters, is unworthy of the subject. The characters are ill supported. Paine never maintained the absurdities here imputed to him; and as for his satanic majesty—to give the devil his due—he never was so great a fool, as to think of resigning his monarchy, for the sake of establishing a grand republic. The most illustrious members of this republic, Satan thus enumerates: p. 13.

' As trusty members, first, we mention,
 The whole, French national convention;
 To all the jacobins, as fitting,
 Decreed—the honours of the sitting.
 Next, kindred honours, we decree,
 To citizen Egalite:—
 Nor here, omit we, names so dear,
 As Kellerman and Dumourier.
 Also, we proudly name, as ours,
 The doctors, Priestly, Price, and Towers:
 Nor need we hesitate to say,
 We're sure of Erskine and of Grey;
 Nor doubt we, that the populi vox,
 Will add, both Sheridan and Fox;
 Nor know we any thing to hinder,
 Our making room for Peter Pindar.

Of these, as part of our convention,
Decree we, honorable mention :
The rest true levellers shall be,
And sons of blest equality.'

Act. xxxvi. *False Colours*, a Comedy, in five Acts, as performed at the King's Theatre in the Haymarket, by his Majesty's Company, from the Theatre-Royal, Drury-Lane. By Edward Morris, Fellow of Peterhouse, Cambridge. 8vo. 64 pages. Price 1s. 6d. Cadell. 1793.

THE plot of this play is founded upon a romantic design formed by one of the principal characters, sir Harry Cecil ; who in order to find an object of love, who will return him a disinterested affection, and love him without the aid of fortune or title, exchanges names with his friend Montague. His friend's infidelity throws embarrassments in the way of his project ; these are at length, however, overcome ; and after receiving unequivocal proofs of sincerity from the object of his affection, he is rewarded for the temporary self-denial to which he submitted in assuming *false colours*, by the hand of his faithful Constance.—In the denouement of the plot, the author has admitted a complexity of incidents, which occasions some degree of obscurity ; but this defect is compensated by the variety and boldness of the characters. Among those, as principally worthy of notice, we mention sir Paul Panick, who is a slave to whimsical apprehensions concerning his health, and takes more pains to prevent sickness than the curing it would require : lady Panick, who writes plays for her own theatre, and quotes the beauties of her own novels ; and lord Visage, who is an enthusiastic admirer of Lavater, and professes profound skill in physiognomy. The character of sir Paul and lord Visage are well unfolded in the following scene. P. 16.

Enter Sir Paul Panick and Lord Visage.

Sir Paul. Yes, yes, I tell you ; sir Harry Cecil—he had proposed for Constance before, and has renewed his addresses. Do you know him ?

Lord Vis. The family, his father intimately ; but not the present baronet. He came to the title not long since, by the death of his elder brother. Who introduced him to you ?

Sir Paul. He and captain Montague brought letters from a friend of my wife's ; and as they came to see the lakes, she ask'd them to the house. Poor Visage ! I knew how 'twould end, I always told you so ; and now you have sent him abroad, worse and worse. You may graft exotics on the oak, but take my word it is but wasting the generous sap of the tree.

Lord Vis. It would indeed be wasted in your city atmosphere, where your passions, affections, all blow with the trade-winds.

Sir Paul. Winds that are fair for every corner of the globe ; but no argument, it's a mere heated vehicle for pride, prejudice, and invective, and irritates the system. My lady's hot fits at breakfast throw me into a fever the rest of the day, and in her

stage-pitch, as she calls it, 'gad it has almost crack'd my tympanum.

'*Lord Vis.* Sir Paul; she is right; you are the mere drudge of a distemper'd imagination.

'*Sir Paul.* I am not distemper'd with physiognomy like you, at least, my lord: I don't trot about, picking up hooknos'd Cæsars, wry-necked Alexanders, and pick-pockets for peripatetics.

'*Lord Vis.* Gross misrepresentation!

'*Sir Paul.* Why, the very cut of your wig betrays you: exposing your ears, you'll certainly lose them the next hard frost.

'*Lord Vis.* Ridiculous!

'*Sir Paul.* Nay, did not I detect one of your house-maids—a face, you said, innocent and spotless as a vestal—did not I detect her breaking her vow with one of the postillions? Did you not marry your wife for her physiognomy? Was not that a trick of your favourite science?

'*Lord Vis.* A trick indeed; but I was then a novice, and have long since forgiven it.

'*Sir Paul.* Aye, because she is gone. I trust I have a due portion of the milk of human nature; but I own I feel myself unequal to such an exertion.

'*Lord Vis.* Why, I suppose now you'll hardly believe there is a conspiracy in agitation against you at this moment?

'*Sir Paul.* Eh! how! a conspiracy against me?

'*Lord Vis.* Yes, by your own servants; cook, coachman, and butler. You have certainly some secret enemy; do you recollect?

'*Sir Paul.* Not I; except, indeed, a cursed contested election my lady would thrust me into.

'*Lord Vis.* That must be it certainly.

'*Sir Paul.* Well, but pray, for heaven's sake, proceed.

'*Lord Vis.* I am as yet wavering, between the chin of the coachman, the brow of the butler, and the nose of the cook; whether the coachman is to break your neck by overturning the carriage: a good way that enough.

'*Sir Paul.* A good way, do you call it?

'*Lord Vis.* Or the butler poison you in your wine.—Did you never observe what a treacherous ghastly grin he has?—That, you see, would be better, as it might be managed so as to escape detection.

'*Sir Paul.* Zounds! I never put wine to my lips but of my own brewing for fear of the merchants, and this fellow will make me accessory to my own destruction.

'*Lord Vis.* But the cook.

'*Sir Paul.* Aye, the cook: what an infernal combination!

'*Lord Vis.* He has a luminous nose that cook.

'*Sir Paul.* Luminous! the drunken scoundrel fired the house not a month since.

'*Lord Vis.* Fired your house! There, now, there.—Will you deny physiognomy now? Will you not read Lavater now?

I saw

—I saw the fire in the fellow's nose; a very *Ætna* of combustion.

Enter Tony.

Tony. Miss Evelyn is in the parlour, my lord. *(To lord Visage.)*

Lord Vis. I'll go to her immediately. *(Going.)*

Tony. What's the matter, your honour? *(To sir Paul.)*

Sir Paul. A conspiracy's the matter! Every soul in the family is in a conspiracy! all nature is in a conspiracy!—Stay, stay, my lord; what the devil am I to do?—Zounds! don't leave me.

Lord Vis. Why, for the present, sir Paul, I know not how to advise; but in future——

Sir Paul. Eh, how! well, what?

Lord Vis. You had their characters from some reputable house-keeper, no doubt?

Sir Paul. To be sure.

Lord Vis. Now I look for character in the countenance.—Read Lavater,—Sir Paul,—read Lavater;—I should never sleep peaceably in my bed, if I had not read Lavater.—— *[Exit.]*

Tony. Are you unwell,—Sir?

Sir Paul. Unwell!—why, do I look unwell? Gad, I may be poisoned already!—Zounds, I shall never sleep again—Tony—I begin to suspect him—harkee, tell the coachman I shall not want the carriage these six months;—the butler, I drink no more wine;—and the cook, don't forget to tell the cook—that I have sent for a fire-escape from the man in Mortimer-street,—and, from henceforth, I constitute you my taster.—— *[Exit.]*

ART. XXXVII. *The Female Duellist: an After-Piece. With Songs set to Music by Mr. Suett. As it was performed at the King's Theatre, in the Haymarket, by his Majesty's Company, from the Theatre-Royal, Drury-Lane.* 8vo. 52 pages. Price 1s. Owen. 1793.

THE author of this farce acknowledges himself indebted for the leading character and various incidents, to Beaumont and Fletcher's comedy of *Love's Cure*, or the *Martial Maid*. In borrowing, had he made free too with the ideas and language of the original, the piece would have been more perfect. As it is, the wit consists almost entirely in low puns, and coarse double meanings. The character of Bombardo, a cowardly knave, is not destitute of humour, and, in the hands to which it was given in the performance, could not fail to raise a laugh.

ART. XXXVIII. *The Pad, a Farce, in one Act, as performed at the Theatre-Royal, Covent-Garden, with great Applause.* 8vo. 37 pages. Price 1s. Parsons. 1793.

RIDICULOUS fashions are fair game for the comic writer; and certainly there never was a fashion more ridiculous than that which has given birth to this farce. The indecorous whim of *the pad*, which has by a sort of instantaneous magic converted

all our fine ladies into pregnant women, here gives occasion to several very serious mistakes. It disappoints sir Simon of his expected heir; it brings Mrs. Credulous into disgrace with her husband; and it is on the point of robbing the sighing Nancy of her lover. The piece, though not remarkable for humour or spirit, is tolerably well adapted to put out of countenance the absurd folly it exposes, and to 'teach the married lady the danger of putting on an appearance, which may kindle the pernicious flame of jealousy in her husband; and the single, not to hazard the ruin of her reputation, by rendering it impossible to distinguish the innocent from the guilty.'

D. M.

L A W,

ART. XXXIX. *An Inquiry into the State of the Legal and Judicial Polity of Scotland.* By John Martin, of Richmond Buildings, Soho, Attorney of the Courts of England, and Solicitor of the Courts of Scotland. Part I. 8vo. 438 pages, Price 6s. in boards. London, Johnson; Edinburgh, Creech. 1792.

THE laws of Scotland, and the manner in which they are administered, have long afforded a subject of just complaint to the commercial people of South, and of perpetual but unavailing regret to the well-informed inhabitants of North Britain.

'The loose and prolix mode of pleading [says Mr. Martin], the great delay and the expence of the proceedings, and the uncertainty of judgment, from the arbitrarily assumed powers of the court of session, unrestrained by that check wisely introduced in the English courts, viz. the trial by jury, has for many years past caused a want of confidence in the decisions of that court.

'This defect in the administration of justice has been the subject of public resolutions of county meetings; even the judges themselves have deliberately and solemnly acknowledged it; and every session of parliament produces melancholy, but unquestionable evidence of it; there being a greater number of appeals to parliament, in the proportion of twenty to one, from a single court in Scotland, than from all the courts in England.

'From a practice of twenty years, I am thoroughly convinced of the impolicy of the jurisprudence of Scotland; I have often read the decrees of her judges with horror, and have been astonished, that men of learning, venerable for age, respectable for knowledge and experience, and endued with numberless virtues, should be so blind to their duty to the country, as to break through, at random, every rule which stands as an obstacle in their way. Viewing it therefore as a matter of great national importance, I have endeavoured to probe the wound to the bottom.

'To obtain a radical cure for those monstrous evils in the legal practice of Scotland, of which every impartial reflecting mind complains—to remove the prejudices of some of the Scottish lawyers, and thus to lead the way to a perfect union of Great Britain—to circumscribe and compress the proceedings of courts of justice

justice in Scotland, within the bounds of regularity—to lay the foundation of certain rules for the dispensation of justice, and thereby to avoid the enormous evils so loudly complained of at present—to place justice within the reach of every man, by cutting off those extravagant delays and expences, which according to the present practice are inevitable—to relieve practitioners themselves from much of the drudgery which they at present undergo—to establish the practice of the courts in a clear, distinct, and simple plan, and to extend to all parts of the united kingdom, those equal laws, and settled rules of practice, which are the bulwark of the English constitution—these are the great objects of my wishes and attempts. And however feeble may be my individual endeavours, I may at least be instrumental in exciting more able and better informed well-wishers to their country and to mankind, to pursue these important objects with greater effect; till at last the loud cry of oppression shall reach the guardians of our liberties; and those heavy fetters with which we have long been loaded, shall be knocked off by the unanimous exertions of a generous parliament. Then and not till then will “a communication of all rights and privileges” take place, and commercial intercourse will be promoted and supported by its only grand and sufficient pillar—a well founded confidence.

After these prefatory observations, the author enters upon his subject.

Chap. I. contains an account of the motives which induced the Scots to resist, and the English to promote, an union of the two kingdoms.

Chap. II. and the seven subsequent ones, exhibit a retrospective view of the legal and constitutional establishments of England and Scotland.

Chap. x. to xix. treat of the jurisdiction of the court of session—of the *nobile officium*, &c.

The court of session, as a court of equity, affects to proceed by the rules of conscience in abating the rigour of the law; but it is here very justly observed: ‘Such equity as this, must be uncertain, and continually changing. What is equity with one judge, is inequity with another; and this day’s majority on the bench may be the minority to-morrow. Hence the issue of the cause is uncertain, and the judgments are inconsistent and contradictory.

‘But of this equity,’ adds Mr. M. ‘a legal monster has sprung, which has been fostered with so much care, as at this day to be of a most formidable nature: I mean the *nobile officium* of this court, which has been carried so high, as to give laws to the country. Parliamentary regulations have been set at defiance, and while the ink with which they are written is hardly dry, acts of *federunt* or rules of court, containing essential contradictory regulations, are substituted, and under the authority of these acts of *federunt*, are taxes levied, and penalties inflicted.’

In consequence of this *pretended* privilege, the court of session has often assumed a dispensing power over acts of parliament; exercised a jurisdiction in cases of disputed peerage, and acted as a

criminal as well as a civil tribunal. After having perused a number of it's decisions, we almost concur in the opinion, 'that it is a disgrace to the nation, that such a court should be permitted in a free country.'

Chap. xx. xxi. and xxii. are occupied with considerations on the Scottish law relative to marriage. We are told that, 'in the courts below, the doctrine of circumstantiate marriage, has been carried so far, that a man (in Scotland) dare hardly look a woman in the face, without becoming her husband.'

Chap. xxiii. Of the legitimization of bastards, *per subsequens matrimonium*.

Chap. xxiv. The question 'Whether the laws of Scotland are borrowed from those of England' considered.

Chap. xxv. to xxxv. These are occupied with an account of the technical modes of proceeding in civil actions. It is not a little remarkable, that, according to the present form of personal execution for debt, the debtor, without ceremony, nay, without knowing any thing of the matter, is declared a rebel, merely upon failure of payment. But this is not merely nominal or fictitious, he is absolutely punished as such, for he not only remains in custody until he pays his debt, but until he shall be duly released from the process of 'horning;' that is, obtain the king's pardon for his rebellion.

How ingenious have mankind been in every age and country, to tease, torture, and torment each other!

ART. XL. *The Trial of Thomas Muir, Younger of Hunter's-Hill, before the High Court of Justiciary, upon Friday and Saturday, the 30th and 31st Days of August, 1793, on a Charge of Sedition. The Whole accurately taken down in Short-Hand. With an elegant Portrait of Mr. Muir. To which is annexed an Appendix, containing all the Papers referred to in the Course of the Trial* 8vo. About 90 pages. 2s. Edinburgh, Scott; London, Symonds, 1793.

WHETHER we consider the charge, the evidence, the sentence, or the mode of prosecution, adopted in the trial of Mr. Muir, as stated in this publication, we most readily declare the whole to be unexampled in any period of our history, since that in which a James II. presided on the throne, and a Jeffreys on the bench.

The indictment was allowed by one of the judges to be unequalled in point of prolixity, and it appears to have been so very lax and general in it's nature, that it might apply to any member, of any society, in which political questions are occasionally discussed. Mr. M. is accused of having lent the works of Thomas Paine, and a pamphlet called the Patriot; and extracts from the books in question are given, by way of proving that they are of a seditious tendency. In addition to this, he is charged with having produced, and read aloud to a public company, a writing, intitled 'Address from the Society of United Irishmen in Dublin, to the Delegates for promoting a Reform in Scotland.'

Scotland,' which writing or paper 'was of a most inflammatory nature and seditious tendency, falsely and insidiously representing the Irish and Scotch nations as in a state of downright oppression, and exciting the people rebelliously to rise up and oppose the government.' To this indictment Mr. M. pleaded 'not guilty.'

The lord justice clerk then proceeded to *name the jurymen*, one of whom (captain Inglis) very modestly stated, that 'being in his majesty's service, he did not wish to be on this jury, as he thought it unfair in a question of this kind, to try Mr. M. by servants of the crown;' but this objection was instantly overruled by the court. After this, Mr. M. objected to the jury *in toto*, as belonging to a society manifestly inimical to his principles, known by the name of the *Goldsmith's-ball* association; this also was deemed an irrelevant objection.

The evidence for the crown swore that they had heard Mr. M. state the disadvantages which this country labours under from an unequal representation of the people in parliament—that many places were not represented at all—that there were *rotten boroughs*—that peers possessed an undue influence—that if a man threw away 20,000*l.* in procuring himself to be returned as a member of parliament, he surely had some interest in it—that the duke of Richmond had complained of this, but that 30,000*l.* had been put into his pocket to silence him—and that the people ought to read books on both sides of the question, by way of enlightening them. It was also proved, that Mr. M. had permitted a person to take one of Mr. Paine's works out of his great coat pocket; that he had desired a female servant to order the tune of *ça ira* to be played by an itinerant organist in the street; &c.

On the other hand it was adduced in evidence, that the prisoner had said, that Mr Paine's book was 'quite foreign to their purpose;'—that it had a tendency to mislead weak minds—that their business was solely with the house of commons—that there was no other way of obtaining what they wanted, but by a reform in parliament—that he objected to the admission of immoral characters in the societies for reform—that he said an act of tumult would ruin their cause—and that he would be the first to oppose them the moment that any thing unconstitutional should be proposed.

The lord advocate addressed the jury in a speech but little calculated for the present century, and, with an *acrimony* ill suited to the occasion, he termed a respectable gentleman of the same profession with himself a 'wretch,' 'fiend,' and 'demon of discord.' He divided the charge against Mr. M. into three distinct heads:

1. That he had circulated Paine's Rights of Man :
2. That he had made seditious speeches and harangues among 'knots' of ignorant labourers, and 'herds' of poor manufacturers: And
3. That in a meeting, called 'A Convention of Delegates, for obtaining a parliamentary Reform,' he had been the supporter and defender of a paper transmitted from a society who

termed

termed themselves 'The Society of United Irishmen.' These three heads, according to him, resolved into but one charge—'that of exciting discontent, nay, almost rebellion, against the government, that most dangerous kind of sedition, which, according to judge Blackstone, is next to high treason.'

The defence made by Mr. M. was at once manly and consistent. After an appeal to the unimpeached purity of his private character, he continues thus :

'As to my public conduct, I regard with scorn, and in silence, the paid and anonymous assassins of public reputation. With such mean and worthless adversaries I disdain to enter the lists. I reserved my vindication to this day, when before you, in the face of Scotland, I should manifest my innocence. I supplicate no favour. I demand justice : you are bound to grant it. The record of this trial will pass down to other times. The impartial verdict of posterity will rejudge your decision. But what is that ? In those awful moments when human passions cease to operate ; when the rage of faction and of party subside ; when the power of recollection resumes its influence—conscience, attended either with approbation or remorse, will pronounce whether you have done right or wrong in my acquittal, or my condemnation.'

'What then is the crime of which I am accused ? It is sedition. A term the most vague and undefined. A term familiar to power, familiar to corruption. A term which has alternately been applied in one age to men rejected by society, and in the succeeding age, to the very same men upon whose virtues and whose sufferings the pillar of the constitution was erected. The records of history, the monuments of former ages, the annals of the present period, all attest that this crime of sedition is of the most ambiguous complexion. All who ever ventured to stem the tide of corruption, to come forward in the hour of danger, and to save their country, have been branded with this epithet. The term is no longer injurious. Experience will make you to connect along with it no prejudices. You will scrutinize the idea, you will investigate the facts combined with the intention.'

'And let us proceed to the investigation. I am accused of sedition ; but where in this country has sedition existed ? This is not the hour to temporize. The eyes of the country are upon you. The oath of God is binding. Tell me where the smallest vestige of sedition has appeared. Has property been invaded ? Has murder walked your streets ? Has the blood of the citizens flowed ?'

The prisoner now appealed to the venerable authorities of Locke and Sydney, and that oracle of the English law, judge Blackstone, relative to what he had advanced on the principles of government. If to wish for a reform be guilt, Mr. Pitt, the duke of Richmond, and even the lord advocate, he said, were *once* as strenuous advocates for reform, as himself. After animadverting on the insufficiency of the testimony against him, and solemnly invoking the jury to return a fair verdict, Mr. M. concluded by observing, that having done what he considered to be his duty, 'whether doomed to mount the scaffold, or condemned to languish

in the recesses of a dungeon, he should carry with him the consolation of conscious rectitude.' On his sitting down, an unanimous burst of applause was expressed by the audience.

The lord justice clerk, on summing up the evidence, gave a decided opinion relative to the prisoner's guilt. His speech, which was of a miscellaneous nature, is here represented as mean and vulgar in some parts, and base and unconstitutional in others. His lordship 'never liked the French all his days, but now he hated them.' 'A government in every country [he said] should be just like a corporation; and in this country it is made up of the landed interest, which *alone* has a right to be represented; as for the *rabble*, who have nothing but personal property, what hold has the nation of them?'

'The British constitution is the best that ever was since the creation of the world, *and it is not possible to make it better,*' &c.

After an harangue of this nature, it is but little surprising that the verdict of a jury, composed of an association unfriendly to reform, should be 'guilty.'

We shall decline any remarks on the very charitable, mild, and gentle speeches of the lords Henderland, Swinton, Dunlinann, and Abercromby, who seem with some difficulty to have refrained from enforcing the stake and the whippingpost, in the place of a sentence by which they adjudged Thomas Muir, esq; to be transported beyond seas, to such place as his majesty, with the advice of his privy council, shall declare and appoint, and that for the space of fourteen years from this date, with certification to him, if, after being so transported, he shall return to, and be found at large, within any part of Great Britain, during the said fourteen years, without some lawful cause, and be thereof lawfully convicted, he shall suffer death without benefit of clergy.

The following expressions uttered by Mr. M. while the sentence was recording, are too memorable to be omitted here:

'My lord justice clerk, I have only a few words to say. I shall not animadvert upon the severity or the leniency of my sentence. Were I to be led this moment from the bar to the scaffold, I should feel the same calmness and serenity which I do now. My mind tells me that I have acted agreeably to my conscience, and that I have engaged in a good, a just, and a glorious cause—a cause which, sooner or later, must and will, prevail; and by a timely reform, save this country from destruction.'

ART. XLI. *An Account of the Trial of Thomas Muir, Younger, of Hunter's-Hill, before the High Court of Justiciary at Edinburgh, on the 30th and 31st Days of August, 1793, for seditious Practices.* 8vo. 135 pages. Price 2s. Edinburgh, Creech; London, Cadell. 1793.

THE introduction to this account seems to be intended as a dissertation on the nature of sedition, which we are gravely assured 'will be found to contain the essence of every crime.' Much too, to our great surprise, is said about 'the compassion' of Mr. Muir's judges; but surely this is an insult to the common sense of every man who reads the sentence!

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The whole preface is a libel on the true principles of our government, and one of those performances that breathe the genuine spirit of *passive obedience. and non-resistance.*

We also perceive, that the judges speeches are garbled, and many of the objectionable passages omitted. We think it would have been better, had they never been uttered !

SCHOOL BOOKS. BOOKS FOR CHILDREN.

ART. XLII. *A Mythological, Etymological, and Historical Dictionary; extracted from the Analysis of Ancient Mythology.* By William Holwell, D. D. Vicar of Thornbury, Gloucestershire, and Prebendary of Exeter. 8vo. 449 pages. Price 6s. in boards. Dilly. 1793.

MR. BRYANT'S Analysis of Ancient Mythology is universally acknowledged to be a work of profound erudition ; but as most of the author's elucidations of his subject turn upon a theory which, however ingenious, is still *sub judice*, it is perhaps giving the young student an unfair bias towards his system, to convert his work into a general mythological dictionary. However, with due precaution against a bias of this kind, it is certainly very desirable, that young people should have easy access to the mass of learning contained in that elaborate work ; and in this view Mr. Holwell has rendered a very acceptable service to the public.

ART. XLIII. *Grammatical Institutes of the French Language, designed for the Use of Schools.* By Mr. Des Carrieres. Part the first, a Guide to the French Pronunciation. 12mo. 145 pages. Elmsley. 1793.

THIS first part of a new French grammar contains a regular series of instructions for pronunciation, accompanied with a sufficient variety of examples.

ART. XLIV. *Elemens de la Langue Angloise, Developés d'une Maniere Nouvelle, simple et tres concise, à l'usage des Etrangers qui desirent apprendre promptement à parler et à écrire correctement l'Anglois.* Par Mr. C. J. Lebesque. 8vo. 164 pages. Price 1s. 6d. sewed. Crowder. 1793.

THIS grammar is very well adapted to answer the purpose expressed in the title. The author has judiciously omitted precepts concerning orthography and pronunciation, and directed his chief attention to the subject of syntax. The work is carefully compiled ; and is comprized within a moderate compass.

ART. XLV. *A New Introduction to Reading: or a Collection of Easy Lessons, arranged on an improved Plan; calculated to acquire with Ease a Fluency of Speech, and to facilitate the Improvement of Youth. Designed as an Introduction to the Speaker. The second Edition, with great Additions, compiled by the Publisher.* 8vo. 172 pages. Price 1s. bound. Sael, 1793.

WE observe nothing in this compilation, in it's *improved* state, which gives it any advantage above many other compilations for the purpose expressed in the title. The lessons are indeed, in the former part of the volume, arranged according to the number of syllables; but little attention is paid to a more important circumstance; placing them in that order, in which that which is more easy to be understood precedes that which is more difficult. Most of these pieces are in books already in common use, and some of them in the *Speaker*, to which this professes to be an introduction.

ART. XLVI. *The Entertaining History of Honest Peter.* By Miss D——y. 18mo. 54 pages. Price 6d. Heffer.

AN amusing little tale, very well suited to impress the sentiments of honour and honesty upon the infant mind.

ART. XLVII. *The Knight of the Rose, an allegorical Narrative, including Histories, Adventures, &c. Designed for the Amusement and moral Instruction of Youth.* By the Author of the *Adventures of the Six Princesses of Babylon*, &c., and Editor of the *Juvenile Magazine*. 8vo. 209 pages. Price 2s. Hookham. 1793.

THERE is scarcely any species of writing which requires a more perfect union of fancy and judgment, and consequently in which it is more difficult to succeed, than allegory. In the hands of a Spencer, it is delightful: in those of an Addison, it is pleasing: but before a new adventurer enters upon this walk of fiction, he should be well assured that he possesses some portion of the genius of the former, or of the taste of the latter. It is an easy thing, on the general idea of Spencer in the second book of his *Fairy Queen*, to create a *Knight of the Rose*, and employ him in destroying the power of the fairy *Excess*, by bringing into her bower the shield of *Temperance*; and to call into his service a long train of inferior personages, such as *Ambition, Power, Fraud, Oppression, Reflection, Remorse*, and the like; but unless each have his proper character, business, and sentiments, and unless the whole story be enlivened by those fictions which poetical genius alone can supply, the piece, like a plain common place sermon on temperance, will be in some danger of being read with placid acquiescence, and—forgotten. This is the best fate we can predict for the *Knight of the Rose*.

ART. XLVIII. *The Importance of Sunday Schools at the present Crisis; with a short Address to the Prelates and Clergy of the Church of England, earnestly recommending further Exertions to make them more general.* By a Member of the Society for promoting Christian Knowledge. 8vo. 28 pages. Price 6d. Law.

ACCORDING to this writer, France is at present an atheistical nation; the French convention is an assembly of atheists; the doctrines taught in that country, and sent over to this island in a box worse than Pandora's, are hellish opinions, derived from
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the father of all mischief, the patron of sedition and rebellion; and the only effectual expedient, to counteract the mischief arising from the dissemination of these doctrines, is every where to institute and support Sunday schools, in which the children of the poor may be brought up with a due abhorrence of French principles, and be taught to fear God and honour the king. Sunday schools are certainly useful and excellent institutions; so useful and excellent, that the utmost care ought to be taken, that, instead of being directed to their proper end, the communication of general principles of religion and morality, they be not perverted to serve the narrow purposes of bigotry and party spirit. M. D.

MISCELLANEOUS.

ART. XLIX. *A Comparative Sketch of England and Italy, with Disquisitions on National Advantages. In two Volumes. Small 8vo. price 5s. sewed. Robinsons. [No date.]*

Few speculations are more useful, than those which compare the different characters and conditions of different nations with each other, to furnish general conclusions for the improvement of social happiness. In pursuing such speculations, the great difficulty is to preserve the mind free from national prejudices, and from the undue influence of local and temporary considerations. Perhaps it will appear, upon an impartial perusal of these small volumes, that the writer has not taken his sketch in a perfectly unbiassed state of mind. He however speculates with much ingenuity and good sense, and offers many observations on the comparative state of England and Italy, well deserving the attention of the statesman and the philosopher.

The first circumstance mentioned by this writer, in which England has the advantage over Italy, is that fundamental one, the freedom of the press. P. 5.

‘We may,’ says he, ‘in a principal degree ascribe our national eminence to the freedom of the press, and the general and rapid circulation of newspapers through the island. This is an admirable incentive to read; it insensibly habituates mankind to reflexion, and enlarges the sphere of the mind.’

‘The Italians, for want of these advantages, are wonderfully defective in information. Nature is every where equally beneficent, and the human species is certainly as capable of improvement in Italy as in England; but the slavish policy of the Romish church has so cramped the ideas of these people, that, amidst the occasional irradiations of the strongest natural understandings, we cannot help noticing the most incredible ignorance. From their disuse of, and consequent dislike to reflexion, their libraries are filled with paintings; and all the inhabitants, without exception, follow the corso, the gaming-table, and the opera.’

The indolent character of the Italians, and their general fondness for music, painting and statuary, are next considered. The former is imputed in a great measure to their ecclesiastical establishments,

blishments, and the latter to the use which is made of the fine arts in the churches. The principal traits of Italian poetry are marked, and passages are quoted to prove, that several celebrated English poets have adopted many things from Dante, Ariosto, and Tasso.

Agriculture; our author remarks, is neglected in Italy, partly on account of the natural fertility of the soil, and partly because the character of the farmer is there held in disesteem. England, on the contrary, it is seen excels not only in husbandry, but in the art of *laying out ground*. P. 100.

‘ They have a characteristic fancy in embellishing nature ; but not by the cold symmetry of straight lines and circles invariably reflected, nor by the foliage of trees ridiculously representing every *created beast*, and every *imagined monster*. Of all the European nations, and indeed of all the world, (if we except the Chinese) they were the first, who felt that the eye of taste abhors constraint, —that it delights in those spiral walks, which discover at each step fresh objects of vivid green peeping through the dark and venerable oak ; or of distant hills irregularly tinted by a confusion of wild and cultivated beauties.’

Several particulars are enumerated to show the wretched state of government in Italy. Among these are mentioned the law, which protects the tradesman’s patrimonial property from the discharge of his commercial debts ; and that which exempts old men after their seventieth year, from being compelled by legal force to pay their debts ; the corruption which infects their courts of judicature ; and the inequality and uncertainty which attend their execution of penal laws. Many defects are acknowledged to exist in our legal code ; but its superiority to that of the constituted states of Italy, is strenuously asserted. The indifference with which even the crime of murder is regarded, among the lower classes of the Italian people, is well illustrated by the following story. VOL. II. P. 37.

‘ A gentleman of Naples, in passing occasionally before the king’s palace, had frequently noticed a man of singular appearance at work : he was chained to some others, and assisted in removing rubbish, and bringing stones for a new building, the foundation of which had just been laid.—The man, by having seen him often pass, recollected his person, and always took off his hat, as he found an opportunity. The gentleman, not knowing how to account for his attention, was induced one day to enquire the cause of his civility, and of his chains. To the first part of the query, in the Neapolitan style, he alleged that it was ‘ *il suo dovere*,’ ‘ his duty’ ; and to the second—he said ‘ he was in that predicament for *una minchioneria*’ ‘ a trifle’ ‘ *Ho ammazzata solamente una donna*,’ ‘ I have only,’ said he, ‘ killed a woman.’

With respect to religion, this writer treats with deserved contempt the superstition and credulity, which annually carry many thousand pilgrims to that eminent monument of delusion, the holy house of Loretto, and which enable the priests to impose upon the populace by pretended miracles. To this corruption of religion he imputes the general prevalence of infidelity in Italy.

In contrast to these absurdities and excesses, the author speaks with admiration of the state of religion in this country. Though an advocate for the forms, and the creeds of the English church, he imputes our religious advantages to the superiour degree of religious freedom which this country has enjoyed. VOL. II. P. 81.

‘ Whatever advantage we contemplate in this island owes no small part of its origin to the freedom of discussion, which the press allows; and which can never be too much indulged, as long as it does not degenerate into obloquy and illiberal invective; it was therefore well said, that that system must be built of very bad materials, which can be battered down by paper shot.’

The work concludes with some remarks on the effects of extreme affluence, and extreme poverty, in Italy; and the preference which is due to a commercial system, which creates a numerous middle class; a circumstance favourable both to exertion and enjoyment.

These volumes may be very properly recommended to young persons, as well adapted to lead them to useful reflections on the present state of society.

ART. L. *A Letter to Dr. Priestley in Answer to the Appendix (No. XIX. Page CXCII,) of his late Publication, entitled, ‘ An Appeal to the Public, on the Subject of the Riots in Birmingham. Part II.’ To which is added, A Sermon.* By Robert Foley, M. A. of Oriel College, Oxford, and Rector of Old-Swinford, Worcestershire. 8vo. 58 pages. Price 1s. 6d. Rivingtons. 1793.

WITHOUT entering into the particulars of this retort, which abounds too much in contemptuous and abusive language to be called the *retort courteous*, we think it sufficient to give it as our opinion, upon comparing this letter with the paper to which it is a reply, that the author has not made good his allegation against Dr. Priestley. The only thing we learn from this letter, and the annexed sermon, is, that in the judgment of some zealous sons of the church it is a heinous offence for a dissenter to institute a school, build a meeting, or even bestow his charity, without asking leave of the bishop, or the rector.

ART. LI. *A Letter to the Rev. R. Foley, M. A. Rector of Old-Swinford. In Answer to the Charges brought against the Dissenters in Stourbridge: with a concise View of the Principles of Dissenters.* By B. Carpenter. To which is added, *an Account of the Proceedings at the Lye-Waste.* By J. Scott. 8vo. 42 pages. Price 1s. Baldwin.

MR. C. replies, with great temper, and at the same time in a firm and manly tone, and by a decisive appeal to facts, to several general charges brought by Mr. Foley against the dissenters. Without entering into the particulars of the controversy, we do not hesitate to pronounce, that this pamphlet contains a fair statement of the principles of dissenters, and a satisfactory vindication, both of the general conduct of the body, and the particular proceedings of the dissenters of Stourbridge.

D. M.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. IMPERIAL AND ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES, AT BRUSSELS.

On the first question proposed for last year [See our Rev. Vol. xii, p. 225, N° 1] no paper was sent. The prize for the second [ib. N° 2] was adjudged to Mr. Siard van Dyck; and an accessit to Mr. Isfride Thys, both regular canons of the abbey of Tongerlo: the first accessit for the same was awarded to Mr. van Hulthem, of Ghent.

The questions proposed for 1794 are:

1. *What are the defects complained of in several sorts of our bricks? What are the means of rendering them more perfect? What are the materials and processes employed in Holland for the fabrication of certain sorts of bricks which we want?* N. B. The materials to be employed must be distinguished with such accuracy, that they cannot be mistaken.

2. *What places in the seventeen provinces of the Netherlands, and in the county of Liege, may, from the seventh century to the twelfth exclusively, pass for cities?*

The prize for each is a gold medal, of the weight of twenty-five ducats [12l. 10s.]. The memoirs must be legibly written in latin, french, or dutch, and sent post-free to ab. Mann, perpetual secretary, before the 16th of june 1794. In quotations great accuracy must be observed, and both the page and edition noted.

THEOLOGY.

ART. II. Zurich. *Bibliothek der heiligen Geschichte, &c.* Bibliotheca of Sacred History. An Attempt to promote the Study of Biblical History, with a View to an Apology for Christianity. By J. J. Hefs. Vol. I. 531 p. 1791. Vol. II. 595 p. 1792.

The reputation of Mr. H. is already so firmly established by the detached parts of biblical history which he has published, that we need only mention the contents of each volume of this periodical work. These are, in Vol. I. Plan and principles—importance—pleasingness—and review of the study of biblical history: apology for the history of the Old Testament, against the imputations of national partiality and intolerance: various readings of an old ms. of the gospel of Nicodemus: in Vol. II. True idea of theocracy: on Jehova, the god of Israel: natural religion of the Scripture, with reference to the revelation contained in it: on what may be deemed fable, anthropopathy, personification, poetry, vision, and true history, in the Bible: sketch of a history of the sufferings of Jesus: review of the study of biblical history (continued from Vol. I.) to the reformation: letter from Mr. Herder to the editor, and his answer: addition to the old german translation of Tatian's Harmony of the Gospels.

Some of the pieces are only begun in these volumes, and will be continued in future ones.

Jen. Allg. Lit. Zeit.

ART. III. Wurtzburg. *Der Prediger Salomon, &c.* The Ecclesiastes of Solomon, a Book for the Instruction of Youth, translated and explained by G. Zirkel. 8vo. 140 p. Price 9 g.

Untersuchungen über den Prediger, &c. An Examination of the Book of Ecclesiastes, with critical and philological Remarks : by the same. 8vo. 400 p. 1792.

To the learned it would have been more convenient, had Mr. Z. given his remarks all together; but that gentleman thought proper to publish them separately, for the advantage of those to whom such a step would have augmented the price of an useful book, without enhancing it's value. The second of the abovementioned volumes commences with observations on the difficulties of understanding the Bible in general; and these are followed by remarks on the Ecclesiastes, arranged under particular heads. The style of the book is that of the later writers, as is evident from the chaldeisms, syriacisms, and hellenisms that occur. Many of it's obscurities indeed are owing to the use of hebrew words in the senses given by the Greeks to the corresponding ones in their language. From what Mr. Z. says on this subject we were even led to expect, that he would suppose it a translation from the Greek; and we venture to hint at this hypothesis as not unworthy consideration. With respect to it's age, Mr. Z. refers it to the period between the conquests of Alexander and Antiochus Epiphanes, if it be not still later. For our parts, we are inclined to think it written by a jew of Alexandria, at the time when the Ptolemean library was founding. Such a person might naturally say 'of making many books there is no end,' XII, 12, which would not have entered into the head of a jew in Palestine; and he might with propriety speak of an 'Israel in Jerusalem,' I, 12, being acquainted with another Israel in Alexandria.

Jen. Allg. Lit. Zeit.

ECCELESIASTICAL HISTORY.

ART. IV. Fuligno. *Gregorio VII. &c.* Gregory VII. By Alfonso Count Muzzarelli. 8vo. 116 p. 1789.

ART. V. Tubingen. *Apologie Papst Gregors VII. &c.* An Apology for Pope Gregory VII. By J. Fred. Gaab. 8vo. 112 p. 1792.

It may seem somewhat surprising, that the famous Hildebrand should find apologists in the present day, when all parties appeared to have consigned him to merited vituperation. Yet both a canon of the ecclesiastical state, and a professor at Tubingen, have entered the lists in his defence; though, as might be presumed, they employ different weapons. Each, however, handles those he has chosen with dexterity. To these may be added the author of the following *.

ART. VI. Akenburg. *Febde des Päpstlichen Stuhls mit der Kaiserkrone, &c.* Dispute between the Papal Chair and Imperial Crown concerning the Investiture of the Emperor. By J. Christian Herchenhahn. 8vo. 248 p. 1791.

This work of Mr. H., on an important part of German history, is valuable.

Jen. Allg. Lit. Zeit.

* We can increase the list with the name of Mr. Berington.

M E D I C I N E.

ART. VII. Pavia. *Saggi di alcune Ricerche sui Principi e sulle Virtù della Radice di Calaguala, &c.* Observations on the component Parts and Virtues of the Root of Calaguala: by Bassiano Carminati, M. Prof. Reg. &c. 8vo. 109 p. 1791.

From a chemical examination of the calaguala root prof. C. did not expect much efficacy in it: and many careful experiments, which he relates, show, that it does not deserve a place in the materia medica. This tract is written in a manner that will by no means lessen the reputation of its author; and it will probably consign to deserved oblivion a drug that has been too much cried up in Italy [see our Rev. Vol. VIII, p. 470.] *Jen. Allg. Lit. Zeit.*

ART. VIII. Leipzig. *Sammlung auferlesener Abhandlungen zum Gebrauch für praktische Aerzte, in einen Aufzug gebracht, &c.* Abridgement of Select Essays for the Use of practical Physicians: by Christian Martin Koch, M.D. & Prof. Vols. I.—III. 8vo. 736 p. each. 1791-2.

Dr. K. here gives us every thing essential in the *Sammlung auferlesener Abhandlungen, &c.*, with occasional remarks, so that we would prefer this to the larger work, even without taking into consideration the difference of price. Each of his volumes comprises three of those from which they are taken. Most of the essays are valuable, being selected from various publications, in different languages [several of them from the english]. *Jen. Allg. Lit. Zeit.*

ART. IX. Weimar. *Aufklärungen der Arzneywissenschaft, &c.* Illustrations of Medicine, from the newest Discoveries in Natural Philosophy, Chemistry, and other auxiliary Sciences: published by C. W. Hufeland and J. F. A. Götting. Vol. I. Part I. 8vo. 1793.

This publication is intended to consist of translations of select pieces from Mr. Fourcroy's *Medicine improved by the Science of Natural Philosophy* [see our Rev. Vol. XII, p. 228].

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. X. Leipzig. *Verzeichniß der Naturalien meines Kabinetts, &c.* Catalogue of the Specimens of Natural History in my Museum, chiefly of the Animal Kingdom, the greater Part of which is preserved in Spirits, with physical Remarks, and References to the best Figures: by J. A. E. Goze. 8vo. 80 p. Price 4 g. 1792.

Mr. G.'s museum deserves little notice but for its embryos, monsters, worms of the intestines, and parasitical productions; and in these it is rich. The possessor wishes to dispose of it, retaining the use of it during his life, and the purchaser to have it, with any additions he may hereafter make to it, immediately on his decease; half the price agreed on to be paid in hand, the other half at his death.

Jen. Allg. Lit. Zeit.

ENTOMOLOGY.

ART. XI. Nuremberg. Mr. G. W. F. Panzer is publishing by subscription an account of North American insects, which he is enabled to do by the assistance of a learned naturalist of the United States. He means to give plates of such only as were hitherto unknown, or are not accurately delineated in Olivier's grand work; but in the text he will omit no one, with which he is acquainted. The descriptions will be in latin. The first part, containing the coleoptera, will be published at easter next, under the title of *Fauna Insectorum Americæ Borealis Prodomus*. *Jen. Allg. Lit. Zeit.*

ART. XII. Augsburg. Mr. Hübner has published the second volume of his History of Butterflies [see our Rev. Vol. VII. p. 472], in four parts, containing 128 p., and 16 coloured plates. In it are delineated and described 100 butterflies and caterpillars, most of them not before known; and we understand Mr. H. has not yet exhausted all his materials, so that we may hope for more. *Jen. Allg. Lit. Zeit.*

BOTANY.

ART. XIII. Straßburg. *Monographie pour servir a l'Histoire-Naturelle & Botanique de la Famille des Plantes Etoilées, &c.* Sketch of the Natural History and Botany of the Plants of the Family of Stellata: a Work which obtained a Prize at the public Meeting of the Royal Academy of Sciences, &c., at Lyons, Dec. 7, 1790: by Mr. Willemet, Dean of the College of Pharmacy, Member of several Academies, &c. 8vo. 203 p. 1791.

This paper obtained the second prize for a question proposed by the academy of Lyons: see our Rev. Vol. IX, p. 465, & Vol. II, p. 588.

MINERALOGY.

ART. XIV. Freyberg & Annaberg. Mr. Werner has published the second volume of his Catalogue of Mr. Ohain's Collection of Minerals [see our Rev. Vol. XII, p. 115], containing the geographical, geognostic, and characteristic series. In the former the Saxon and Bohemian are the most considerable; and next to them come those of Hungary, Russia, and the Harz. In the geognostic series we must mention a newly discovered fossil, termed sienitischiefer, which is classed with the primitive stones. According to Mr. W. it consists of feldspath and hornblende, intimately mixed; but from some late accounts we have received, it contains quartz also.

This volume has 286 p.; and the price of the two is 1 r. 15 g.

Jen. Allg. Lit. Zeit.

ASTRONOMY.

ART. XV. Paris. In Mr. Mechain's *Connoissance des Temps* for 1793, we have with the ephemerides, instead of the usual catalogue of stars from de la Caille, the right ascensions of 261 stars selected from Maskelyne and Delambre, with their declinations for Jan. 1, 1794, according to de la Caille and de la Lande. Mr. Delambre has compared his right ascensions with those of Mr. von Zach, and has found them in general coincide: some however differed, and he has therefore examined them anew, without being able to find himself in error;

error; but, in consideration of the known abilities of Mr. von Z., he means to give them a careful re-examination. The additions this year are remarkably short, occupying only thirteen pages: but for this the heavens are not to blame. They are 1. New tables of aberration for the planets; by Mr. Delambre. 2. Declinations of 350 principal stars; 3. Catalogue of seventeen stars, the right ascensions of which are determined with precision; and 4. Stars not in the places assigned them by Flamsteed and Hevelius; by Mr. de la Lande. 5. Table of the nonagesimal degree for the latitude of Paris. 6. Table of the geographical situations of various places. 7. Extract from the meteorological observations for 1791 made at the observatory of Paris; by Cassini. These are in a more complete form than usual. 8. Corrections of Delambre's tables of the satellites of Jupiter in de la Lande's Astronomy; by Mr. Wurm, of Nürtingen. This is a supplement to his corrections of the tables in the new edition of de la L.'s Astronomy, and rectifies some hundreds of errata. At the end is a list of the members of the academy of sciences.

Jen. Allg. Lit. Zeit.

ART. XVI. Mr. Mechain, who is at present in Spain measuring an arc of the meridian, has lately informed Mr. de la Lande, that on the 10th of January last he discovered a new comet in the constellation of the Dragon, which is visible to the naked eye. At seven o'clock P. M. the comet had $260^{\circ} 4'$ right ascension, and $65^{\circ} 20'$ declination. The day after it was 34° advanced on its course towards Cassiopeia and the Bull. This is our eighty-first comet, and the ninth discovered by Mr. Mechain.

Jen. Allg. Lit. Zeit.

ART. XVII. Berlin. *Erläuterung der Sternkunde, &c.* An Illustration of Astronomy, and the Sciences connected with it: by J. E. Bode, Astronomer-royal, &c. The 2d Edition, with considerable Additions and Emendations. 2 vols. 8vo. 942 p. 19 plates. Price 2 r. 20 g. 1793.

This edition is much enlarged, as the former, published in 1778 consisted only of 656 pages. The work being now too extensive to be used as before for a text book, Mr. B. promises us a concise sketch of the astronomical sciences, with a separate treatise on astronomical instruments, their structure and use, and the practice of astronomy. Appended to the present work is a catalogue of astronomical books published in Germany, chiefly of recent date.

Jen. Allg. Lit. Zeit.

ART. XVIII. Erfort. *Beobachtungen über die sehr beträchtlichen Gebirge und Rotation der Venus, &c.* Observations on the very remarkable Mountains in Venus, and the Rotation of that Planet: by J. J. Schröter. 4to. 48 p. 3 plates. Price 12 g. 1793. Also under the title of *Cybereographische Fragmente*. Cythereographical Fragments.

Mr. S. here relates many discoveries and remarks on Venus, interesting both to the astronomer, and the natural philosopher. Cassini during a long series of years observed spots in Venus only in two of them, 1666 and 1667: and Bianchini only in 1726, 7, and 8. In thirteen years of numerous and attentive observations Mr. S. observed spots or streaks in Venus in 1788 only, and these were ill defined, and mostly like light clouds. The want of clearness in these spots he ascribes

ascribes to the proximity of the planet to the Sun, and the light of the zodiac, whence it probably does not give so steady a light in the telescope as most of the other planets. From his observations of these spots he inferred, that Venus revolved on her axis in twenty-three or twenty-four hours; but on these alone he did not think proper to confide. After repeated observations of Venus when falcated, particularly in 1790, her southern horn appeared to him longer and narrower than the northern, so that the latter seemed to appertain to a larger disk: at another time no difference between the horns was perceivable: and at another the northern appeared to be the smaller. Frequently a remarkable difference in the figure of the horns was discoverable after a few hours. These phenomena Mr. S. conjectured to be owing to a considerable chain of mountains, in the southern hemisphere of Venus, which, from their height, were illumined by the sun in the dark part of the planet: just as in our moon the highest mountains are in the southern hemisphere. From this resemblance Mr. S. was induced to examine the horns of the moon, and found them vary in size, exactly as did those of Venus. The appearances of the latter have led Mr. S. to conclude, that on her surface there are numerous chains of mountains, of various heights, some of them rising to the perpendicular altitude of 5, 8 geographical miles, or 22252 toises. The period of her rotation he deduces from various observations to be 23 hours, 21 minutes: thus he agrees nearly with Cassini. He infers too, that the equator of Venus must be considerably inclined to the ecliptic; and her poles at some distance from the points of her horns.

Jen. Allg. Lit. Zeit.

ARCHITECTURE.

ART. XIX. Frankfort on the Main. *F. L. von Cancrin, &c. einzelne Bauchriften, &c.* Architectural Tracts: by F. L. von Cancrin. Vol. I. treating on the Structure of Pot-ash Manufactories, Breweries, Fishponds, Conduits, and Granaries. 8vo. 442 p. 1791.

Each of these tracts contains many good observations on the subject to which it relates, and may be had separately, for the convenience of those who do not want the whole.

Jen. Allg. Lit. Zeit.

AGRICULTURE.

ART. XX. Frankfort on the Main. Mr. Christ has published the second volume of his Treatise on Fruit-Trees [see our Rev. Vol. xi, p. 235], and we think the work highly deserving the attention of the fruit gardener. He has published also a second edition of the first volume, with additions and amendments.

Jen. Allg. Lit. Zeit.

ART. XXI. Sakzburg. *Gedanken und Vorschläge zur besseren Nutzung des Torfs, &c.* Hints for the more advantageous Employment of Turf, &c. by D. (J. Bapt. Doell). 8vo. 56 p. 1791.

The very modest author of these Hints has from experience made some observations, that may be of considerable advantage to those who possess much land productive only of peat.

Jen. Allg. Lit. Zeit.

HISTORY OF LITERATURE.

ART. XXII. Berlin. *Compendium der deutschen Literatur-Geschichte, &c.* A Compendium of the Literary History of Germany, from the remotest Period to the Year 1781. By Erduin Jul. Koch. 8vo. 273 p. 1790.

A book of this kind without deficiencies it would be absurd to expect, but the present is by far the best we have, and will be found extremely useful till some one shall favour us with a complete work on the subject, instead of an abstract: a task for which we know no one qualified, but an Adelung, or our author, *Jen. Allg. Lit. Zeit.*

CLASSICAL LITERATURE.

ART. XXIII. Leipzig. *M. Tullii Ciceronis Epistolarum, &c.* The first eight Books of Tully's Epistles, with critical Notes: by Traugott Fred. Benedict. 8vo. 818 p. Price 2 r. 1790.

This edition of the first half of Cicero's *Epistolæ ad Diverfos* gives Mr. B. a claim to one of the most honourable seats, amongst the latest critics, who have employed themselves on that author. He has been fortunate enough to have the use of some valuable manuscripts, and he has availed himself of their help, and examined the works of his predecessors, with great diligence and judgment.

Jen. Allg. Lit. Zeit.

VOYAGES AND TRAVELS.

ART. XXIV. Paris. The author of the Tour through the Departments of France [see our Rev. Vol. XVI, p. 478] we find from the 17th number is Jos. la Vallée, formerly captain of the 46th regiment; the plates are designed by Lewis Brion the younger; and the geographical part is by L. B. the elder.

BIOGRAPHY.

ART. XXV. Halle. *Weissens Schicksale und Verfolgungen, &c.* The Adventures and Persecutions of Weisse, in Germany and Spain, written by himself. 8vo. 256 p. 1792.

Mr. W. is well known by many controversial tracts, in which he has endeavoured to defend himself from the charges of having formally gone over to the catholic church, and engaged in secretly making proselytes to it. From his own account he appears to be a man without character, honour, or prudence: and what he terms persecutions have been no more than the natural consequences of conduct, which no one in the least acquainted with the world could have held.

Jen. Allg. Lit. Zeit.

FINE ARTS.

ART. XXVI. Vienna. *Nachrichten von Kunsfsachen in Italien, &c.* Account of Works of Art in Italy: by F. F. Hofstätter. Vol. I, containing Venice. 8vo. 388 p. Vol. II, containing Padua, Ferrara, and Bologna. 476 p. 1792.

Mr. H. has long resided in Italy, and examined the numerous works of art in that country, particularly the paintings, with care and deliberation. His remarks on them are such as suggested themselves

selves to his own mind, not copied from others, and are therefore valuable. Prefixed to the first volume are a few introductory essays, on the arts in general, the ranks of artists, limits of the mechanical and the moral, criticism of paintings, and the principal points of view in which paintings are to be considered. *Jen. Allg. Lit. Zeit.*

D R A M A .

ART. XXVII. Brunswic. *Vitellie, &c.* Vitellia, a Tragedy, from which was taken the Titus of Mr. de Belloy, and which will furnish a literary Anecdote to Amateurs of the Theatre. 4to. 150 p. 1793.

Beside having considerable merit, this tragedy deserves notice for it's history. It was written by Mr. von Rhetz, a young officer, now Lieutenant-general in the service of the duke of Brunswic, who consulted Mr. de Belloy on some alterations to be made in it. Mr. de B., who was then an actor on the Brunswic stage, under the name of Dormont, made a few; and it was performed, in the year 1753, Mr. de B. playing the principal part. After this it was acted at the french theatre at Berlin: but it was never printed. In an edition of Mr. de B.'s works published at Paris about fourteen years ago is a letter to ab. Metastasio, which represents the affair in a very different light; but a comparison of the two plays will sufficiently evince the falshood of Mr. de B.'s assertions. *Jen. Allg. Lit. Zeit.*

ART. XXVIII. Berlin and Stettin, *Dramatische Bibliothek, &c.* Dramatic Bibliotheca, or Accounts, Characters, and Specimens of the principal ancient and modern Dramatic Poets of various Nations: by J. J. Eschenburg. 8vo. 732 p. Price 1 r. 20 g. 1793.

We have here valuable and judicious criticisms of the principal dramatic writers of the Greeks, Romans, Italians, Spaniards, French, English, and Germans; in which Mr. E. has not taken up the opinions of others, but has maturely examined and judged for himself. It is a complete work in itself; but it is also published with the title of the seventh volume of a Collection of Specimens, illustrative of E.'s Theory and Literature of the Belles Lettres, *Beispielsammlung zu Eschenburgs Theorie und Literatur der schönen Wissenschaften*, of which it is a continuation. *Jen. Allg. Lit. Zeit.*

M I S C E L L A N I E S .

ART. XXIX. Leipfic. *Der Pächter Martin und sein Vater.* Farmer Martin and his Father. Vol. I. 8vo. 288 p. 1792.

Of the thirty-seven essays contained in this volume several have received the imprimatur of the celebrated editor of the German Mercury: some of them indeed are excellent, but they are not all of equal merit. The subjects that are best handled are Titles: Character of a true Patriot: The force of early impressions on infants: Festivals: Marriage: Mourning and funerals: Discontent: The knowledge of mankind: Confidence: The comforting of those who are in sorrow: Importance of Method: Self-examination highly conducive to virtue and happiness: Hypochondriacism: Innocence: Modesty.

Jen. Allg. Lit. Zeit.

T H E

ANALYTICAL REVIEW,

For OCTOBER, 1793.

TRAVELS. HISTORY.

ART. 1. *Letters from France: Containing a great Variety of interesting and original Information concerning the most important Events that have lately occurred in that Country, and particularly respecting the Campaign of 1792.* Vol. iii. and iv. about 290 pages each. Price 6s. sewed. Robinsons. 1793.

We have already taken notice of the first two volumes of this interesting work [see *Analyt. Rev.* Vol. viii. p. 431, and Vol. xii. p. 386.], and before we proceed to the examination of vols 3 and 4, it may be proper to insert the advertisement that precedes them.

Though, for particular reasons, the author's name could not be prefixed to these letters, the reader will, on the perusal of them, be at no loss to determine from what quarter they proceed. It is only fair, however, to premise, that they are not all the production of the same pen. The letters, Nos. 2, 3, 4, 5, 6, in vol. iii. which contain a history of the campaign of 1792, are by another hand; but the public will easily perceive that they are written by a person who has had the best information on the subject that France could afford. The concluding letter is by a third person; but as it contained a very interesting disquisition concerning the popular topics of the times, the publisher conceived he could not render a more acceptable service to the purchasers of these volumes than to insert it.

The first of these letters, dated Paris, January 25, 1793, contains a very animated description of the horrid massacre of the 2d of September, which reflects so much infamy upon those who planned, and encouraged it. The following account of the leaders who distinguished themselves on that occasion cannot but be acceptable, as the author had an opportunity of painting their portraits *from the life*: Vol. iii. page 7.

At the head of this band of conspirators is Robespierre—gloomy and saturnine in his disposition, with a countenance of such dark aspect as seems the index of no ordinary guilt—fanatical and exaggerated in his avowed principles of liberty, possessing that species of eloquence which gives him power over the passions, and that cool determined temper which regulates the most ferocious designs with the most calm and temperate prudence. His crimes do not appear to be the result of passion, but of some deep and extraordinary malignity, and he seems formed to subvert and to destroy. “One, next to him in power,” and

next in crime," is Danton, who, though not inferior to his associate in vice, and superior in ability, having less self-command, is consequently less dangerous.—This man, at the period of the massacres, was minister of justice, and, being conjured to exert his authority in putting a stop to those horrors, coolly answered, "*Quand le peuple ont exercé leur droits, je reprendrai les miennes* *."

* Marat, though sometimes spoken of as one of the leaders of this faction, is in reality only one of its instruments——

A fellow, by the hand of nature mark'd,
Quoted, and sign'd to do a deed of shame;
And taking note of his abhorred aspect,
Finding him fit for bloody villany,

he is employed to execute the purposes of more able heads.

* This triumvirate, resembling the celebrated triumvirate of Rome in every thing that bears the marks of baseness and of crimes, had associated in their guilt a number of lesser chiefs, who in their turn had enlisted others as instruments of the same horrid purposes. The organization of this executive assembly was formed with so much address, that the less confidential members of it were ignorant how they came together, whilst those who were the primary movers, were careful to leave no positive traces of their guilt. Hence arises the extreme difficulty of punishing these murderers; for though the complicated chain of evidence may be pursued to a certain length, yet it always breaks off in the link that leads to conviction. These chiefs had contributed to the annihilation of the power of the legislative assembly by their audacity, as much as itself had done by its want of energy and courage; and taking advantage of its weakness and little consideration with the people, they had carried their views, as it is generally believed, to the immediate overthrow of what remained of the then existing system, and meant to establish a government of municipalities, Mr. Burke's forty-four thousand republics, of which Paris should be the center, and they the worthy protectors. The idea was great, but the achievement was difficult. Who believes, that knows any thing of the character of these men, or who has observed with any attention their conduct since, that any thing but such inordinate ambition was their aim? But was it likely, you will ask, that the extirpation of priests, of the imprisoned agents of the aristocracy, and proscribed conspirators, could lead to the furtherance of their views? How, by making themselves the executors of such summary justice, could they arrive at the accomplishment of their wishes? Those victims alone would certainly have proved insufficient to the accomplishment of their designs, and there is no doubt that the proscription extended to the most distinguished members of the assembly, and to the most virtuous and respectable men of the executive council. But these statesmen of the commune felt that to strike at once those men, whom the people had been accustomed to consider as their firmest friends, would be too daring and desperate an act. A general insurrection of the mob, therefore, seemed to them the best mode of eventually accomplishing their purpose. And as no mob sufficiently great was to be procured by their own means, they contrived to make the assembly

* * When the people have exerted *their* rights, I will resume *mine*.
itself

itself ignorantly acquiesce in their diabolical projects. On the day, therefore, when these massacres began, the commune appeared at the bar, and informed the assembly, that at two o'clock they should order the alarm guns to fire, and the tocsin to sound, that the people summoned into the Champ de Mars might from thence march directly to meet the approaching enemy, who were coming with hasty steps to Paris, after having cut off the four thousand men sent to the relief of Verdun.—This was a falsehood, contrived and calculated, as they hoped, to accomplish their purpose : but though the people were much agitated, they were not sufficiently wound up for such an enterprize. Instead therefore of meeting in immense crowds in the Champ de Mars, where these assassins would have more readily found the means of urging them to any crime, they met peaceably in their different sections to consult on the best measures for the public safety, totally ignorant at the moment what horrid deeds were about to be transacted. Finding, therefore, that the people were not to be made the instruments, they were forced to make use of the means which they had previously concerted. The priests confined in the Carmes, under pretence of waiting some opportunity for banishment, according to a decree of the assembly, fell the first victims—The prisoners in the Abbaye were the next, who had been sent thither since the 10th of August by warrants from their murderers : the other prisons were visited successively, where this work of death, for the executioners were very few, lasted two days, and at the prison of La Force extended to four. One is tempted to enquire with Lear, “ Is there any cause in nature that “ makes these hard hearts ? ” Various conjectures have been formed respecting the number put to death in those four days—they have been lessened or exaggerated according to the political opinions of the relater. Lists of all the prisoners, at that time confined, are now printed by authority ; and the amount is stated at one thousand and eighty-eight, including the felons, who formed nearly half the number. “ * Mais, a-t-on dit,” said Louvet, in his accusation of Robespierre, “ si le peuple n’a pas participé à ces meurtres, pourquoi ne les a-t-il pas empêchés ? Pourquoi ? parce que l’autorité tutélaire de Pétion étoit enchaînée ; parce que Roland parloit en vain ; parce que le ministre de la justice ne parloit pas ; parce que les présidents des quarante-huit sections, prêts à réprimer tant d’affreux désordres, attendoient des réquisitions que le commandant-général ne fit pas ; parce que des officiers municipaux, couverts de leurs écharpes présidoient à ces atroces exécutions.”

Twice Pétion wrote to Santerre, the commander in chief of the national guard of Paris, conjuring him to send a sufficient guard to the prisons, to protect the prisoners from violence ; but Santerre was called

* But it has been said, if the people did not participate in these murders, why did they not prevent them ? Why ? Because the tutelar authority of Pétion was fettered : because Roland spoke in vain ; because the minister of justice remained silent ; because the presidents of the forty-eight sections, who were ready to suppress these horrible outrages, waited for orders, which the commander in chief never issued ; because municipal officers, wearing the national scarf, the ensign of their judicial authority, presided at these atrocious executions.

upon in vain. Twice Petion went himself to the prison de la Force, and after describing, in his speech upon Robespierre's accusation, the spectacle which there presented itself, with all the sensibility of indignant virtue, he adds, " * Et les hommes qui jugeaient, et les hommes qui exécutaient, avaient la même sécurité, que si la loi les eût appelés à remplir ces fonctions. Ils me vantaient leur justice, leur attention à distinguer les innocents des coupables, les services qu'ils avaient rendus ; ils demandaient pourrait-on le croire ? ils demandaient à être payés du temps qu'ils avaient passé ; j'étais réellement confondu de les entendre.

" Je leur parlai le langage austère de la loi : je leur parlai avec le sentiment de l'indignation profonde dont j'étais pénétré. Je les fis sortir tous devant moi ; j'étais à peine sorti moi-même, qu'ils y rentrèrent : je fus de nouveau sur les lieux, pour les en chasser ; la nuit, ils achevèrent leur horrible boucherie."

The letters, Nos. 2, 3, 4, 5, 6, recall far different scenes to our recollection ; scenes in which every good and disinterested man, not under the immediate operation of prejudice, must delight ; for in them he is taught to rejoice at the courage and conduct of an inferior number of the sons of freedom, who obliged the mercenary troops of Germany to retire from the plains of Champagne ; at the intrepid behaviour of the city of Lille, which resisted all the efforts of despotism ; and at the memorable battle of Jemappé, when discipline and tactics were obliged to give way before the energy of the freeborn mind.

Letter I. VOL. IV. is entirely occupied with a recital of the trial and execution of Lewis XVI. The following quotation will perhaps be deemed interesting : P. 4.

" Lewis the sixteenth behaved at the bar of the National Convention with calmness, and even dignity. He remembered that he had been a king ; and he proved that he had not that imbecility of mind which has been generally imputed to him. Philosophy, speaking the words of truth and soberness, may tell us, that kings, like other men, ought to be made accountable for their actions ; but she will also admit, that their faults have stronger claims to compassion than those of other men—educated, as they usually are, in delusion and error. Perhaps it is not very extraordinary, that Lewis the sixteenth, who had been taught from his earliest infancy " th' enormous faith of thousands made for one," and who had never heard of any privileges but his own, recollecting what he was " seventeen years ago," considered slavery as the

" * And the men who passed judgment, and the men who executed that judgment, performed their office with as much security as if the law had called upon them to fulfil those functions. They boasted to me of their justice, their attention to distinguish the innocent from the guilty, and their important services. They demanded, can it be believed ! they demanded payment for their time. I was filled with horror at the request. I spoke to them the austere language of the law—I spoke to them with that feeling of deep indignation with which I was penetrated. I obliged them to depart. Scarcely was I gone myself, when they returned. I went a second time, and again forced them to leave the place ; but that night they finished their horrible butchery."

natural

natural inheritance of his subjects, and the rights of man as but another term for treason. It must also be admitted, that, when a king undergoes the same punishment as another man, he is in truth punished more. The National Convention, if they determine to punish the dethroned monarch, will condemn him to die: but do they, who are going to legislate for a mighty empire, know so little of the human heart, as not to know that to him the humiliation he already suffers, is worse than death? After having obliged him to appear before them, all further punishment is superfluous. When led through the streets of Paris as a prisoner, can he forget how often he has passed through those streets amidst the acclamations of the subject multitude? and, when condemned to stand at the bar of their assembly, till the president gives him leave to sit down, does not his remembrance—his agonized remembrance—glance back on those days, when to be seated in his presence was the appropriated privilege to which only a few could aspire!

Princes are placed in a sort of artificial condition: they live at a fullen distance from the dearest enjoyments of life, and are also in general exempted from its calamities. The poet, therefore, when he wishes to rouse our passions, paints some striking vicissitude of power and greatness. The regular murmurs of a gentle stream do not disturb the pensive meditation of the wanderer, who muses on its banks—it is the headlong torrent, rushing from its dizzy height over the fragments of the broken cliff, that seizes our astonished attention.

It was observed by some persons who were placed near the French king, when he appeared at the bar of the Convention, that he received the first papers which were shewn to him with haughty impatience, almost snatching them from the hand of the deputy by whom they were presented, and who, indeed, performed that office in a manner which did little honour to his delicacy, his feelings, or his republicanism; since he who could forget the respect due to misfortune—he who could behave to Lewis the sixteenth, when a prisoner at the bar of the Convention, as if he had been less than a man, would, probably, at the court of Versailles, have behaved to him as if he had been more. The king, after having recognised his own hand-writing, in the signature of those papers which were first given him to examine, was observed to receive those which were shewn to him afterwards with a sort of submissive gentleness, which marked the effect produced upon his mind by the appearance of those fatal testimonies—those testimonies of his having joined the league of despots, in their impotent crusade against the liberty and happiness of his people—those testimonies, that he had not only endeavoured to subvert that constitution which he had sworn to maintain, by inviting the armies of Prussia and Austria to invade the French territory; but had also sought to undermine the spreading principles of liberty, by a system of corruption which was meant to grasp the whole empire, and included an infinite range of objects, from the most important to the most minute—from the leading orators of the National Assembly to the ballad-singers of the streets—from the reports of committees to hand-bills and placards. History will, indeed, condemn Lewis the sixteenth. The evidence of his guilt is clear; and the historian will fulfil his duty in passing sentence upon his memory; for the historian has not, like the judge, the prerogative to pardon. But Lewis the sixteenth will not stand alone at the bar of posterity. His judges also must appear at that tribunal: on

them, also, the historian will pass sentence. He will behold the same men acting at once as accusers, party, and judge; he will behold the unfortunate monarch deprived, not only of his inviolability as a king, but of his rights as a citizen; and perhaps the irrevocable decree of posterity may reverse that of the National Convention.'

The concluding letter abounds with much miscellaneous information, and many judicious remarks. The following passage is calculated to obviate the objections of those who connect good principles with bad agents, and seem desirous to confound a whole nation with a few daring and guilty men, that disgrace it. P. 260.

'I have already hinted, that distant spectators, in judging of various parts of the French revolution, have not allowed sufficiently for the pressure of circumstances, perhaps the most extraordinary that ever occurred to a people. I will just mention a few of them:—

'I. The inveteracy of a powerful aristocratic party, which operated from the very beginning of the revolution, and which has kept up an unceasing irritation amongst the people.

'II. The manifesto of the duke of Brunswick, whose threats were ever present to the minds of the people.

'III. The conspiracy of kings, formed at Pilnitz; an association of a new kind, as terrible as it was monstrous. Our countryman, Dr. Parr, has left me nothing to add to his eloquent reflections on the subject.

'IV. That real civil war, which, under the name of peace, has existed in France since the beginning of the revolution, and openly broke forth in the latter periods of it. I promised to illustrate this more at large, but must defer doing so till another opportunity.

'I could enumerate several other circumstances, if my leisure permitted me to enter into details. I must, however, farther observe, that our friends in England, in judging of the French revolution, do not seem in many cases to have allowed even for the ordinary weaknesses of human nature. It has always been the foible of man, to run from one extreme to another—Grant that the French have, for the moment, run from despotism to licentiousness—they have committed the common fault of our nature. Let us reason of them as we would do of ourselves, and let us allow them time to return to the just medium.

'No man is more shocked than I am at the crimes and horrors that have taken place in France, or to speak more justly in Paris, during the revolution. But most of them have been the work of villains, who profited of a time of public confusion, to work out their own infernal purposes. Most of them have therefore no real connection with the revolution; and with respect to the few that have, it must be remembered, that a period of revolution is not to be judged of by the rules that apply to seasons of peace and tranquillity. Great public commotions, such as those in France, bring forth all the passions.—If the French revolution has been stained with scenes of vice and cruelty, it has also exhibited some of the noblest examples of generosity and virtue that any age or nation can boast of. It has exhibited acts that rival those of Greece and Rome: and surely France merits some indulgence from mankind, if, with men formed under the old despotism, she has not been able, all at once, to carry into practice the sublimest principles of justice and wisdom ever adopted by mankind. Her errors will pass away;

away ; her crimes are momentary, and will be forgotten ; her *principles* will be immortal, and her declaration of the rights of man will perish only with the human race.

Revolutions exhibit man acting on a great scale : hence they produce great virtues, and at the same time great vices. Three years of confusion form a vast period in the life of an individual ; but they make only a point in the *life of a nation*. They make, indeed, almost an imperceptible point, if that nation is considered as a part of the great whole, and as affecting, by its conduct, the future fate of Europe, and of the world. The revolutions of all other nations, our own and that of America excepted, have done nothing for mankind. What signifies it to the world who is despot in Turkey, who vanquishes or is vanquished in Persia ; who is Pope of Rome ? The contest then is about the *masters*, but the *system* continues the same. In France, the contest has been about *principles*, and these the most important, the most sacred, the most essential to the happiness of man. Let France be arraigned before the tribunal of the human race—she must plead guilty to many charges—but she will still appear a meritorious criminal. For who before her, declared aloud, in the name of twenty-five millions of men, to attending Europe, those truths which lay concealed in the works of a few philosophers ? Who, before her, dared to combat *all* errors, and braving every prejudice, through good report and evil report, published the complete manifesto of the neglected rights of human kind ! !

These volumes possess the great and inestimable advantage of being written amidst the scenes which they describe ; their authors appear to have possessed the best opportunities of obtaining information, and to have been actuated by a laudable energy, in behalf of a cause, which appeared to them not to be that of France only, but of human nature.

We understand that all the letters, except those respecting the campaign of 1792, which are said to have been written by Mr. Stone, and the concluding one, which is attributed to Mr. Christie, are from the elegant pen of miss Williams.

ART. II. *Travelling Memorandums, made in a Tour upon the Continent of Europe, in the Years 1786, 1787, and 1788 ; by the Honourable Lord Gardenstone.* Vol. II. 12mo. 245 pages. Price 3s. sewed. Edinburgh, Bell and Bradfute. London, Robinsons. 1792.

WE have already given our opinion relative to the first volume of the travels of this amiable, and philosophical valetudinarian (see Analytical Review, Vol. XII. p. 263), and will freely and readily acknowledge, that our respect for lord Gardenstone is, if possible, increased by the perusal of the second part, now before us. As it is an impracticability to present the reader with a regular analysis, we shall here transcribe a few detached passages.

P. 17. Berne.—‘ The wisdom of this state appears in nothing more conspicuous than in their maxims of peace and neutrality.—They are ever studious of peace, and ready for war.—They have no dangerous mercenary standing armies, an instrument of oppression, and a prodigious charge in other states of Europe.—Their people are bred up to the love of their native country, and to the

the exercise of arms for its defence.—I believe, they are the happiest nation in the world, and freer than any other from tyranny, civil or ecclesiastical.—Their governing men dare not oppress; and they wisely contrive expedients to employ superfluous numbers, and enterprising ambitious spirits, in foreign service.—In the canton of Berne, the French are allowed to levy two regiments of foot, and one company of guards.—The Dutch, and the king of Sardinia, are also permitted to levy two regiments each.—They have all good pay, much better than the native troops.—In the French and Sardinian service, a Swiss captain's commission is worth an hundred and fifty pounds yearly, and, in the Dutch service, it is worth from three to four hundred.—Common soldiers can only be enlisted for four years, and officers are, without limitation, at liberty to quit the service when they please.—From various circumstances of inducement to return home, it often happens, that officers quit the foreign service, and soldiers decline to renew their engagements.—It is a miserable slavery in our country, that a poor young fellow, who has been trepanned by fraud, or misled by youthful levity and inexperience, to enlist, must continue the drudge of military discipline till he is disabled or superannuated.

‘ I believe that the practice of gaming to any excess prevails much less here than in other opulent towns; though severe laws are enacted, in all countries, to restrain or suppress so destructive a vice.—This laudable singularity may be partly accounted for by one particular sanction in their laws with regard to gaming.—A heavy penalty is imposed upon any person who, in one day, shall lose more than two pounds five shillings sterling;—and every member of government, and officer in public service, is obliged to take an oath, not only that he shall faithfully and honourably observe this law, but that he shall zealously maintain it, and that he shall freely and impartially give information against all persons who, to his knowledge, shall offend against it.—The presence of some of those distinguished persons in all good companies, proves, in fact, an invariable bar to immoderate play.’

P. 30. ‘ *June 17.*—From Soleure to Arau, nine leagues.—We pass through a long, fertile, and, in some parts, an extensive valley.—Variety of fruit trees, apples, cherries, geans, walnuts, &c. are scattered over the fields, and embellish our various prospects.—The finely diversified hills are, as in other parts of our tour through this delightful country, covered with pastures and wood to the summits.—I cannot avoid making some mournful reflections in my own mind, when I compare those beautiful hills with our bleak and barren mountains in the north of Scotland.—I console myself with a fond presage, that our industry, and our lately acquired skill in agriculture and cultivation, which have already made a considerable progress, may, in course of time, accomplish the complete improvement of our country.—I have no doubt that it is practicable, to convert all our barren moors into fruitful fields, and to cover all our hills with pasture or plantations.—When this is done, Scotland, with its natural
advan-

advantages, with its numerous tracts of fertile land, its fine lakes and rivers, and its situation as part of the Great British Island, will become a beautiful country, and fit to be compared to the best parts of Switzerland.—One gloomy reflection overcasts this cheerful prospect of futurity.—One half of our landed property is already entailed.—If no remedy is provided by the wisdom of the nation to this growing evil, our brave and spirited race of gentry must decay, and, at no distant period, be extinguished.—Our whole property must be engrossed by a few over-grown luxurious families.—Under such an aristocracy, no country on earth can flourish.—There is no argument like matter of fact.—We already experience the dreaded mischief.—No considerable improvements appear on any of the great estates which are entailed; and the number of our country gentlemen, with moderate estates, is already greatly diminished.

P. 143. 'COLOGNE is reckoned one of the largest towns in Germany, and contains about eighty thousand inhabitants.

'The stupidity and gross faith of the vulgar in this place, has led me into some reflections on the general nature of superstition, which I shall insert here, at the hazard, perhaps, of unintentionally offending good people.

'Man is a creature of habit.—His common definition is a *rational* animal.—I say, that he is a *credulous* animal.—I know no one character so applicable to the whole human race as credulity, of whatever we are taught, from infancy to ripe years.—Dryden says well,—

'We so believe, because we so were bred.
The priest inculcates, what the nurse began,
And so the child imposes on the man.

'I have fancied an experiment to try this foible of man, this credulity of human nature.—My fancied experiment is this:—Shut up an hundred male, and as many female children, from freedom, and all intercourse with the world.—Study the most absurd system of faith that imagination can form.—Enforce it with an excess of future rewards and punishments.—Teach your children the system by common methods of education.—Give them liberty at the age of twenty, or sooner; a great majority of the males, and all the females, shall continue steadfast in the faith to death.—The incomparable author of *Hudibras* illustrates this opinion of our credulity with exquisite humour.—He states the various ridiculous tenets of religious belief in Egypt.—Some worshipped an ox in the field, some a leek in the garden, and some,

'For that church suffered martyrdom.

'I know but one question to which all mankind will concur in one answer.—The question is, What is the true religion?—The universal answer will be, *My religion*.'

P. 194. 'October 3.—We proceeded on our route to Inspruck.—Our first stage is one post and a half to the village of Veshbach, still in Bavaria.—All the way, we passed through extensive woods, intermixed with fields of fine pasture, and rich arable lands.—We saw several fields of turnip; but as they neither
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thin nor hoe them, they can be of little advantage.—I never saw so many large and noble oak trees.—Here we approach to the great hills of Swabia and Tirol.—They have, at first view, a beautiful romantic appearance, resembling those of Switzerland, as they are covered with wood to the summits.—If the people of Swabia and Tirol had been as wise and as brave as the Swiss, they might have been as free.—Their contiguous and similar situation of natural strength and defence, invited them to join in the confederacy of those happy republicans.—It seems that heaven has not formed the bulk of mankind with spirit and temper fitted to desire and enjoy the benefits of liberty.—The multitude of mankind, from natural baseness, or degeneracy, have become the willing slaves of a few overbearing tyrants; as the flocks and herds of other animals, by nature stupid and submissive, become the prey of a small number of fierce and ravenous beasts.—We observe, that, on all this journey through Germany, the wheat bread is better, and more savoury than in France.’

P. 232. ‘I can give no account of the courts, the *cisfisbeos*, or *conversations* of Italy.—In general, I know that their courts are more politic than wise; more refined than either magnificent or elegant; that their conversations are sometimes lively, but often insipid; that their *cisfisbeos* are more scandalized than criminal, and that they are, for the most part, very innocent and inoffensive fops.—I am also well assured, that their p—x—s in Italy, like the divine right of kings, are indefeasible and hereditary.—In courts and conversations, the young, and the gay people of fashion, find suitable entertainment.—Old, and unpolished valetudinarians, like me, may meet with other objects of pleasure and amusement, if we have but a moderate share of British sense and unvitiated taste.—I sometimes went to the opera at Leghorn, where signor Sennecini, a handsome young castrato, and a signora, well known at London, are much admired, and divide the polite company into a singular kind of factious contention; one party conferring immoderate applause on one, and another party on the other.—For myself, I was soon tired of the *cantare* and *trillare* of both.’

Throughout the whole of this work, lord G. proves himself the sincere, the enlightened, and the zealous friend of his fellow creatures; he is therefore an advocate for their freedom; and, accordingly, there are many passages in this volume which evince an ardent love of liberty. s.

ART. III. *A brief Account of the Moral and Political Acts of the Kings of England, from William the Conqueror to the Revolution in 1688; with Reflections on a Reform in Parliament.* 8vo. 281 pages. 5s. boards. Ridgway and Symonds. *First Year of our Imprisonment.*

THE idea of the publication before us seems suggested by the well-known performances entitled ‘*Crimes des Rois et des Reines de France*,’ and it might without impropriety have been called a democratic commentary on the English Annals. No reasoning certainly is so well adapted to create a general alienation from
a form

a form of government as these displays of the perpetual immorality with which it has been administered. In this (as it were) renewed Egyptian tribunal for deciding the posthumous fame of kings, our author, with strong unlettered sense, and forcible, though unpolished language, pronounces judgment on the characters of our princes, in a manner harsh indeed and severe, but too often justified by the unquestionable evidence of history. The most celebrated and popular of our monarchs have scarcely found more favour in his eyes than the most odious and despised.

Elizabeth and William are treated with almost the same rigour as John and Charles. The following character of Elizabeth is a curious specimen of our author's sentiments and manner.

' This woman may fairly be considered the best monarch that ever sat on the english throne (of course we mean before her.) We do not deny but she was cruel and intolerant, haughty, vain of her person, full of dissimulation and artifice. We by no means pretend to say that these are not vices; but which of her predecessors had fewer? Her virtues we gladly mention; they were attention to the property of her people. Avarice is a very great vice in a king; œconomy a noble virtue. Indeed the character of this queen convinces us of the injustice that has hitherto been done to the rights of women; they are equally subject to the laws as the men; why not then have an equal voice in the choice of the representatives of the people? The want of this right is peculiarly absurd in this kingdom, where a woman may reign, though not vote for a member of parliament. Even the liberal Cooper hesitates whether married women should possess the right of voting; why should they not? Is it because their votes would be influenced by their husbands? so much the better reason for granting it; it would encrease the importance of the married members of society which a wise state should aim at, with all its powers. We regret the prevailing mode of educating this sex, which is the cause why the majority of women are such perfect dolls; why their conversation is filled with frivolity and nonsense; but we rejoice to find a better method has taken [we would rather say *is taking*] place. We have the pleasure of knowing many well-informed women; and we will not lessen the abilities of a Macaulay, a Wollstoncraft, a Williams, &c. &c. by our unequal praise.'

The following passage does honour to the sense and principles of the author. It proves him capable of bestowing merited confidence in just measure, and feeling an attachment, which being at the same time generous and discriminating, is equally remote from the extremes of idolatry for party-leaders, or of groundless and impracticable jealousy of public men.

' From Charles is descended Charles James Fox, whose transcendant abilities make corruption and venality hide their diminished heads; who leading a patriotic phalanx, hath boldly supported the rights of the people. May britons, through his means, recover their rights; and may he ever with manly honesty support the cause of freedom; but my countrymen, let us not support even Fox with bigot zeal; recollect that the fallen angels were

were the brightest of the heavenly choir. Whilst he sustains the god-like cause in which we are all engaged, we will honestly support him : but should he ever, like Richmond, or like Pitt, with apostate zeal oppose it, we will shew him, that though great his abilities, if he leaves the path of rectitude, the people of England will still persevere in it !'

To take any notice of inaccuracies of style would be harsh and fastidious in the case of an author who deprecates literary criticism, and who ingenuously owns that his reading is confined to his native language. We have only further to remark the singularity in the mode of advertising adopted by the publishers ; the severity of whose situation has converted the punishment of private men into an epoch, and applied chronology to the duration of imprisonment. But these are novelties at which the fashionable dread of innovation does not revolt. Men view the progressive power and rigour of governments with supine security. They reserve all their inquietudes and alarms for the irregularities of freedom and the short-lived evils of popular excess. v.

ART. IV. *A Discourse intended to commemorate the Discovery of America, by Christopher Columbus; delivered at the Request of the Historical Society in Massachusetts, on the 23d Day of October, 1792, being the Completion of the Third Century since that memorable Event. To which are added, Four Dissertations, connected with various Parts of the Discourse, viz. 1. On the Circumnavigation of Africa by the Ancients. 2. An Examination of the Pretensions of Martin Behaim to a Discovery of America, prior to that of Columbus, with a Chronological Detail of all the Discoveries made in the fifteenth Century. 3. On the Question, whether the Honey-Bee is a Native of America? 4. On the Colour of the Native Americans, and the recent Population of this Continent. By Jeremy Belknap, D. D. 8vo. 132 Pages. Printed at the Apollo Press, in Boston, in America. 1792.*

AFTER presenting us with an historical account of the discovery of America, Dr. B. proceeds to point out the connexion of this very important event, with the advancement of science.

'By the progress of discovery,' says our author, 'the ancient systems of geography have gradually vanished, and mankind have founded their knowledge of the form, and contents of the terraqueous globe, on fact and experience. One traveller has succeeded another, and one nation has imitated another in the survey of the earth; till within the last twenty years, the boundaries of navigation have been precisely ascertained, and the circuit of the globe is now become a familiar voyage among our maritime brethren. The reign of George III, though stained with the grossest political errors, and disgraced by the loss of a large portion of this continent from his dominion; yet deserves respect for giving birth to many expensive adventures to the most distant regions, especially in the vast Pacific ocean; by which the science of geography has been much improved. Indeed we are now so far advanced in our acquaintance with the globe, that every

every school-boy knows more of it than all the philosophers of antiquity; and as we proceed in our enquiries into this noble science, we learn more and more of the wonderful works of him who is perfect in wisdom and knowledge.

Connected with geography, we may view the science of *navigation* as also greatly improved since the discovery of America. By navigation I do not mean barely the mathematical knowledge necessary to keep the reckoning of a ship, and the celestial observations to determine its position; though even these are reduced to more accuracy, and performed by better instruments than formerly; but I would comprehend the whole art of travelling by sea, the construction and equipment of ships, and the methods used to preserve the lives and health of seamen in all climates.

We may also reckon the science of *natural history* as greatly improved by the discovery of this continent. It has given mankind more just and sublime ideas of the works of God, some of which appear to be constructed on a larger scale, and in a more magnificent style than in the old continent. The immense Andes of South America are elevated above the Alps, the Taurus, or the Atlas. The Amazon, Orinocoque and la Plata discharge greater quantities of water than the Danube, the Ganges or the Nile. The vast chain of lakes which flow into the St. Lawrence, forms a singular phenomenon, which no part of the old continent can parallel. Besides, America can boast of the most extensive and fertile plains, whilst it is entirely free from those scorching sands, and parched deserts, which deform the countries of Africa and Arabia. In America are found several species of animals unknown in other parts of the world, besides the remains of some supposed to be now extinct, which for bulk and strength must at least have equalled the elephant of Asia and Africa. The vegetable productions of this continent have also enriched the medical art with many valuable acquisitions before unknown. The precious metals, gold and silver, as well as diamonds and pearls, are vastly more common, and of less value than before; and the fossil treasures which have been discovered, afford not only many useful articles in commerce and the arts, but demonstrate the certainty of an universal disruption of the earth at some remote period, and thus confirm the truth of sacred history.

The discovery of America has also opened an important page in the *history of man*. We find our brethren of the human race, scattered over all parts of this continent and the adjacent islands. We see mankind in their several varieties of colour, form and habit, and we learn to consider ourselves as one great family, sent into the world to make various experiments for happiness. One of the grandest experiments has been made in our own part of this continent. Freedom, that noble gift of heaven, has here fixed her standard, and invited the distressed of all countries to take refuge under it. Our virtuous ancestors fled from the impositions and persecutions to which they were subjected in England, and found in this wilderness an asylum from that tyranny. Their example was followed by others, and in North America the oppressed of Europe have always found safety and relief.

relief. But we were designed by providence for a nobler experiment still: not only to open a door of safety to our european brethren here, but to shew them that they are entitled to the same rights in their native countries; and we have set them an example of a hazardous but successful vindication of those rights, which are the gift of God.'

Dr. B. now attempts to ridicule the notions of liberty, both civil and religious, formerly entertained by the people of America; and sets at nought all the boasted pretensions to freedom, founded on the charters, or as Catherine Macaulay Graham terms them 'the alms of our princes.'

He evinces a marked abhorrence of tests, and laments 'that by the constitution of this [the American] common wealth, the jew, the mahometan, the gentoo, and the disciple of Confucius, are excluded from our public councils, be they ever so good citizens, whilst men, who for convenience call themselves christians; though deeply tinged with infidelity, and destitute of moral principles, may freely be admitted.'

We select the following passage, as it is too remarkable to be omitted here.

'From our example of a government founded on the principle of representation, excluding all family pretensions and titles of nobility, other nations are beginning to look into their natural and original rights as *men*, and to assert and maintain them against the claims of despotism. As far as the present struggle in Europe against civil and spiritual usurpation, is conducted on virtuous principles, we cordially wish it success. But have we not reason to fear that the cause of liberty may be injured by the intemperate zeal of its friends, as much as by the systematic opposition of its enemies? If wisdom, harmony, and fortitude were combined with patriotism on the side of liberty, we might hope that the time was approaching, when an hereditary right to govern a nation would appear contemptible as the royal touch for the king's evil; and when the loftiest prelates of Europe would find themselves reduced to the same level with the curate of a parish.'

Dr. B. is now preparing for the press a new work entitled 'American Biography, or an historical account of the eminent men who have appeared on that continent.'

o.

ART. V. *Roman Conversations; or a short Description of the Antiquities of Rome, and the Characters of many eminent Romans. Intermixed with References to classical Authors, and various moral Reflections; in a supposed Conversation between some English Gentlemen at Rome.* Vol. II. 8vo. 639 pages. Price 6s. in boards. Brown. 1793.

FROM our account of the first volume of this work [see Rev. Vol. XIII. p. 372] our readers are sufficiently enabled to form a judgment concerning it's design and execution. The characters, which in the present volume pass under review, and are made the subject and occasion of reflections chiefly moral and religious, are the Gracchi, Metellus, Rutilius, Mutius Scævola, Sertorius, Cato, Cicero, Verro, Atticus, Brutus, Agrippa, Marcellus, Augustus, Drusus, Germanicus, and Thraseas.

MUSIC.

ART. VI. *Sketches of the Origin, Progress and Effects of Music, with an Account of the Ancient Bards and Minstrels. Illustrated with various Historical Facts, Interesting Anecdotes, and Poetical Quotations.* By the Rev. Richard Eastcott, of Exeter. 8vo. 277 pages. Price 5s. sewed. Bath, Hazard; London, Robinsons. 1793.

THE history of music having been so copiously and ably written by Dr. Burney, as to leave but few gleanings for subsequent writers, this author modestly undertakes nothing more than a slight sketch of the subject, rather intended to furnish young persons with amusing information, than to extend the science, or improve the art of music.

The work opens with a general review of the state of music from the most ancient times, in which some of the leading facts collected by former historians are briefly related. So many materials were provided to the author's hands for this part of his work, that observations on other arts and sciences, details concerning Nero's cruelty, the Roman gladiatorial exhibitions, and other foreign subjects, were wholly unnecessary. The miraculous power attributed to music is a subject properly dispatched in a very short chapter. On the supposed medicinal effects of music, Mr. E. relates the opinions of physicians, philosophers, and historians; and illustrates them by many relations, which he pronounces well authenticated. He seems, however, disposed to give too easy credit to tales of this kind. The ancient stories of the pestilence being cured by the lyre, and of the successful application of music both in acute and chronic disorders, are admitted without hesitation. Some modern anecdotes which he relates may deserve better credit. Among these is the following story of Stradella, an Italian musician. P. 70.

Stradella was composer to the opera at Venice, and was very high in the public estimation, both as a singer and a performer on the harp. He was engaged to instruct a young lady of noble family, who, notwithstanding her illustrious descent, lived in a criminal intimacy with a Venetian nobleman; Stradella employed his musical powers so effectually, that he soon brought her soul into full unison with his own feelings, and after some persuasion, she agreed to break her connexion with the noble Venetian, and to be the partner of his future fortune. In consequence of this resolution, they embarked in a fine night, and the winds being propitious, they effected their escape. Upon the discovery of their flight, resentment fired the breast of the Venetian, and he immediately commissioned two assassins to enquire their intended destination, and to murder both Stradella and his mistress, with the promise of a large reward if they succeeded. On enquiry they heard they were gone to Rome, they immediately followed them, found that they were arrived in that city, and learnt that the next evening, at five o'clock, Stradella was to give an oratorio in the church of *San Giovanni Laterano*. They immediately determined to be present at the performance, and to execute their horrid design, as Stradella and his mistress were retiring from the church. Full of the hopes of completing the purpose of their errand, and stimulated by the thoughts of the reward, they attended the next evening at the appointed time. Stradella soon appeared; the performance commenced, and their attention was entirely taken up with the music, which created in them such wonderful sensations, that it soon got the better of that savage ferocir-

which, by long habit, was interwoven with their natures; they were seized with remorse, and began to reflect with horror on the atrociousness of the crime they were hired to perpetrate; in short, they desisted from their purpose, and determined instead of taking away the lives of the intended victims, to use every endeavour for their preservation. As Stradella and his mistress were returning from church, they followed them, and addressing them in the most respectful manner, after thanking Stradella for the exquisite pleasure they had received from his music, they told him of the errand they had been sent upon, and confessed that they went into the church savages, but that they now felt themselves men, and found they were utterly incapable of carrying their design into execution. They earnestly desired them to quit Rome the next morning; with pleasure they relinquished the promised reward, and on their return to Venice, told their employer that Stradella and Hortensia had fled from Rome the morning of their arrival, and had taken refuge in the city of Turin, where the laws were very severe, and which, excepting the houses of ambassadors, afforded no protection for murderers, for which reasons they desired to decline the enterprise.

Several odd stories, and curious facts, are related to illustrate the power of music over animals and over infants; and some wonderful instances are given of early proficiency in the musical art.

Music is next considered as an imitative art; and it is remarked, that the attempts made in this way have been frequently, though not always successful. Shakespeare's knowledge of music, and his high opinion of it, are illustrated by several quotations. Passages are also quoted from various poets, on the character of the ancient bards, and for the ancient doctrine of the music of the spheres; but without any account of the history of the former, or any inquiry into the meaning of the latter.

Miscellaneous anecdotes, observations, and hints are added, on the attachment of great and learned men to music—the institution of musical academies—the utility of music—its present state as united with poetry, and separate from it—musical affectation—the use and abuse of church music—the musical instruments provided by Solomon for the dedication of the temple—the present state of music in different parts of the world.

We find little, either in the matter or the style of this work, which can recommend it to the attention of the elegant scholar; and it is certainly written in too desultory a manner, and abounds too much with the vague small talk of a dilettante, to answer the purpose which the writer proposes in his preface of being used as a school-book for young ladies. If it afford a few hours light amusement to the lovers of music, it is the utmost that can be expected.

P A I N T I N G.

ART. VII. *An Historical and Picturesque Description of the County of Nice.* One Volume Royal Folio. 11 pages letter-press, and 12 coloured plates. Price 5l. 5s. half bound. Bate. 1792.

THIS county, hitherto one of the most peaceful and healthy spots on the face of the globe, is at present the scene of war and desolation. It has lately been taken under the protection of, and annexed to France, and it seems to be a matter of some doubt

doubt, whether it will ever return under the dominion of the king of Sardinia.

Although situated on this side the mountains, Nice has always been considered by geographers, as a province of Italy; the Var, which flows into the sea, a league from the capital, is the western boundary; it is bordered on the east by Piedmont and the states of Genoa; on the south by the Mediterranean, and on the north by Dauphiny. It's length is about thirty-six English miles, it's breadth ten leagues, and it's population is here said to amount to an hundred and twenty thousand souls. The number of the inhabitants has undoubtedly decreased since the late invasion.

In the time of the Romans, Nice was called the province of the Maritime Alps. It was successively subdued by the Goths, Burgundians, French, the counts of Provence, the houses of Arles, Arragon, and Anjou, from whom it was taken by Amadeus, the seventh count of Savoy, in the year 1387.

The town, or rather city of Nice, is the capital of the county, and was formerly the residence of the bishop and governor. It has of late years been greatly frequented by strangers, who assemble there in winter, on purpose to enjoy the mildness of the climate, and the beauty of the country, which is covered with an eternal verdure. Since the demolition of the castle, by marshal Berwick, in 1706, this place has remained without any fortification. The castle of count Alban, built on a mountain of the same name, is however so situated, as to command the ports of Nice and Villa Franca.

P. 5. 'At Nice,' says our author, 'are shipped all the goods which are exported from the dominions of the king of Sardinia, and it is also the general *dépot* of merchandize. The shipping business is transacted at the port of Lympia, which communicates, as was before observed, with the town, by a fine road cut out of the rock. The position of this port is charming, and admirably formed by nature, being at the foot of a rock, where the citadel formerly stood, and flanked on the other side by a mountain of calcareous stone, covered with olive trees. There is seventeen feet water, which is sufficient for ships of three hundred tons. In no part of Italy are ships safer in a heavy sea, nor can lay [lie] at anchor more commodiously, there being, with great ingenuity, formed in the pier, kinds of cells for the sailors, where they have fresh water at hand for their use. The piers and the quays are almost all modern: for it is not more than twenty years since only small barks, laden with wine, could go in, it being then a miserable shallow: but now a number of large merchant ships, Danes, Dutch, English, and French, especially in winter, are constantly there. One of the greatest advantages of this port is, the number of springs of fresh water, which are in great abundance, and disposed with much skill for the public utility; an inestimable blessing for the sea-faring people.

'Among the celebrated men to whom this country has given birth, are mentioned Dominique Cassini, Maraldi, and Carlo Venloo, who was immediately of Nice. The literati that at

present inhabit it are the count de la Cossi, who successfully cultivates that part of the mathematics which relates to mechanics; Mr. Christini, advocate and director of the Typographic society, who have published many Italian books, some of which are a very fine type; the chevalier de Revel, son of the count of St. Andre, &c.

There are but few antiquities in this town, yet upon the hill of Cimier, or Cemenelium, which is three leagues north from the town, some ruins remain, which give reason to suppose, that a very considerable town, the capital of the Roman maritime province, was there situated. The successive devastations of the Goths, Lombards, and Saracens, have ruined it in such a manner, that no one could suppose a town ever existed in the place, if there were not the remains of a bath, a temple, and also of an amphitheatre, which last is very cognizable, its circumference being perfect, as well as some steps, which may be perceived, although the area is now filled up with olive trees. The temple is become the habitation of a private person. On the hill may be enjoyed a most beautiful prospect from a small eminence at the bottom of the garden of the monks of Cimier. The eye takes in the sea, and the whole of the town, while on the left is the charming valley of Paillon, or St. Ponce; and on the right that of St. Barthelemi; both of them are covered with country seats, which (although much neglected by the possessors, who employ no art to second nature, by whom they have been so highly favoured,) still present the most beautiful landscapes in the world.

P. 7. 'It is impossible to find a happier climate than Nice, both for summer and winter. Reaumur's thermometer, in 1781, never fell more than three degrees below the freezing point, and that only for two days; while at Geneva, it fell ten; and in the course of the winter of 1784, it only fell three degrees, while at Geneva it fell fifteen. The month of May is rarely so fine in France, as February at Nice. The summer is not so hot as might be expected. The thermometer never rises more than twenty-four degrees above *temperate* in the shade, and there is always an agreeable sea-breeze from ten in the morning till sun-set, when the land breeze comes on. There are many old people in the country: the common disorders are pleurifies.

'The country about Nice is perfectly answerable to so fine a sky; the view at first appears very limited, and one is much surprized in walking, to find continually delightful plains and valleys, whose position one never would have imagined. There are three chains of graduated mountains, the last of which confound their summits with the Alps; and to this triple rampart is owing the mild temperature so sensibly different from the neighbouring parts.

'The cultivation of the ground is as rich as can be desired. There are alternately a row of corn and beans, separated by vines attached to different fruit-trees, the almond and fig; so that the earth being incessantly cultivated, and covered with trees, olive, orange, cedar, pomegranate, laurel, and myrtle,

causes

causes the constant appearance of spring, and forms a fine contrast with the summit of the Alps, in the back-ground, covered with snow. The culture of the earth is performed by manual labour, and with one instrument of the form of a pick-axe, very large, and almost square.

The plates, which must be allowed to be very splendid, are twelve in number; they are executed with much skill, and coloured with uncommon taste. We have some reason to suspect that they have not been engraved in this country, and, if we be not greatly mistaken, the letter-press accompanying them, is a translation from either the French or Italian.

ART. VIII. *A Catalogue of engraved British Portraits, from Egbert the Great, to the present Time. Consisting of the Effigies of Persons in every Walk of human Life; as well those whose Services to their Country are recorded in the Annals of the English History, as others whose Eccentricity of Character rendered them conspicuous in their Day. With an Appendix, containing the Portraits of such Foreigners, as either by Alliance with the Royal Families of, or Residence as Visitors in this Kingdom, or by deriving from it some Title of Distinction, may claim a Place in the British Series, methodically disposed in Classes, and interspersed with a Number of Notices, Biographical and Genealogical, never before published.* By Henry Bromley. 4to. About 550 pages. Price 1l. 1s. in boards. Payne. 1793.

THE work now before us, seems to contain a very ample catalogue of engraved British portraits, and cannot fail to be considered as a valuable acquisition to the connoisseur. It is thus that Mr. B. speaks of his own labours:

‘The taste for collecting and preserving engraved British portraits, seems to have made its progress in proportion as the subject has been treated of. The exertions of our own artists, in the infancy of engraving upon copper, left us but little to fear from the rivalry of others under an uninterrupted encouragement; but with the termination of the reign of Charles the First, the annihilation of this art seemed to be threatened, and the works of the best masters may be said to have been then consigned to a casual fate.

‘Before the cabinet of the earl of Oxford, we hear of none which deserves distinction; for though the art, from the restoration, even to the beginning of the present reign, may be fixed at its meridian in that of Charles II., there occur but few persons who collected portraits, and those only as a secondary branch of *virtù*. Among these principally rank Mr. Evelyn, Mr. Ashmole, and Mr. Pepys.

‘The partiality of the nobleman above-mentioned, and the late duchess dowager of Portland, for the art of engraving, by their immediate patronage of the indefatigable Mr. George Vertue, did not produce that competition by which it might be revived, but rather a respectable remembrance of, than the art itself. The descriptive catalogue of the select collection of Mr. John Nickolls, a quaker, by Mr. Joseph Ames, in 1748, and the

elegant treatises of the honourable Horace Walpole, diffused the passion for collecting ancient portraits so much, that few of the earlier works were left in circulation for future collectors. But upon the appearance of the Biographical History of England, by the Rev. Mr. James Granger, to such a height of enthusiasm did it arrive, that old legends of chronicles, and curious pieces in the black letter, were considered either by the buyer or seller, of little value compared with the *pictures* they contained. Keepers of stalls, and brokers, became enlightened by the general pursuit after *old beads*, and withheld their memoirs, trials, and even almanacks, till they had obtained an exorbitant demand for their attractive frontispieces.

The utility of a well chosen collection of engraved portraits is manifest, if we consider how much literature has been extended, particularly in history, general and local, biography, genealogies, peerages, &c., which still might be more generally aided by a stricter attention to the inscriptions upon prints. It is to the Biographical History that we are indebted for any sort of system or discrimination. From thence I have availed myself of many useful hints; and although in the arrangement of the following catalogue, I have thought it necessary to abandon the plan of that book, I am irresistibly impelled to pay my tribute to the memory of the worthy author, by subscribing to it my approbation, as a work at once elegant in the design, and spirited in the execution, so far as respects a biographical work:—as a catalogue of prints, that design is also a means of defeating its object, the variety of places and capacities in which the prints are disposed, rendering its access tedious and inconvenient.

If therefore the objects principally required, are a just discrimination of the prints, and a vehicle to biography, upon a plan compact and ready in its access, the author hopes this desideratum will appear to be amply supplied in the following copious catalogue, and that it will have the suffrage of the English antiquary and historian, no less than of the artist and connoisseur. With respect to the modes of arrangement, as every gentleman collects not to the same extent, so in classing he will use his own discretion. I have for the reasons already stated, availed myself of the general opinion, by placing, collectively, all the prints of persons who have flourished at a distance of time, and in different capacities, according to the latest accounts of them, disregarding the conformity of dresses, a circumstance incompatible with a collection of portraits upon an historical principle. Presuming then, upon the propriety of this method, I have observed, as a necessary consequence, in the recital of the titles, or designations of the articles of persons of eminence, to state the highest rank which they at any time enjoyed, although such title or rank should not be expressed in the inscription of any of their prints. In like manner, the female sex, whose portraits have been drawn when single persons, when married are described by this last name.

Were I to enumerate the difficulties which have presented themselves in the course of this undertaking, from the want of the

the necessary information which should be conveyed by inscriptions on prints, it would swell this article beyond due limits. Engravers, in the earliest state of the art, seem to have considered, that the great end being to transmit to posterity as well a tribute to merit as the similitude of the person, the words upon the plate should unite with the portrait, by a recital of the particulars by which the person was distinguished. Upon its introduction into England, the family of *Pais*, and their contemporaries, pursued this idea, by inscribing their prints in the Latin, as well as the English language, that the information might be universal. Stellar, in those prints which he engraved after Vandyck, did the same; but unfortunately, with him also began the practice complained of.

'The mezzotintos by Smith, Becket, Browne, &c. in the reign of Charles II., and their followers down to the late reign, particularly those of the female sex, were inscribed in a way so vague, as if not intended to survive the day of their publication. The same practice is implicitly observed at present. By these means, many persons not connected with the peerage or baronetage, are now utterly unknown. In posthumous prints, this defect may have arisen from the inattention of the painter. Upon a very superficial view of the column of painters in the following catalogue, it is observable how rarely occur the dates of the paintings, or the ages of the persons. Hence arise all the misnomers of copies from ancient pictures which have been imposed upon us. When I complain of imperfect inscriptions, I wish not to be understood to speak universally, those of the nobility being in general sufficiently copious, but of such as bear the scanty information of a surname only. *Consistently* with this practice, we frequently see a portrait engraved at an unlimited expence, with intention, no doubt, to perpetuate the memory of a friend or relation: — is it not to be lamented that the name, which should consecrate the work to posterity, is thus, either by accident or design, involved in obscurity? The respect which I entertain for the artists of the present day, as ranking preeminently, induces me to hope they will view this hint with the same candour with which it is offered: my wish being only to give their works their full effect, by relieving posterity, as well as their present admirers, from those difficulties which I have experienced.'

O.

POETRY. THE DRAMA.

ART. IX. *Poems. Dedicated to the Right Honourable the Earl of Mansfield.* By Lady Burrell. In two Volumes. 8vo. About 300 pages each. Price 12s. in boards. Leigh. 1793:

It was a remark of Shenstone, that 'every person insensibly fixes upon some degree of refinement in their discourse, some measure of thought, which he thinks worth exhibiting; and it is wise to fix this pretty high, although it occasions one to talk the less.' If this be a good rule in ordinary conversation, it is certainly still more to be re-

garded in writing; and most of all in writing poetry. Had the writer of these poems given due attention to this rule, in erecting for herself a monument of poetical fame, she would have paid more regard to the permanency of the materials, and the excellency of the workmanship, than to the magnitude of the edifice. Collins and Gray were contented to write but little, provided they could write well. Dryden, indeed, wrote more, perhaps, than any other English poet, and withal, in the judgment of Pope, 'furnished better specimens of every mode of poetry, than any other English writer could supply:' but even the genius of Dryden was unable to support him, with equal vigour, through his numerous labours: and there are few poets of distinction whose works will afford the rigid critic a greater number of examples of negligence and extravagance.

The present voluminous poetical miscellany is not so much censurable for occasional incorrectness though in this respect it is far from being faultless, as for the want of those vigorous exertions of invention and fancy, and that high wrought elegance of diction, which distinguishes the first class of poetry. The writer appears to have had no higher object, than to entertain her friends and the public with a variety of small pieces of poetry, for the most part dictated by some local occurrence, or intended as a tribute of politeness or affection to some individual. In the circle of her acquaintance these, doubtless, at the time of their first production, afforded much amusement. But the praise of friends is not always a sufficient reason for publication; and verses which, from personal or local circumstances, are at first much admired, may nevertheless scarcely deserve to be transmitted to posterity.

In making these remarks, we have no intention to depreciate the real merit of these poems. Some of the more serious pieces have a degree of pathetic tenderness, which renders them pleasing; particularly several of the ballad tales in the first volume. The versification of *Comala*, and of *Connal and Crimora*, in the form of a dramatic poem from *Osian*, are agreeably executed. In the gayer productions, where, to use a hackneyed but expressive phrase, the writer appears most at *home*, the reader will find much easy pleasantry, and many of those happy allusions to modern characters, and fashionable manners, which might be expected from a lady of rank, who has been conversant with the polite world. Of this the reader will have an agreeable specimen in the following verses, which, though on a trivial subject, may perhaps give as just and pleasing an idea of this writer's poetical talents, as any other single piece which we could select. Vol. 1, page 180.

ON A ROBIN REDBREAST BEING IN ONE OF THE WINDOWS IN
THE DRAWING ROOM AT ST. JAMES'S, ON NEW-YEAR'S DAY,
1784.

'SAY, idle flutterer! why art thou
Come hither with the motley crowd?
Who promise, flatter, cringe, and bow,
Each of his own importance proud!
Poor bird! unnotic'd thou wilt wait,
A trifter, lost among the great,

Why,

- Why, Robin, didst thou venture here?
Did Royal Charlotte's gentle mien
Encourage thee to come so near,
Attracted by her look serene?
Say, didst thou leave the peaceful grove,
To hear her speak, to see her move?
- Or wert thou won by Townshend's smile?
Did Jersey's charms thy heart ensnare?
Did Stormont's eyes thy steps beguile?
Or Buckingham's majestic air
Or Devonshire's bewitching face
Entice thee to this busy place?
- Or say! did Rutland's form detain,
And graceful air, attract thy sight:
Did Melbourn's countenance benign,
Thee, rambler! to the court invite?
The risque of accidents to brave,
At best, a voluntary slave!
- Whate'er the real cause may be
That brought thee, silly creature! here,
May none, with eyes malicious, see
The Redbreast as he hovers near;
Ah! may no hand profane presume
To bear thee from the Royal Room:
- For thou hast merit few possess,
Who here their frequent homage pay;
They often hate whom they caress,
And flatter only to betray;
Whilst thou, who art or deceit hast known,
Art worthier to approach the throne.

• THE ROBIN'S ANSWER.

- Poor though I am, of humble feather,
And almost frozen with the weather,
Yet question'd thus, I, by your leave,
An answer to your words will give;
For since the day of odes is come,
I chuse to feel myself at home.
- First, you are pleas'd to ask the reason,
Why I am here!—pray, is it treason,
That honesty, tho' not presented,
Should gain access? Am I prevented
From coming in with Fashion's herd,
Because my father was a bird?
Some here may have more cause than me
For blushing at their pedigree.
Yet no ambition brings me hither,
It is necessity, and weather;
Benumb'd, and almost famish'd too,
In at the Palace gate I flew:

But tho' the snow and pinching cold
 Made me so desperately bold,
 Yet, aw'd, and fearful of a frown,
 I kept at distance from the throne,
 Nor with assurance flutter near
 Those Royal Persons I revere.
 Permit me, then, to plead my cause,
 Tho' not *au fait* in human laws,
 Tho' not, like Erskine, bless'd with sense,
 And all the charms of eloquence.
 Whilst the fair sex like magpies chatter,
 Whilst petit maitres vow and flatter,
 I, who can neither lye nor prate,
 In simple lays my tale relate,
 And speak the language of a heart
 Unpractis'd in the rules of art.
 Perhaps I'm reckon'd unpolite,
 Because my dress may not be right;
 No sword, nor buckles, can I wear,
 Nor in a velvet coat appear;
 Th' embroidered paramant, and vest,
 The *chapeau bras*, with feathers dress'd,
 The filken bag, the powder'd pate,
 Are things I cannot imitate:
 Yet I have known some pretty beaux,
 Men of the tön, renown'd for clothes,
 Who in their waistcoats * copy me,
 And wear my flaming livery.
 Then why shou'd I their sight offend,
 If on a beauty I attend,
 Enamour'd, gaze on Rutland's face,
 And doat on her superior grace,
 Her ruby lip, her radiant eyes,
 (Where dignity and sweetness lies,)
 Her form so elegant and fair,
 Her taste in dress, her matchless air.
 But if some fop shou'd drive me thence,
 And curse me for my impudence,
 To Thurlow's copious wig I'd fly,
 And there, secure from insult, lie;
 His noble heart with honour glows,
 He sure wou'd guard me from my foes,
 Nor shake poor Robin from a wig
 So comfortably warm, and big;
 But if he shou'd not think me fit
 To tarry there, I'd fly to Pitt;
 Then, above garters, stars, and all
 Who low at Fortune's altar fall;

* Alluding to the scarlet waistcoats worn at that time.

I shou'd look down, with pride elate,
On the mean followers of state,
Whilst he, to whom indulgent heaven
Persuasive eloquence has given,
Would plead my cause, without remission,
Till the Queen granted this petition :

ROBIN'S PETITION TO HER MAJESTY.

DESIGN, Royal CHARLOTTE! deign to hear,
An humble, artless creature's prayer:
Allow me freely here to rove,
Attendant on the QUEEN I love;
Protected from th' inclement air,
Ah! let me hop, or flutter here,
Thro' the apartments daily go,
Now sing above, now chirp below;
And pick, whenever I am able,
The crumbs beneath the Chaplain's table,

ART. x. *The Poetics of Marcus Hieronymus Vida, Bishop of Alba; with Translations from the Latin of Dr. Lowth, Mr. Gray, and others.* By John Hampson, A. M. 8vo. 256 pages. Price 6s. sewed. Sunderland, Reed. London, Robinsons. 1793.

THE author of the original poem here translated, Marcus Hieronymus Vida, was an Italian, born at Cremona in 1470. At the request of pope Leo x., he wrote a religious poem, entitled the 'Christiad.' Beside this, he wrote several other pieces, both in prose and verse, which were well received. He appears to have had a particular turn for didactic poetry. His *Bombyces*, which is an essay on the management of silk worms, written in imitation of Virgil's *Georgics*, is a correct and polished performance, replete with poetical images. His *Scacchia*, on the game of chess, discovers great ingenuity, and has been much admired. But his most valuable and popular work is his *Poetics*; which has unquestionably the merit of propriety and precision of thought, perspicuity of method, and purity and elegance of language. At present, perhaps, it is more read on account of the correctness of its latinity, than as a preceptive poem. Nevertheless there may be English readers, to whom it would be pleasing and instructive to become acquainted with the sentiments of this admired writer, on the subject of poetical composition: and such readers will think themselves indebted to Mr. H. for having given, in easy verse, and with sufficient fidelity, an English translation of this work. It was translated, indeed, some time ago, by Pitt, but this translation is at present out of print, and is not accompanied with notes to explain the author's meaning, or illustrate his precepts. The task of collecting such notes Mr. H. has executed with a considerable share of diligence and judgment. Of this version we shall quote, as a specimen, a passage, in which the youthful poet is advised to make himself intimately acquainted with Virgil and Homer. p. 10,

' Now let our youth his earliest tribute bring,
 Join the full choir, and seek th' Aonian spring,
 From his first years the tuneful bard explore,
 Rear'd by the muse on Mincius' verdant shore;
 And from the magic of the Mantuan page,
 His genius feel, and catch his noble rage.
 Delightful task! while young Ascanius fires
 With martial warmth, or tender woe inspires
 To mourn the generous youth untimely slain,
 And the pale horrors of the ensanguin'd plain.
 With what delight I hear him still enquire
 Of Lausus sinking as he saves his fire;
 Of Pallas pierced by Turnus' flying lance,
 While o'er his eyes the hovering shades advance;
 Unpitying fate arrests his rosy breath;
 And his limbs stiffen in the grasp of death!
 Pleas'd I behold the fiercer passions rise,
 Flame in his breast, and lighten in his eyes;
 But soon his face a different aspect wears,
 In sorrow clouded, and all bath'd in tears;
 Thee, thee he mourns, Euryalus the brave,
 And the stern fates that mark thee for the grave,
 Learns with thy sorrowing parent to deplore
 Those beauteous limbs all pale and stain'd with gore,
 Sees all around the purple torrent flow,
 And bear too early to the realms below.
 Nor less the Grecian bards his cares engage,
 And claim the tribute of his tender age;
 While either speech ambitious to obtain,
 He joins th' Argolic with the Latian strain.
 Now shall he learn Æneas to compare
 With fierce Achilles, master of the war,
 Or Ithacus delighting to relate
 The various windings of his wayward fate,
 And in Anchises' offspring see combin'd
 Pelides' valour with Ulysses' mind,
 But since no slender phalanx forms the throng
 Of Greeks and Romans who contend in song;
 Left some inferior, and of doubtful voice,
 His taste degrade, and fix his partial choice,
 'Twere well to each his station to award,
 Nor with the genuine class the spurious bard.
 Nor hard the task each poet to record;
 While Homer reigns by right, superior lord;
 Him all observing, catch the sacred fire,
 And grow immortal, as his works inspire.
 Thrice happy he the mighty Greek who saw,
 And from his lips deriv'd the living law!
 Or they who in the first succeeding age,
 Felt the full force of his transcendant page!
 Who next to Homer knew to touch the lyre,
 Outsoar the rest and lead the tuneful choir;

While later bards, a mean degenerate race,
 At awful distance know their destin'd place;
 Too blind their father's beauties to discern;
 Too dull to write, and yet too proud to learn.
 Ah! the dire change, when from th' Inachian shore
 Fled the Greek Muse, and learning was no more!
 Hurl'd from their seats, her kings, her people roam,
 And point in exile to their ravish'd home.
 The fierce barbarian, with insulting hand
 Shakes the red scourge, and desolates the land.
 The banish'd Muse our Latian fires detain,
 From Greece transported to th' Ausonian plain.
 Here, as they first their simple joys rehearse,
 Rough and uneven flows th' unpolish'd verse;
 Though rude the song, the rural Gods around
 Hail the glad omen, and approve the sound.
 Nor yet had Ennius learnt his arms to wield,
 And paint in song the terrors of the field;
 Though first who dar'd, in yet untutor'd lays,
 In Italy presume the Grecian bays.
 Then others rose, ordain'd t' explain the laws
 Of nature, and explore each secret cause;
 Sweet was the polish'd strain, and pure the song,
 As ev'ry Muse had touch'd each tuneful tongue.
 Thus by degrees the Latian maid assum'd
 A nobler air, and with new beauties bloom'd.
 Stript of her homely garb, the nymph is seen
 Of form majestic and exalted mien:
 Till, as obscur'd no more the face of day,
 The rains subside, the sever'd clouds give way;
 In high effulgence shines the orb of light,
 Serenely fair, and beautifully bright;
 Great Maro thus at once resplendent shone,
 And Phoebus glories in his fav'rite son.

Pleasing translations are added of an ode by bishop Lowth, *ad ornatiſſimam puellam*—of another by Mr. Gray, addressed to Mr. West, on their destination to the study of the law—of a third, written by Mr. Gray at the Chartreuse in France—of two odes which have been ascribed to Horace—of an epitaph on a favourite cat by Dr. Jortin—of another on dean Aldrich—and of an elegy to the memory of Mr. Reed, of Borrowdale.

ART. II. *Ode for the Encenia held at Oxford, July 1793, for the Reception of his Grace William-Henry-Cavendish Duke of Portland, Chancellor of the University.* By Robert Holmes, D. D. Professor of Poetry. Set by Ph. Hayes, D. M. professor of Musick. 4to. 15 Pages. Price 1s. Oxford, Cooke. London, Payne. 1793.

THE praises of the ancient patrons and ornaments of learning in the university of Oxford are in these highly finished verses celebrated with a pomp of language suitable to the occasion; and the sciences, with all due respect and gratitude, place themselves under the protection of their new leader. We quote a stanza, in which a handsome tribute

tribute of respect is paid to the memory of the late chancellor, the earl of Guildford. P. 11.

“ Dearest to mem’ry, hail, O princely train!
Hail garter’d chiefs of this parental reign!
Ye, enrob’d in civil state,
Safe upheld a kingdom’s weight;
Ye crown’d with more ennobling fame
Your ancestry of titled name;
Ye the hallowed mitre wore;
Ye the palm of leagu’ing bore.
Each muse for * Dorset wove the wreath he won;
Each virtue high in gallant † Ormond shone;
In loyal ‡ Hyde, with patriot zeal, combin’d
Truth’s hermit heart, and wisdom’s deep-taught mind.
Yet, sounds of triumph, yet forbear to flow;
One dear remembrance wakes the notes of woe.
Wove by love’s hand, bedew’d by sorrow’s tear,
Sad duty’s wreath we hung on Guildford’s bier;
Be his the noblest meed fond hearts can give,
In them inshrind, a faintest name, to live.”

ART. XII. *Modern France: a Poem.* By George Richards, M. A.
Fellow of Oriel College. 4to. 19 Pages. Price 1s. Oxford,
Cooke. London, Robinsfons. 1793.

WHEN poetical talents of the highest order are exercised upon local and temporary politics, poetry herself hangs down her head, as conscious of degradation. It is not without some regret that we see the elegant pen of Mr. R. employed upon a subject, which is become the stale theme of every hireling scribbler. Yet we freely acknowledge, that he has sketched the picture with a masterly hand. The former and the present state of France are strongly contrasted; the fate of the unfortunate king is pathetically lamented; and the check which has been given to the rising spirit of freedom, by the phrensy of those who have taken up her cause, is deplored in energetic verse. But why has the poet stained his page with the savage sentiment of revenge, by making the spirit of Lewis “guide to his murderer’s breast the vengeful balls of Britons?” Is then the present war, in truth, not a war of self-defence, or of political necessity, but a war of vengeance? The poet, however, makes some atonement, by his concluding lines: P. 17.

“ But, O my britons, when the field is won,
And the wild wasteful work of war is done;
When conquest bears your standard through the skies,
And shakes her plumes before you, as she flies:
O then, my sons, your common being scan,
And give to Gallia, what is due to man:
Think on the free-born blood, that swells your veins,
And fear to bind a generous race in chains:
Give them that freedom, social and refin’d,
Which awes the passions, and sublimes the mind:

* Thomas Sackville, earl of Dorset. † James Butler, first duke of Ormond. ‡ Edward Hyde, earl of Clarendon.

Give them that heavenly patriotic flame,
Which glow'd of yore in Somers' godlike frame:
Give them in Nature's foremost rank to stand,
And walk with high-soul'd britons hand in hand."

ART. XIII. *The Seducer, or Edward and Fidelia, a Poem.* 4to.
23 pages. Price 2s. 6d. Rider.

A COMMON tale of seduction, told in ordinary verse, on which the utmost encomium that criticism can bestow is, to comply with the request with which the poet concludes his dedication to Celia, which, as it is contained in six lines, we shall quote at length.

"To thee, O Celia! I present my verse,
Thy breast will feel the woes I here rehearse,
And pitying sigh, and sighing shed a tear,
For ill-plac'd confidence which cost so dear;
Therefore to thee I dedicate these lays,
Their merit small—as little be thy praise."

ART. XIV. *L'Apparition, ou L'Egoïsme. Par L'Auteur de la Dernière Guerre des Bêtes.* 8vo. 24 pages. Price 1s. Elmley. 1793.

THE ghost of Voltaire is in these verses conjured up, to recal the readers of France from their atheistical wanderings, and to exhort them to admit religious principles and sanctions into their political system, as the only means of saving their country. The sentiments of the poem, which is agreeably written, are supported by citations in favour of the doctrines of religion from Voltaire's Philosophical Dictionary.

ART. XV. *Raymond: a Tragedy. Descriptive of the Age of Chivalry.* 8vo. 68 pages. Price 1s. 6d. Flexney. 1793.

THE scene of this piece is laid on the borders of the Alps, in the south of France. The period of the action is the croisade of St. Lewis. The fable is short and simple. Raymond, a hero, returns with honour from the croisade, in hopes of receiving the reward of his valour in the arms of Azelais; but finds his hopes blasted by the malice of a secret foe, who has whispered calumny against him into the ears of Apremont her father. Finding the father inexorable, and imagining his mistress unfaithful, he frets and rages through the three last acts of the play, and, at last, in frantic desperation, resolves upon the death of both. Geoffrey, his faithful esquire, kills the father; the lovely Azelais he reserves for his own sword; but, recoiling from his purpose, turns the stroke upon himself, and dies. The moral is, F. 68. l. 15.

Who will dare to love! Oh! 'tis a potion,
That if gently mov'd, swims rich with flavour
And salubrious: But shake the composite,
Is smarts in galling bitterness, and boils
To phrenzy!"

The play is meagre in incident; but sufficiently bloated in language. The following passages will give the reader an idea of the extravagance with

with which the author rants in the character of his principal hero Raymond.

Avaunt thee, stern inflated pride, bury
Thy colossal loftiness in the clouds,
And burst with thy stupendous emptiness.

————— I seize the challenge. If thou
Art scal'd with crocodiles, and frantick dragons
Lighten on thy blade.—If thou art encas'd
In arms of rocks, and if an alp shield thee,
I'll penetrate thy bowels, and spit thee on this sword.

————— I want not
To be spur'd to what a knight should dare. No—no!
May the up-rooted towers dance o'er and grind me
Into atoms if I do.'—————

To give a fuller specimen of this poet's impetuous manner of expressing the passions, we transcribe the following scene of act iv.
P. 53.

SCENE IV.

Raymond runs in furiously. Geoffrey.

Geoff. Stay—hold—where will you go? They are not there.

Ray. (*flying to the door*) They are here, in here—I will have them—
I'll tear—

Geoff. Sir! Sir!

Ray. May the wrath of heav'n and earth,
And hell, inflame me with the stings of fury!
Arm—multiply the storm of vengeance, tear her,
Pierce her thro' and thro', till she is a void
Of wounds! Oh! is it for this that I have liv'd—
To meet a death so horrible as this!
I shall grow mad! (*flaking the door*) Here is the entrance of their den—
I'll jar them from its bowels into day.

Enter Apremont.

Nay, Sir, I will not see you passing here.
This is no loitering place. You've heard enough—
And if you cling about this castle, means
We'll find. Prithce, away from hence.

Ray. Perdition!

Old man, keep off. Thy visage is like sickness.
The distemper'd breath of necromantick lungs
Has blasted it.

Apre. Dare you insult me
Raymond?—Will ye—

Ray. There, there, damn you—all your house!
Combustion light on it!

Apre. (*to attendants*) Be cool—What now?

Ray. Curses, furies tols thee! May misery spin your days!
Oh! may death torture you, as you have tortur'd me!

Apre. It is enough. Perish in thy phrenzy.
I will not stand to buffet here the tempests

Of this anger. Has he not insulted me
Now then in plainest terms? For once—for ever,
I abandon thee, and cast thee from my thoughts.
And, from this very hour, you are a stranger
At my doors. Away—Beggary, ruin seize thee!

Ray. (*pausing*) Oh! then—I am a sinner. For what is it,
Most dreadful heav'n, you strike me with these thunder-bolts?
Whither shall I turn me, miserable,
Forsaken, curld—(*musfing*.)

Geoff. The tempest rises fast—Sir.

Ray. No, no, you cannot say it—a tempest?
Thou arm of thunder, snatch me into the cauldron
Of thy fury, if there's a lightening ball
Within your flames so hot as I am, Damn her—
(*To Geoffrey*) Let me go—Oh! I will be reveng'd for it
Will you kill? Were you born a slaughterer?
Can you strike, rip, flea? Or if a lewd syren
Woing thee with sun-shine, as an *ex-eye*
Woos the deep, should sue thee to come fondle
On her wily neck, couldst thou turn demon,
Vulture, and infix thy lacerating talons
On her alabaster breast, and tear up
Thy ravenous way into her heart?—No—here, there
They keep her; wide, bottomless trenches, fields
Of guards swarm round her. See how the hornets glow!
I'll leap into the midst, and suffocate them all
With fear—down with these sluggish walls.

Geoff. How his blood
Boils with it! This is noble—let us fight them,
Tho' ten thousands.

Ray. Shall I suffer the disgrace
With a tame heart, and grow green with choler?
Have I not detected her in whoredom,
Flinging her lustful arms about a rank,
Curld—Oh!—Geoffrey, it will soon be dark.
Know, know you it must be done; you and I—

Geoff. Ah! shall we wait the night, and take them supping
By surprize, when they are grown full and thick
With feasting?

Ray. We'll do it—we'll completely do it.

Geoff. Let us draw.

Ray. Stay—we may go there.—Aye. Hasten thither. [*Exeunt*]
This may be noble, as Geoffrey says, but it is surely not natural.

ART. XVI. *The London Hermit, or Rambles in Dorsetshire, a Comedy,*
in three Acts, as performed with universal Applause at the Theatre Royal,
Haymarket; written by John O'Keeffe, Esq. Author of Tony
Lumpkin in Town, the Son-in-Law, &c. &c. 8vo. 103 pages.
Price 1s. 6d. Debrett. 1793.

An olio of fun, which it is impossible to criticise gravely. The
writer, an old experienced provider for the stage, has brought together
a great number of odd people, and put in the mouth of each the *slang*
of

of his occupation. The piece abounds with droll incidents. Of these the principal, upon which the plot turns, is that of a London buck hiring himself to a whimsical country gentleman, as his hermit. Mr. Whimpy's improvements are shown by Tully, his cicerone, who gets his lesson by heart from his describing book.

In order to be pleased with the London Hermit, the reader, as well as the spectator, must very good humouredly give himself up to the author, and laugh without asking himself why he laughs; according to the advice of the prologue,

'Lay acid wisdom by; think mirth no sin;

'Throw your four dignity aside,—and grin.'

D. M.

M E D I C I N E.

ART. XVII. *A Sketch of a Plan to exterminate the casual Small Pox from Great Britain; and to introduce general Inoculation; to which is added a Correspondence on the Nature of variolous Ven-
gion, with Mr. Dawson, Dr. Aikin, Professor Irvine, Dr. Percival, Professor Wall, Professor Waterhouse, Mr. Henry, Dr. Clark, Dr. Odier, Dr. James Currie: and on the best Means of preventing the Small-Pox, and promoting Inoculation, at Geneva; with the Magistrates of the Republic.* By John Haygarth, M. D. F. R. S. Lond. F. R. S. and R. M. S. Edinb. and of the American Academy of Arts and Sciences. In Two Volumes. 8vo. 568 Pages. Price 8s. in Boards. Warrington, Eyres. London, Johnson. 1792.

NOTWITHSTANDING the introduction of inoculation into this country, and the great attention of the faculty in promoting and extending so happy a mode of communicating the small-pox, it must be felt and lamented, that, even at this period, but a small proportion of mankind enjoy the salutary advantages resulting from it. From the practice of inoculation being chiefly confined to the higher and less numerous classes of society, it will appear extremely probable, that this fatal disease still continues to destroy as large a proportion of the inhabitants of this, as of any other nation. The great object therefore which the ingenious writer of the volumes before us has in view, is to bring forward a plan for the diminution, or, if possible, for the extermination of this most fatal of human maladies. The design is indeed extensive, arduous, and surrounded with obstacles of various kinds, but perhaps not altogether impracticable if properly encouraged by national aid, and rigorously supported by the united endeavours of the several more enlightened orders of society, and particularly by the practitioners of the medical art.

The author informs us in the introduction, that this work is a sequel to the 'Inquiry how to prevent the small-pox,' which was published before the commencement of our journal. The success which attended the regulations for the prevention of the casual * small-pox at Chester very soon convinced the author

* The common expression of natural small-pox, the author thinks, conveys a false idea, as what is generally called the natural small-pox is entirely a casualty.

of their importance, and suggested the idea of exterminating the disorder from Great Britain. So long ago as the year 1778, Dr. H. we find had proposed the *outlines* of his plan, to that very intelligent and benevolent physician, Dr. John Forthergill, and had received his approbation of it. But though unfortunately deprived of the aid and assistance of so able an advocate, the author has not abandoned his undertaking; but, with the most laudable views for the extermination of so fatal a distemper, has persevered in bringing the subject before the public. 'The question [he thinks] on which the propriety of the proposed regulations depends, is to be examined and determined upon rational and philosophical principles. Its consideration by no means belongs, exclusively, to the medical profession.' The author seems to be of opinion, that 'when it shall be generally understood, that effluvia are the efficient cause of the plague, small-pox, measles, scarlet fever, and other pestilential distempers; and that, by a thorough and accurate knowledge of their qualities we can learn how to elude the dreadful mischief produced by these most fatal enemies of the human kind, it will be manifest that few philosophical investigations can be proposed, which could prove of equal importance to man.' And to this he further adds, that 'during the last thousand years, the small-pox alone has destroyed a full tenth, and probably a larger proportion of the whole human race!' P. 11.

'Many dark doubts overshadow this subject, and much preparatory disquisition will be required, in order to dispel the clouds of prejudice, and to admit the light of reason, sufficiently, to produce the general conviction, or even to engage the general attention of literary men. If many readers of clear heads and warm hearts could be induced to employ their thoughts on this inquiry, several of them might catch the enthusiasm of science and of benevolence. Not satisfied with mere speculations, some might apply the deductions of reason to the best purposes of humanity, and demonstrate to their neighbours, and to the public, with how little difficulty our fellow-creatures may be preserved from a painful and fatal distemper. To confer such benefits on the poor and helpless, would afford the purest gratification, to every humane mind; but the consequences that would result from the general opinion, that we possessed a power to prevent, or suppress epidemical contagions, would be of incomparably higher importance. Plans of preservation would be adopted in different districts. Numerous facts of this kind, exhibited in various situations, would be adduced as practical proofs in confirmation of the truth. They would most effectually invalidate all hypothetical objections. They would ascertain, by incontrovertible proofs, how adequate the establishment proposed in the following pages might become, to exterminate the small-pox from Great Britain, if the regulations were faithfully executed. When it shall appear, that by a few easy precautions, the contagion may be prevented from spreading through certain towns and villages, while, in others, it produces the most dreadful devastation; when well authenticated facts daily occur which uniformly confirm this

conclusion; and, when such transactions are fully stated and explained by unconnected and impartial observers, a rational and firm foundation will be laid, on which the legislature may erect a publick establishment.'

Dr. H. considers the clergy as well calculated for the promotion of these benevolent designs; some of whom have already exerted themselves in those acts of humanity. Our author justly remarks, that in arranging the proposed *outline* of a public establishment, many difficulties and doubts must necessarily present themselves in choosing the most eligible plan. 'On some points [says he] my opinion has varied, and particularly in determining what measures ought to be pursued in regard to inoculation.' At first it appeared to the author, to be sufficient to allow the practice of so salutary an art under some certain easy regulations, which might prevent the spreading of the infection. Afterwards it seemed to him the wisest and best course; to propose it's encouragement or injunction in particular circumstances, such as that, when the opulent inoculated their own children they should be required to offer the same advantages to those of their indigent neighbours.—It is undoubtedly a very difficult matter to hit upon such a plan for the regulation of inoculation, as may not be objected to; yet, if we regard the present state of society in this country, and the opinions which generally prevail respecting the disorder, we must conclude, that inoculation ought to be encouraged and promoted as much as possible. A comparison of the bills of mortality for several years in different places, affords (in our author's opinion) the greatest and most serious objection to inoculation. It tends to show, that 'a larger proportion of inhabitants has died of the small-pox in towns where it is practised, than in the same before it was known, or in others where it is prohibited.' The mortality of the small-pox in France, in London, in Lancashire, and in Cheshire is here stated, and contrasted with the fatality of the same disease in Kent and Sussex, counties where inoculation is cautiously avoided. In short the author seems to think that both in England and in Wales, 'this improved method of communicating the distemper has manifestly appeared to be injurious to the poor, though eminently useful to the rich.' It has become prejudicial to the community, though human art never bestowed so valuable a blessing as it confers on the few intelligent individuals who adopt it. This paradoxical conclusion the author observes admits of a satisfactory explanation. By inattentive observers, the pernicious consequences of so salutary a discovery have been attributed to inoculated patients propagating the infection; but Dr. H. finds the chief mischief to arise from the partial practice of the art, removing from society all opposers of the progress of the small-pox.

Before the author ventures to bring forward his plan for the extermination of the casual small-pox, he goes into an examination of the circumstances which led to it's introduction, and of the causes which contribute to it's continuance among us. The ravages of the small-pox have been so extensive and so long continued,

tinued, that an attempt either to exterminate, or to regulate and restrict the progress of so fatal a disease, will no doubt by some be considered as too visionary and chimerical to require much attention. The author, however, though fully aware of the general unpopularity of great innovations, and of the ridicule and contempt with which proposals that contradict rooted prejudices, are received, has with much zeal and perseverance, ventured, after a delay of twelve years (in which he has been constantly engaged in anxiously considering the subject; and during which period no medical doubts concerning the practicability of his design has occurred, to present us with this sketch of the plan for the prevention of the casual small-pox. 'As soon,' continues the author, 'as the medical principles, upon which the following proposal is founded, had occurred to my reflection so as to produce full conviction in my own mind that the opinions which had hitherto fostered and preserved this pestilence among mankind, were utterly false and erroneous, I instantly communicated the ideas to my friends and correspondents.' Their 'candid disquisitions have daily increased my conviction of the truth, and of the importance of the principles which discovered the practicability of extirpating the small-pox.' Such was Dr. H's conviction of the propriety of his opinions, that he very early submitted them to the test of experience by promoting the establishment of a society for the purpose of preventing the small-pox at Chester. The regulations which our author thinks necessary for the prevention of the small-pox, and which the Chester society has found to be sufficient, are the following, which were mentioned in the inquiry, and are here repeated. P. 62.

'Mankind are not necessarily subject to the small-pox; it is always caught by infection from a patient in the distemper, or the poisonous matter, scabs, &c. that come from a patient, and may be avoided by observing these rules of prevention.

'I. Suffer no person, who has not had the small-pox, to come into the infectious house. No visitor, who has any communication with persons liable to the distemper, should touch or sit down on any thing infectious.

'II. No patient, after the pocks have appeared, must be suffered to go into the street, or other frequented place. Fresh air must be constantly admitted, by doors and windows, into the sick chamber.

'III. The utmost attention to *cleanliness* is absolutely necessary: *during* and *after* the distemper, no person, clothes, food, furniture, dog, cat, money, medicines, or any other thing that is known or suspected to be bedaubed with matter, spittle, or other infectious discharges of the patient, should go or be carried out of the house till they be washed; and till they be sufficiently exposed to the fresh air. No foul linen, nor any thing else that can retain the poison, should be folded up or put into drawers, boxes, or otherwise shut up from the air, but must be immediately thrown into water and kept there till washed. No attendants should touch what is to go into another family, till their hands are washed. When a patient dies of the small-pox, particular

care should be taken that nothing infectious be taken out of the house so as to do mischief.

‘ iv. The patient must not be allowed to approach any person liable to the distemper, till every scab has dropt off; till all the clothes, furniture, food and all other things touched by the patient during the distemper; till the floor of the sick chamber; and till the hair, face, and hands have been carefully washed. After every thing has been made perfectly clean, the doors, windows, drawers, boxes, and all other places that can retain infectious air should be kept open, till it be cleared out of the house.’

These rules the author requests to be attentively examined and considered, as he intends them to comprehend every thing necessary, and to exclude every thing unnecessary in the management of this very difficult undertaking. Though the author, from his observations and extensive experience, was fully convinced that these rules of prevention were quite sufficient; yet, to put the matter still more out of doubt, he requested his medical friends and correspondents to transmit him such original observations as might have occurred to them on those points, where doubts had at any time been suggested: viz. ‘ To determine the extent of the infectious atmosphere which surrounds a patient in the small-pox; and to ascertain whether clothes, &c. exposed to the variolous miasms were in any instance infectious.’ With respect to the objections which have been brought against our author’s theory, he remarks that they have never produced in his mind ‘ the slightest doubt of its philosophical truth:’ on the contrary, he seems persuaded ‘ that it may suggest to others such views and such observations as will serve for the protection of mankind, against the destructive ravages of other pestilential contagions.’ Dr. H., after taking this view of his subject, brings the experiments of Dr. O’Ryan in confirmation of his doctrine, and of the rules of prevention which he has proposed. In pursuing his object, the author in the next place, comes to those opinions which have been maintained by some German writers, and particularly by Dr. Paulet, in his history of the small-pox, published at Paris in 1768. Those writers contend, that the small-pox is never propagated through the medium of the air; but always by the immediate contact of the poison. These doctrines Dr. H. properly considers as merely hypothetical, and as having no foundation in either observation or experiment. ‘ For [says he] facts which have been ascertained with the most faithful accuracy, prove, that the variolous poison quickly communicates an infectious quality to the atmosphere which surrounds it.’ The preliminary part of the work is thus concluded: p. 110.

‘ After very mature deliberation, I shall venture, but with great deference and diffidence, to propose some publick measures for the prevention of the small-pox. The medical principles are not founded on conjecture, but on the evidence of well authenticated facts, as explained at large in the inquiry *how to prevent the small-pox; and in the proceedings of the small-pox society at Chester.* I have too great a respect for the public opinion, and regard for my own character, to solicit their attention on any ground short of full

and clear conviction. Strongly impressed with the great importance and the truth of the medical conclusions, it will not, I hope, be thought too presumptuous in an humble individual to offer the outline of a plan to exterminate the small-pox from this island. It is the happy privilege of every Englishman freely and boldly to propose to the public, and, by some connection, to the legislature, any law which he conceives might be conducive to the national prosperity and happiness. But I never entertained the remotest intention of offering a law. The proposal may include civil, if not political considerations, yet I mean merely to explain medical ideas. Though the regulations here proposed are simple and easy compared with any other that have been offered to the public, yet to introduce, and much more to execute them, I am well aware, would require all the influence of a truly patriotic prince, with a wise, steady and popular administration, who have more anxiety to act worthily in their high stations, than to keep them, and who are actuated with an uncommon degree of ardour, to promote the good of their country and of mankind. As the *proceedings* of the small-pox society in Chester contain a minute detail of all the circumstances which occurred in the practical application of the *rules of prevention*, and comprehend every improvement which six years of attentive experience and observation could suggest, I have nothing better to propose upon that head. Every hint that occurred during the transaction of this business, was readily adopted by my candid medical brethren, and by the other charitable members of the society. On these considerations I would humbly offer these *proceedings* as the foundation of a public establishment. Experience on a larger scale would undoubtedly discover annual amendments, which the legislature would readily adopt.

The second part of the publication before us opens with the '*outline of a public establishment*,' by which it is the intention of the author, that the casual small-pox should be *exterminated* from Great Britain; and that general inoculation should be introduced. This establishment, in the author's opinion, may be under the regulation and management of inspectors of districts, directors, and commissioners chosen from among the practitioners of medicine. The author, after having delineated the plan of an establishment, and observed several circumstances, both respecting the rules of prevention, and the salaries necessary to be annexed to the different offices of the institution: concludes this part of his work in the following manner: P. 135:

'It seems clear that no mischief could possibly arise from the proposed regulations, but good exactly in proportion as they are executed. Let us suppose the worst event that can be imagined. If the small-pox were excluded from a place for ten, fifteen, twenty or more years; if then the contagion should be introduced; if the inhabitants should unanimously refuse inoculation; and if the distemper should attack all capable of infection, its fatal ravages would undoubtedly be dreadful. But, even, on this worst supposition possible, many lives would have been saved by excluding it, for so long a period, who would otherwise

have perished in early infancy. However, such a calamity, in case the proposed plan were adopted, it is highly probable, cannot be justly apprehended. If the contagion should spread in any place, after being long excluded, inoculation would be eagerly and universally embraced by all ranks of people: it is no where generally practised, but in some of the southern counties of England, whence the casual distemper, for long intervals, is entirely excluded. If the regulations could be so perfectly executed as to extinguish the contagion, it is probable, that at some distant period, inoculation might cease to be general. But the more probable effect of such an establishment would be, to suppress the small-pox in some places, while it breaks out in others. These alarms would often excite the neighbourhood to embrace inoculation. So that, for many years, it would most probably increase this branch of practice, in a ten-fold or greater proportion.'

Dr. H. in this part of the volume brings forward some observations with respect to the mortality of the small-pox in different places, and also some calculations showing, 'what would be the increase of population in Great Britain at different future periods, if the small-pox could be exterminated.' On the whole, our author is of opinion, that the expence of such an institution as he has here proposed would be trifling, when compared with its advantages. It would probably, he thinks, 'amount but to a small fraction of the *interest* of the *extra* expences of a single year's war.' After remarking, that the plague, a disease propagated in a similar manner to the small-pox, has been completely exterminated from this country for a long time, by properly enforcing civil regulations; the author very naturally asks, why one disease 'is excluded so completely from every civilized and enlightened nation in the world,' while 'the other is suffered so generally to destroy a large proportion of mankind without a single effort to stop its propagation.' Several other very forcible and pertinent arguments, in proof of the necessity and advantage of a general establishment for the prevention and ultimate extirpation, of a malady, which has so long continued to harass and destroy mankind, are here brought into view, and urged with great earnestness.

The concluding part of the first volume, and the greater part of the second are taken up by our author's correspondence with different highly respectable medical characters, on the nature of varolous contagion, the manner of infection, and the sufficiency of the rules of prevention. In this extensive correspondence the reader will meet with much useful information, many curious facts, and some judicious observations respecting the means by which contagion is communicated. In short, whatever opinion may be entertained of the sketch which Dr. H. has here presented to the public, and whether it may generally be considered as a practicable or impracticable attempt, the author must undoubtedly be entitled to respect for the great attention he has paid to a subject so little examined before, and for his indefatigable industry in bringing it forward. And if a plan of this kind could
be

be effectually and conveniently carried into execution, without endangering the liberty of that great order of society on which it would principally operate, there could be no doubt of its proving both a national ornament and advantage. A. R.

NATURAL PHILOSOPHY.

ART. XVIII. *Dr. Hutton's Dissertations on Different Subjects in Natural Philosophy.* [Continued from VOL. XVI. P. 147.]

HAVING, in our Review for June, p. 147. of Vol. XVI. given a general account of the design and plan of this important work, we now proceed to a brief view of its principal contents; and shall devote the present article to the subject of the first part, in which the ingenious author, with great originality of thought and accuracy of observation, investigates the theories of rain and of wind.

The chief heads of the theory of rain shall extract from the first dissertation.

The breath of animals becomes visible in being expired into an atmosphere which is cold or moist; and transparent steam is transformed into a state of mist, when mixed with air of a colder temperature. These appearances are not to be explained by the general laws by which heat and cold are communicated among contiguous bodies. The subject of this dissertation is, to investigate a certain rule which, in these cases, directs the actions and effects of heat and cold; and, from the law of the evaporation and the condensation of water, to deduce a theory of rain. P. 5.

The general rule of dissolving and evaporating bodies, is to increase with heat. This is now to be admitted as the case with water evaporating in air, or when, by means of heat alone, it is converted into steam; and it is only the ratio or measure of this operation which is here to be made the subject of consideration.

There are just three different ratios, in which this operation of heat on water may be conceived as proceeding.

1. The solution may vary at the same rate with the heat, so that equal increments of heat shall be accompanied by equal increments of dissolved vapour.

2. It may vary at a greater rate, so that while the heat increases by equal differences, the quantity of dissolved vapour shall increase by differences which are continually augmenting.

3. It may vary at a less rate than the heat, so that while the heat increases by equal differences, the quantity of dissolved vapour shall increase by differences which are continually diminishing.

These three rates of evaporation, or solution of water in air, may be represented geometrically, thus (Fig. I.): Let the straight line CH represent the scale of the thermometer. Let the perpendicular ordinates, $a m$, $b r$, be taken in the proportion of the quantity of water, which can be held in solution, by a given quantity of air, at the temperatures a and b . Draw the straight line $m r$. Draw also the curve $a c f r$, having its convexity turned towards CH , and the curve $a c f r$, having its concavity turned towards CH . It is evident that the ordinates to the line $m r$ will mark the progress of heat, and

solution, varying at the same rate with the heat. In like manner, the ordinates to the curve $mdefr$, will mark the progress of solution, varying at a greater rate than the heat; and the ordinates to the curve $mgklr$, will mark the progress of solution, varying at a less rate than the heat: for these ordinates are taken in the proportion of the quantity of water dissolved in air, of the different temperatures, indicated by the points of the line CH , from which they are drawn.

Let us now consider these three rates of aqueous solution, with a view to know the effect of mixing together saturated portions of the atmosphere of different temperatures. For this purpose, let it be observed, that the ordinates to the line mr , drawn from the point of CH which denotes the temperature of the mixture, will always represent the quantity of water contained (whether dissolved or not) in an unit of the mixture; for the ordinates ma , rb , were taken in the portion of the quantities contained in an unit of air of the temperatures a and b ; and it is to be presumed, that, upon mixture, the heat, and also the water, are uniformly dissolved; and therefore, both the heat and water, contained in an unit of the mixture, vary in the same proportion; and may be expressed by the same measure.

In the supposition of equable solution, let us mix equal portions of saturated air, of the temperatures 10. and 40. the mixture will produce a temperature 25. which will be represented by the ordinate op . This ordinate also represents the quantity of water contained in an unit of the mixture. But it also represents (in the present supposition) the quantity of water, held in solution by an unit of air of the temperature 25.

Instead of equal portions, let two parts of a saturated solution, of the temperature 40. be mixed with one part of a saturated solution, of the temperature 10. the temperature produced will be 30. and will be expressed by uq ; which will also express both the water contained in an unit of the mixture, and the quantity of water held in solution by the unit.

In like manner, two parts of the temperature 10. mixed with one part of the temperature 40. produces a mean temperature 20.; and the ordinate en expresses the heat, mixture, and solution of the unit.

Every mixture, therefore, that can be made of this solution will be found equally saturated, as are its constituent parts, and will have neither excess nor deficiency of the dissolved substance. This, however, is not the case in the other two rates of solution; for, as in those two cases the ordinates of heat and solution are not the same, the medium of heat will not express a solution saturated with humidity, or a mixture in which there is not superfluity of the dissolved or evaporated substance. Let us now consider these more particularly.

In the curve $mdefr$, which represents the increasing rate of solution, let equal portions of the solution in 40. and in 10. be mixed, then the medium of heat in 25. will have for the ordinate of mixture, that is to say, the quantity of water contained in this mixture op , whilst oe is the ordinate of solution, that is to say, the quantity of water that may be dissolved in this degree of heat, consequently ep is the quantity of water that cannot be retained in solution, in this medium temperature produced by the mixture.

If two parts of the solution in 40. be mixed with one of that in 10. the medium temperature will be 30; and, if two parts of the last

be mixed with one of the other, the medium temperature produced will be 20. In those two cases, $f q$ and $d n$ are the quantities which will be separated from the solution.

In like manner, may be found the effect of any mixture of two portions in different temperatures, and the quantity of water that would be separated on these occasions ascertained, if the actual curve of evaporation were known, or that rate in which the solution of water in air proceeded.

The progress of solution, instead of being in an increasing rate, may be in one that decreases, in relation to the progress of heat. In that case, the mixture of two portions of the solution in different degrees of heat, instead of producing a separation of superfluous moisture in the medium temperature, by reason of the supersaturation, as in the former case, will be followed by an increased power for the evaporation of water, by having an under saturation in the mixed mass,

This proposition will be illustrated in the curve $m g k l r$, which represents the decreasing rate of solution. Let equal portions in 40. and 10. be mixed, and let the ordinate be raised in the medium degree of heat 25. $o k$ will then be the whole power of solution, or the quantity of water that air is capable of dissolving in this degree of heat; but $o p$ is the quantity of water that is actually in this mixture; consequently, the air is here under saturated with humidity by the quantity $p k$.

If two parts of 40. shall be mixed with one in 10. or two of 10. with one in 40. the quantities of under saturation will be changed, and $q l$ and $n g$ will express those quantities, in relation to the mixtures in the medium temperatures.

Thus, in every mixture of solution in this decreasing rate of solution, there will be found an under saturation of the air, with regard to the dissolved moisture, instead of a supersaturation, which is found in all the mixtures of the solution in the increasing rate.

Let us recapitulate:

If the solution of water in air increases with heat in an equal rate, no mixture can be made of portions, in different degrees of heat, that will produce either super or under saturation; but the mixture, like the constituent portions, will be always saturated without superfluity.

If the solution or evaporation of water in air increases with heat in a decreasing rate, the mixture of two saturated portions, in different degrees of heat, will produce no condensation of humidity, but, on the contrary, will be capable of dissolving more aqueous substance.

If, on the other hand, the solution of water in air increases with heat in an increasing rate, the mixture of two saturated portions, in different degrees of heat, will produce a condensation of humidity, as being supersaturated in the medium temperature of heat.

This last case properly applies to the phenomena of breath and steam, which have been rendered visible, in mixing with air that is colder than themselves; and it explains the various appearances that may occur, in mixing together several portions of air, more or less saturated with humidity, and in different temperatures of heat and cold: For

It is not every mixture of the atmospheric fluid, in different temperatures, that should, according to the theory, form a visible condensation

densation; this effect requiring, in that atmosphere, a sufficient degree of saturation with humidity. Neither is it necessary, for this effect, that the two portions to be mixed should each be saturated with humidity up to the temperature in which it then is found; it is sufficient, that the difference in the temperatures of those portions to be mixed should more than compensate the defect in point of saturation. But, if a mixture shall be made of two portions of the atmosphere, both fully saturated with humidity, then, however small may be the difference of their temperatures, there is reason to believe, that a condensation, proportionate to this difference, will take place.

• Having thus explained the atmospherical appearance of visible mist, produced in the mixture of invisible fluids, we may now apply this rule of condensation as a principle for the theory of rain.

• Rain is the distillation of water, which had been first dissolved or evaporated in the atmosphere, and then condensed from that state of vapour or solution. It is the explanation of this condensation that must form the theory of rain. So far, therefore, as the condensation of aqueous vapour has been explained, and so far as the evaporation of water from the surface of the globe is understood, we have a theory for the general appearance of rain.

• Water, indeed, is condensed in a cloud equally as in rain, and yet clouds may subsist without rain. But it is evident, that, without condensation of aqueous vapour in the atmosphere, no rain could be produced; and that, however different causes may influence water condensed in the atmosphere, and operate variously, in either retaining it longer in a suspended state, or bringing it sooner to the ground, the condensation of the water is properly the cause of rain. We may now endeavour to confirm this theory of rain, by having again recourse to natural appearances.

• The most convincing experiment, in confirmation of the theory, would be, to have rain or snow produced by a mixture of portions of the atmosphere, properly conditioned for the condensation of the contained vapour. But such an experiment as this we also have. M. de Maupertuis, in his *Discours sur la Mesure de la Terre*, says, That, at Tornea, upon the opening of a door, the external air immediately converts the warm vapour of the chamber into snow, which then appears in what he calls “de gros tourbillons blancs.” A similar appearance happened at St. Peterburgh, *anno* 1773. I have it from professor Robinson, who saw it. It was in a crowded assembly, the company suffering from the closeness of the room, a gentleman broke a window for relief. The cold air rushing in, formed a visible circumgyration of a snowy substance.

If the law of nature, on which this theory of rain is founded, be considered with relation to it's final cause, it will appear to have been wisely conceived, to afford a proper climate for plants and animals. Had this law been conceived in any other manner, the summer's heat could not have been attended with refreshing showers of rain. P. II.

• By the circulation of the fluid atmosphere, the heat of torrid regions is carried away, and the cold of frigid regions is brought to temperate the excessive heat that is excited upon the surface of the earth in the summer solstice; but, if no condensation of humidity in the atmosphere could be produced by the mixture of its parts, however saturated

saturated with aqueous vapour, and in different degrees of heat, the natural cold of the polar regions, and the contingent cold of snows, accumulated, during winter, upon the higher countries, however transported to warmer regions, would be altogether ineffectual for the purpose of forming clouds and condensing rain.

The present system of the atmosphere is so calculated, as that every mixture of different portions of that fluid, unequal in their degrees of heat, and sufficiently saturated with humidity, must procure a condensation of water. This system, therefore, of the atmosphere, with this particular law in relation to heat and cold, is calculated to produce rain, by the continual mixture of its parts, which are in different temperatures.

In this system, we shall see, that the cold regions of the polar circles are not useless and inactive in the operations of this world. In like manner, the frozen regions of the Alpine situations of the continent, serve a purpose, in the constitution of this earth, by preserving, in the accumulated snows, a store of the winter cold for the summer season; and thus preparing cold portions of the atmosphere to be mixed with the warmer portions, saturated with humidity, and ready to produce rain*.

While the atmosphere is thus tempered, by transporting the heat and cold of distant regions, the regions of the earth most distant from the sea may be supplied with showers of rain at every season of the year, or at any season, according to the arrival of those streams of the atmosphere which are in the proper conditions for producing, by their mixture, a medium degree of heat, and a supersaturation or condensation of aqueous vapour. This wise system of things, or this useful purpose in the oeconomy of the world, could not have been accomplished without that particular law of nature respecting aqueous condensation; for, if the mixing together of the atmospheric streams produced no condensation, the summer hemisphere of the globe would be parched with drought, and the winter hemisphere deluged with rain.

This theory of rain may be applied to explain various natural appearances. 1. It may show the reason why on all the surface of the earth there are always seasons of rain, regular or irregular. The earth revolving about the sun with a certain inclination of it's axis, ample provision is made for the alternate operation of evaporation and condensation in every part; for, as the place of the vertical sun is moved alternately from one tropic to the other, heat and cold, the causes of evaporation and condensation, must be carried successively all over the globe. But because the globe is composed irregularly of sea and land, and because the surface of the land is also irregular with respect to it's elevations and depressions, and also with respect to the humidity and dryness of that surface which is exposed to heat; hence must arise a source of the most variable motions in the fluid atmosphere, and a tendency to saturate every part of the atmosphere with aqueous vapour, more or less, so far as other natural operations will admit. Consequently, over all the surface of the globe, there must happen occasionally rain and eva-

* The explanation of this proposition depends upon Dr. Black's theory of latent heat.

poration more or less: and also in every place these vicissitudes will be observed to take place with some tendency often scarcely distinguishable towards regularity. And thus the theory agrees with the phenomena, and serves to explain them.—2. The theory will account for the regular periodical rains, which happen on some parts of the globe. P. 21.

‘ In looking for a regular periodical cause for the mixture of portions of the atmosphere, in different degrees of heat, and sufficiently saturated with humidity, nothing appears so promising as the trade-winds in the Indian sea, blowing one half of the year in one direction, and, during the other half, in a contrary direction; for, as these streams of atmosphere are limited, they must somewhere produce a mixture of different portions of that fluid mass; and, in finding rain to be the consequence of these regulated events, or as corresponding to these probable causes, we shall have reason to conclude, that those mixed portions of the atmosphere have been sufficiently saturated with humidity, and in different temperatures, in relation to heat. But this is actually the case: We find, in this place, regular appearances with regard to rain, which correspond to the regular causes now assigned for the commixtion of the atmosphere. This correspondence, therefore, while it explains those natural appearances, confirms the theory.’

3. If the apparent exceptions from the doctrine founded on the theory be examined, they will be accounted for in a manner perfectly consistent with it. These exceptions are two, the Lower Egypt, and a narrow spot on the coast of Peru, where no rain falls. Since the general phenomena agree with the theory, it may reasonably be presumed that the natural state of the winds in these places is such, as to prevent the proper conditions for producing rain, that is for mixing together portions of the atmosphere sufficiently saturated with humidity, and in different degrees of heat. And this is in some measure confirmed from Ulloa's observations, with regard to the wind which appears to blow so steadily upon the coast of Peru, that either continual rain might be expected, or no rain at all, upon this coast. 4. The theory may be further illustrated by attending to the proportional quantities of rain falling in the different situations of the earth. The general quantity of rain in each place depending on two principles which may be variously compounded, namely, the mixture of different streams of the atmosphere, and the quantity of humidity contained in these streams, whatever circumstances favour these causes must tend to increase the quantity of rain, and *vice versa*. In those places, therefore, where the winds or streams of air are most varied by diversity of surface, where certain causes act most powerfully to occasion diversity of heat, and to supply the atmosphere with moisture, there the greatest quantities of rain are to be expected. Accordingly, mountainous countries abound with rain; there is less rain upon the sea than upon the land; and a greater quantity falls upon a given surface in the small continent of the new world, than upon a similar one in the great continent of the old.—5. This theory may be confirmed by meteorological observations, made in the island of Great Britain, on the direction of the motion of the wind, on the degree of heat in the atmosphere, and on the changes which take place in it's weight. Caution should indeed be exercised in drawing conclusions from such observations, because the winds not always moving in a straight line, the
region

region whence they come cannot certainly be inferred from their direction in any given place; because the mean temperature of the season is liable to great variation from the heat or cold of the atmospheric stream which passes over our heads; and because the barometer is not equally affected by every motion of the atmosphere, but chiefly by those which produce accumulations or abstractions of that fluid.—That, according to the theory, the mixing different streams of the atmosphere is the cause of rain seems probable, from the following facts; that calm and steady breezes are commonly the attendants of fair weather; that when in calm weather rain begins, it is followed by wind, and when in windy weather it begins to rain, the wind calms, after a certain period, with the rain; that during a calm and clear sky, showers never happen, but with squalls of wind sudden showers appear; that in calm weather before it rains, the heaven is all overclouded, and the rain becomes general; but when attended with wind the rain is unsteady, alternately thickening and clearing. These facts necessarily imply the mixture of hot and cold streams of air for the production of rain. When currents of atmosphere meet, or clouds go against the wind, heavy rains commonly follow. The changes in the temperature of our atmosphere attend the alterations of rain and fair weather, no less evidently than those changes happen, in consequence of changes in the streams of wind. If the wind have blown from the southern and warmer regions, replete with humidity, it brings warm weather, and this may continue to be fair; but when rain succeeds, it is generally found that a change of wind succeeds the rain, and then the air becomes more cold. In like manner, if a cold north wind prevails, it may continue fair; but when rain succeeds there is commonly a change in the wind, and also in the temperature of the atmosphere. And, in general, as many alterations as shall happen in the prevalences of those different winds, or streams of hot and cold atmosphere, so many repetitions have we of the rain. The heat and cold of the air are tempered by the mixture of different streams of the atmosphere, attended with proportioned condensation of aqueous vapours: appearing in a cloudy sky without or with rain. This condensation being the effects of admixture of air, will be accompanied with heat or cold according to the prevalence of the one or the other, in the currents of air from different regions.

This theory for the explanation of the phenomenon of rain, though ingeniously framed and ably supported, has met with opposition. The celebrated Mr. de Luc, in his *Idées sur la Météorologie*, has started some objections to Dr. Hutton's theory, which are examined in the second and third dissertations of this work. In this reply, Dr. H. goes into minute discussions, through which it is impossible we should follow him. He complains, that Mr. de Luc does not enter into the subject of the abstract proposition which is the basis of his theory, but disputes every example which he has given as being improper to decide the question. He therefore makes his appeal to the authority of Mr. de Saussure, to prove that evaporation proceeds in relation to heat at an increasing rate. P. 89.

• M. de Saussure, in his *Essais sur l'hygrometrie*, already mentioned, has given us a table of the quantities of aqueous vapour contained in a cubic foot of air at the different degrees of heat. The table begins with -10° of Reaum. or $+ 9\frac{1}{2}^{\circ}$ of Far.; in which temperature, air in its maximum of humidity is found to contain 3.8739 grains of water

water per cubic foot. It ends, again, at $+ 30^{\circ}$ of Réaumur, or $99\frac{1}{4}^{\circ}$ of Fahrenheit; in which temperature the cubic foot of air contains 20.7844 grains of water. Now, from the lowest to very near the highest degree of heat, we observe the quantity of water regularly increasing at a greater rate than the heat; so that the mean degree of heat, which should contain 12.3296, if evaporation proceeded equally increasing with the heat, contains only 8.9725. This then proves that evaporation proceeds at a greater rate of increase than the heat.

Dr. H. goes on to examine the natural constitution of the atmosphere of the earth, and to show, from the nature of that fluid body, that there is no reason to suppose that any condensation of vapour should be produced either from the elevation of a lower portion of the atmosphere into a higher place, or from the depression of a higher portion: consequently that it is only by mixing two portions of atmosphere, sufficiently saturated with vapour, and of different temperatures, that any sudden condensation of vapour may appear, or that mist and cloud can be formed. In contradiction to Mr. de Luc's positive assertion, that the insufficiency of this theory of rain is completely demonstrated by his observation on rain formed in air, which, according to the hygrometer, was very dry, Dr. H. considers, on the contrary, the theory as fully established. P. 142.

Our meteorological observations with respect to theories of rain, consist in three or four distinct phenomena, to which it may be of importance to attend; these are, the variable nature of our winds, the constant evaporation and condensation of humidity in our atmosphere, the frequent but moderate showers, which entertain our verdure, and the general temperance of our climate. Here are appearances, which, being in perfect consistency with the theory, naturally point out the cause of rain; and here are natural appearances which are properly explained by the investigated principle of evaporation and condensation. If, then, we have every appearance which, according to the nature of things can be perceived, with regard to this meteorological operation of forming rain, or which we have any reason to expect; and, if all those appearances conspire in confirmation of the theory, it would be most unphilosophical to refuse admitting the evidence which we have, for no other reason than because we have it not in our power to make those observations in the atmosphere, which otherwise we might desire, or which science might direct.

Without a fuller discussion of the subject than can be undertaken in a literary journal, it would be arrogant to decide peremptorily on the merits of this dispute.—This part of the work closes with a short dissertation on our vernal and autumnal winds, in which the author's theory of the condensation of vapour is applied to explain their phenomena. Those winds are considered as our monsoons, which, though less regular than those of the Indian sea, like them bring seasons of drought, and seasons of rain. Our account of the remainder of this work must be deferred to a subsequent article.

M A T H E M A T I C S.

ART. XIX. *Observations on the Nature of Demonstrative Evidence; with an Explanation of certain Difficulties occurring in the Elements of Geometry: and Reflections on Language.* By Thomas Beddoes. 8vo. 172 pa. Pr. 3s. 6d. boards. Johnson. 1793.

It has long been said, that there is no royal road to geometry. Dr. B. is of a different opinion. Not contented with following the example of those who by removing the superfluities, and supplying the defects of Euclid's elements, or by giving his demonstrations in a neater and more concise form of expression, have attempted to mend the old road, he is for abandoning it altogether, and striking out into a path entirely new, which he apprehends will with equal safety conduct the student, by a short and easy cut, into the field of mathematical science. A devoted admirer of Mr. Horne Tooke's doctrine concerning language, Dr. B. adopts his opinion that we have no general ideas, expressed by general terms, but that every word in language signifies some object or perception of sense; and that the use of complex terms, is only a contrivance to avoid a multitude of unnecessary words, by giving one name to a number of simple perceptions or sensations. This, he is of opinion, holds good in mathematical, as well as in every other kind of science; and the purport of his work is, to prove that all our mathematical terms represent conceptions derived from sensible objects, and that the mathematical science, and sciences of experiment and observation, are founded solely upon the induction of particular facts, as much so as mechanics, astronomy, optics or chemistry.

In order to establish this opinion, the author reviews the outset of Euclid's reasoning, and attempts to prove, that he begins from experiments, and proceeds by experiments. His axioms are, he maintains, only founded on the induction of particular experiment and observations, and until that induction be complete, we can never be convinced of their truth. The fourth and fifth propositions of the first book, he distinctly examines, to show that the ideas on which they are formed are all acquired by the senses, and that the proof itself can only be made out by experiment, real or imagined. Following the same clue, Dr. B. proceeds to examine several of the definitions of Euclid, and some of the subsequent propositions. We quote, as a specimen, his observations on the first four definitions: p. 30.

DEFINITION I.

A point is that which hath no parts, or which hath no magnitude.

Σημειον ἔστι, οὐ μέρος ἔχον.

Here the beginner immediately finds himself transported into the land of wonders; and supposing it necessary to his progress to conceive a thing that has no parts, he is apt to surmise that mathematics is a study for which nature never designed him; and as he proceeds, he looks back from time to time with an eye of regret upon the first definition, earnestly wishing he had but force of mind enough to comprehend it. Dr. Simson's demonstration will not afford him any assistance in his difficulty; and he will still be unable to conceive what that can be, which has no parts or magnitude; if a variety of phrases be, as usual, repeated to him, he may reply, it is in vain to utter new sounds; what I want is sensible evidence of the thing; and if he should but have the good fortune to attend to the evidence of his senses,

and

and to understand the nature of language, the difficulty will instantly vanish: for a point is first the end of any thing sharp; *omne quod pungit*: then, by an easy derivation, any mark made by that sharp thing; and this is the meaning of point in geometry. Perhaps the difficulty had never occurred, if instead of *point*, the word *dot*, or even *mark*, σημειον, had been always used in its place, and there had been no attempt at definition. For a point is only to mark the place whence a line is to begin, or where it is to end: γραμμῆς δὲ πᾶσα σημεῖα. DEF. III. Thus if a circle it marks the spot within the figure, from which all straight lines drawn to the circumference, are equal. Now one would make such a mark as small as possible, provided it be still distinct, that the length of lines and their meetings and interfections may appear plainly, and from this effect of convenience has arisen the phrase that is supposed to describe its essence; *that it is without parts*. This idea has nothing to do with the reasoning; all that is necessary is, that the *dot* or *mark* should take up no sensible part of the line; in order that the diagram may be distinct. *Points* then are only subservient to the convenience of construction.

The next definition, after this explanation of the first, will present no difficulty.

DEFINITION II.

A line is length without breadth.

Γραμμή δὲ, μῆκος ἀπλάτος.

Draw your lines as narrow as you conveniently can, your diagrams will be the clearer; but you cannot, and you need not, conceive length without breadth.

DEFINITION III.

The extremity of a line are points.

DEFINITION IV.

A straight line is that which lies evenly between its extreme points.

Εὐθεῖα γραμμή ἐστίν, ἥτις ἐξίστη τοῖς ἐφ' ἑαυτῆς σημείοις ὡς.

The impossibility of defining a word expressive of a simple perception is well known. The definition of a complex term consists merely in the enumeration of the simple ideas, for which it stands. The only way of rendering the meaning of a simple term intelligible, is to exhibit the object of which it is a sign; or, if you please, some sensible representation of that object. A straight line therefore must be shewn; and by drawing a crooked one at the same time, it will be perfectly understood, if any one require an explanation. All definitions must have some term, equally requiring a definition with that defined, as *ἐξίστη evenly, upon an equality*.

Having, as he conceives, sufficiently established his main point, that in demonstrative reasoning we proceed purely by experiment, Dr. B. proposes, that mathematical truth should be taught in the early part of education by means of a geometrical apparatus; and he apprehends, that, beside the facility with which, geometrical

geometrical truth may in this method be taught, this great advantage will be gained, that an early habit will be formed of observing with attention, and exercising the senses with accuracy. An example is added of the manner in which experiment may be employed in teaching the doctrine of proportion.

Mr. Locke's theory of reasoning, which makes it to consist in the discovering of the agreement or disagreement of any two ideas, by comparing them with a third, the author asserts to be the same with that which he here advances, except a slight difference in terms, which vanishes as soon as it is observed, that intuitive and experimental knowledge are one and the same thing. The fulness of demonstration, he remarks, depends entirely on the clearness of our perception: P. 107.

It is as certain to me, that sugar is soluble in water, as that two straight lines can never enclose a space; or, in Mr. Locke's more complicated language, my mind perceives as perfectly the agreement of the ideas of sugar, and of solution in water, as it does the disagreement of the ideas of two straight lines, and inclosed space. I may not so readily recognize sugar and water, as I do certain figures of plain geometry, nor with such certainty as I do all the plain figures and solids of geometry without exception. Now on this *facility* and *certainty* of recognition must depend the facility and certainty of the application of our knowledge. And as we can apply knowledge more readily, the more perfectly do we seem to possess it; in whatever light therefore we view it, we discover the absolute dependance of mathematical knowledge upon sense. And what our senses are so perfectly adequate to convey, they have been supposed not to convey at all; just as we many times hardly perceive ourselves doing, what we do with perfect ease. In comparing physical with mathematical knowledge, we shall find certainty arising, in the latter case, from the perfect competency of our senses, in the former from their incompetency. What for instance is it, that prevents me from being as certain, that water consists of hydrogene and oxygene airs, as of any proposition in Euclid?—nothing surely but the incompetency of my senses. In the first place, I cannot perceive whether these airs do not previously contain a large quantity of water: secondly, the heat that appears, and of which I have no adequate perception, perplexes me; and thirdly, the occasional appearance of an acid in the water. Now if I could perceive the small quantity of azotic air present, separately uniting with a certain portion of the oxygene air to form acid, while the hydrogene air unites with the rest to form water; if I could see that the airs previously contain only a little or no water before-hand, and if there was no heat and light, I should have demonstrative evidence—and that just as clear as that mucilage of gum arabic consists of water and of that particular gum, or that suds consist of soap and water.

Thus when the senses serve us imperfectly, and make us continually feel our dependance, we are ever ready to acknowledge the obligation; But where they instantly deliver such clear

and full perceptions to the memory, that we have no more occasion to recur to them, we forget or deny the service they have rendered us.—It is said, that the statesman, after the final success of his intrigues, is apt to spurn away the ladder by which he has mounted to power. In like manner the metaphysician, when he feels his mind elevated to what he calls *abstraction*, or when his thoughts are employed about objects, of which the remembrance is almost as distinct as the perception, is apt to betray an inattention equal to the statesman's ingratitude.

There is unquestionably much ingenuity in the manner in which this writer supports the theory by which he derives mathematical evidence entirely from experiment. And it will not, we apprehend, admit of dispute, that all the simple ideas, on which mathematical principles are founded, are first conveyed to the mind by means of the senses; since this is only asserting, that the science of quantity owes its existence to the sensible quality of extension. Nor can it be questioned, that the elementary mathematical propositions will admit of *illustration* by an appeal to visible objects in a geometrical apparatus. But after all that this writer has advanced, mathematicians will still, perhaps, think, they have sufficient reason for maintaining, both that the truth in mathematics depends upon something more certain than an induction of facts; and that the reason why *it's* demonstrations are irresistible is not that they agree with experience as far as it is known, but that to suppose them false, would imply a contradiction. That eminent mathematician, Barrow, is of opinion, that it is unreasonable to suppose the principles of mathematics to depend wholly upon induction, or the constant testimony of sense, as no one would believe a mathematical axiom, because he has observed that it happens accordingly; but that their certainty is deduced either from the signification of the terms themselves, or from the supposed genesis of the thing*.

Dr. B. closes the work with some observations on general education, in which he reprobates the practice of employing so large a portion of time, as is done in our public schools, in loading the memory with rules of grammar: P. 125.

As classical literature is not the whole, nor the most important part of that which ought to be taught in the course of a good education, so even to acquire this, some better method than that which we at present follow is wanting. In fact, many of those, who are made to devote years to the pursuit, approach no nearer to the object, than children when they give chase to the extremity of the rainbow. Nor is any thing more common than to see the school and college books, finally consigned over to the damps and cobwebs of the dark closet, the moment their possessor becomes *sui juris*. It was partly in order to strengthen, if possible, those arguments that have been urged in favour of a plan of education which shall pay some attention to the senses and the understanding, by many illustrious

Writers from Locke to Condorcet; partly to take away from the revivers of exploded absurdities, that support which they have been desirous to gain, by forcing into an unnatural alliance with their cause, so respectable a science as mathematics; and partly to shew what false measures of objects are taken by those who have no better rule than *antient metaphysics*, that these remarks are offered to public consideration.

ART. XX. *Perpetual and determinable Annuities reduced to a Level; or a comparative View of Long and Short Annuities: With 3 per Cent. Reduced, and 3 per Cent. Consols, at the Bank of England. Shewing the due Proportion they ought to bear to each other, at every Payment of Interest, in each respective Year, during the whole Term or Continuance of the said determinable Annuities; calculated at the several Rates of 3, 3½, 4, 4½, 5, 5½, and 6 per Cent. Interest. With some Observations on 4 and 5 per Cent. Stock. Also, Tables of Accumulation of Money, rendered so very easy as to enable any Person to calculate for themselves the Preference that ought to be given between any fixed determinable and perpetual Annuity. Tables for buying Annuities, calculated from 1 to 33 Years Purchase; with all the intermediate fractional Parts used at the Bank of England or Stock Exchange. By William Blewett. 12mo. 120 pa. Price 5s. bound. Cadell. 1792.*

THE title of this work, which we have given at length, is fully descriptive of its nature and design. It may be found useful to such persons as have money in the public funds, and are not much used to calculation; but how far the accuracy of the tables, which constitutes the chief merit of a performance of this kind, can be depended upon, frequent recourse to them only can show.

PHILOSOPHY.

ART. XXI. *The Cratylus, Phædo, Parmenides and Timæus of Plato. Translated from the Greek by Thomas Taylor. With Notes on the Cratylus, and an explanatory Introduction to each Dialogue. 8vo. 554 pages. Price 7s. in boards. Whites. 1793.*

WHATEVER be the real value of the platonic system of philosophy, concerning which the learned are by no means agreed, it is certainly very desirable that the mere English reader should have access to the writings of Plato in a faithful translation. This task was about thirty years ago undertaken by Floyer Sydenham, who appears to have possessed the principal qualifications for the undertaking; but either from the want of public encouragement, or, it may be hoped, from some other cause less disreputable to the English nation, the plan was never executed beyond a few of the more popular dialogues. Beside these, some of the moral and philosophical pieces have been very imperfectly rendered into English, from Dacier's French version; and a very accurate translation has been given of the *Republic* by Spense, &c. But an uniform and complete version of the writings of Plato, is still a grand desideratum in English literature.

When Sydenham proposed his design to the public, and offered a specimen in a translation of the Lesser Hippias, he appeared extremely sensible how arduous a task he had undertaken, and modestly solicited the assistance of the learned, in furnishing him with verbal emendations of the text, or comments and remarks tending to elucidate the author's meaning. Not so our present translator. Convinced that there is no living author beside himself, who has made the acquisition of the platonic philosophy the great business of his life, so far is he from searching for any coadjutor in his work, that he questions whether any person is to be found in the present day, who can equitably decide upon it's merit. He will allow no one to be a competent judge in this case, who has not legitimately studied the philosophy of Plato, that is, who has not for many years, with unabated ardour, strenuously laboured through the works of this great master and his disciples; and who has not spent whole days, and frequently the greater part of the night, in patient meditations upon them.

That Mr. T. himself has been such a student as he describes, there is no room to question; but it may be doubted, whether his intimate acquaintance with the writings of the latter platonists, and particularly the veneration, scarcely less than idolatrous, which he appears to entertain for Proclus, have contributed as much as he himself seems to suppose, towards giving him a correct conception of the doctrine, and qualifying him to present the world with an exact translation of the writings of Plato. The introduction prefixed to these dialogues, in which the obscure and mystical dogmas of the latter platonic schools are detailed in illustration of those of the master, will rather serve to confirm, than to refute the opinion of the moderns, contemptuously pronounced by this writer ignorance and abuse, that the philosophers were fanatics, and corrupters of the doctrine of Plato. However, notwithstanding the occasional influence which the translator's fondness for the systems of the latter platonists may have had upon his conception and phraseology, it may reasonably be expected, that one who has spent so much time, and who bestows so large a portion of admiration upon Plato, will, on the whole, give a tolerably faithful version of his dialogues. And this may be the more reasonably presumed, as the translator's reverence for his author has determined him to aim at literal exactness, rather than at flowing and elegant periods. Accordingly, this translation, with all it's singularities and defects, will be found an useful work.

It may not perhaps exactly answer the purpose which the author seems to expect, of raising up a new school of platonists, 'in which men's attention will be recalled from fluctuating and delusive objects, to permanent and real being;' but, with due precaution against the translator's partialities, it may afford not only the mere English reader, but even the learned student, much assistance in acquiring a knowledge of the doctrines both of Plato himself, and of his followers.

It would not be easy to select any of the philosophical parts of these dialogues, which would appear interesting, or perhaps perfectly intelligible, detached from the context. We shall therefore content ourselves with quoting a celebrated narrative passage from the *Timæus*, in which Critias repeats an account he had received from Solon, of a conversation passed between him and certain Egyptian priests. P. 445.

There is (says Critias) a certain region of Egypt called Delta, about the summit of which the streams of the Nile are divided. In this place a government is established called Saitical; and the chief city of this region of Delta is Sais, from which also king Amasis derived his origin. The city has a presiding divinity, whose name is in the Egyptian tongue, Neith, and in the Greek, Athena, or Minerva. These men were friends of the Athenians, with whom they declared they were very familiar, through a certain bond of alliance. In this country Solon, on his arrival thither, was, as he himself relates, very honourably received. And upon his enquiring about ancient affairs of those priests who possessed a knowledge in such particulars superior to others, he perceived that neither himself nor any of the Greeks (as he himself declared) had any knowledge of very remote antiquity. Hence, when he once desired to excite them to the relation of ancient transactions, he for this purpose began to discourse about those most ancient events which formerly happened among us. I mean the traditions concerning the first Phoroneus and Niobe, and after the deluge of Deucalion and Pyrrha (as described by the mythologists), together with their posterity; at the same time paying a proper attention to the different ages in which these events are said to have subsisted. But upon this one of those more ancient priests exclaimed, O Solon, Solon, you Greeks are always children, nor is there any such thing as an aged Grecian among you. But Solon, when he heard this, What (says he) is the motive of your exclamation? To whom the priest:—Because all your souls are juvenile; neither containing any ancient opinion derived from remote tradition, nor any discipline hoary from its existence in former periods of time. But the reason of this is the multitude and variety of destructions of the human race, which formerly have been and again will be; the greatest of these indeed arising from fire and water; but the lesser from ten thousand other contingencies. For the relation subsisting among you, that Phaeton the offspring of the Sun, on a certain time attempting to drive the chariot of his father, and not being able to keep the track observed by his parent, burnt up the natures belonging to the earth, and perished himself, blasted by thunder—is indeed considered as fabulous, yet is in reality true. For it expresses the mutation of the bodies revolving in the heavens about the earth; and indicates that, through long periods of time, a destruction of terrestrial natures ensues from the devastations of fire. Hence those who either dwell on mountains, or in lofty and dry places, perish more abundantly than those who dwell near rivers, or on the borders of the sea. To us indeed the Nile is both salutary in other respects, and libe-

rates us from the fear of such like depredations. But when the gods, purifying the earth by water, deluge its surface, then the herdsmen and shepherds inhabiting the mountains are preserved, while the inhabitants of your cities are hurried away to the sea, by the impetuous inundation of the rivers. On the contrary, in our region, neither then, nor at any other time, did the waters descending from on high pour with desolation on the plains; but they are naturally impelled upwards from the bosom of the earth. And from these causes the most ancient traditions are preserved in our country. For indeed it may be truly asserted, that in those places where neither intense cold nor immoderate heat prevails, the race of mankind is always preserved, though sometimes the number of individuals is increased, and sometimes suffers a considerable diminution. But whatever has been transacted either by us, or by you, or in any other place, beautiful or great, or containing any thing uncommon, of which we have heard the report, every thing of this kind is to be found described in our temples, and preserved to the present day. While, on the contrary, you and other nations commit only recent transactions to writing, and to other inventions which society has employed for transmitting information to posterity; and so again, at stated periods of time, a certain celestial defluxion rushes on them like a disease; from whence those among you who survive are both destitute of literary acquisitions and the inspiration of the muses. Hence it happens that you become juvenile again, and ignorant of the events which happened in ancient times, as well among us as in the regions which you inhabit.

The transactions, therefore, O Solon, which you relate from your antiquities, differ very little from puerile fables. For in the first place you only mention one deluge of the earth, when at the same time many have happened. And in the next place you are ignorant of a most illustrious and excellent race of men, who once inhabited your country; from whence you and your whole city descended, though a small seed only of this admirable people once remained. But your ignorance in this affair is owing to the posterity of this people, who were for many ages deprived of the use of letters, and became as it were dumb. For prior, O Solon, to that mighty deluge which we have just mentioned, a city of Athenians existed, informed according to the best laws both in military concerns and every other duty of life; and whose illustrious actions and civil institutions are celebrated by us as the most excellent of all that have existed under the ample circumference of the heavens. Solon, therefore, upon hearing this, said that he was astonished; and burning with a most ardent desire, intreated the priests to relate accurately all the actions of his ancient fellow-citizens. That afterwards one of the priests replied:—Nothing of envy, O Solon, prohibits us from complying with your request. But for your sake, and that of your city, I will relate the whole; and especially on account of that goddess who is allotted the guardianship both of your city and ours, and by whom they have been educated and founded: yours indeed by a priority to ours of a thousand years, receiving the seed of
your

your race from Vulcan and the Earth. But the description of the transactions of this our city during the space of eight thousand years, is preserved in our sacred writings. I will therefore cursorily run over the laws and more illustrious actions of those cities which existed nine thousand years ago. For when we are more at leisure we shall prosecute an exact history of every particular, receiving for this purpose the sacred writings themselves.

In the first place then consider the laws of these people, and compare them with ours: for you will find many things which then subsisted in your city, similar to such as exist at present. For the priests passed their life separated from all others. The artificers also exercised their arts in such a manner, that each was engaged in his own employment without being mingled with other artificers. The same method was likewise adopted with shepherds, hunters, and husbandmen. The soldiers too, you will find, were separated from other kind of men; and were commanded by the laws to engage in nothing but warlike affairs. A similar armour too, such as that of shields and darts, was employed by each. These were first used in Asia; the goddess in those places, as likewise happened to you, first pointing them out to our use. You may perceive too from the beginning what great attention was paid by the laws to prudence and modesty; and besides this, to divination and medicine, as subservient to the preservation of health. And from these, which are divine goods, the laws, proceeding to the invention of such as are merely human, procured all such other disciplines as follow from those we have just enumerated. From such a distribution therefore, and in such order, the goddess first established and adorned your city, choosing for this purpose the place in which you were born; as she foresaw that from the excellent temperature of the region, men would arise distinguished by the most consummate sagacity and wit. For as the goddess is a lover both of wisdom and war, she fixed on a soil capable of producing men the most similar to herself; and rendered it in every respect adapted for the habitation of such a race. The ancient Athenians, therefore, using these laws and being formed by good institutions, in a still higher degree than I have mentioned, inhabited this region; surpassing all men in every virtue, as it becomes those to do who are the progeny and pupils of the gods.

But though many and mighty deeds of your city are contained in our sacred writings, and are admired as they deserve, yet there is one transaction which surpasses all of them in magnitude and virtue. For these writings relate what prodigious strength your city formerly tamed, when a mighty warlike power rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia. For at that time the Atlantic sea was navigable; and had an island before that mouth which is called by you the Pillars of Hercules. But this island was greater than both Lybia and all Asia together, and afforded an easy passage to other neighbouring islands; as it was likewise easy to pass from those islands to all the continent, which borders on this Atlantic sea. For the waters which are beheld within the mouth which

we just now mentioned, have the form of a bay with a narrow entrance; but the mouth itself is a true sea. And lastly, the earth which surrounds it is in every respect truly denominated the continent. In this Atlantic island a combination of kings was formed, who with mighty and wonderful power subdued the whole island, together with many other islands and parts of the continent; and besides this, subjected to their dominion all Lybia, as far as to Egypt; and Europe, as far as to the Tyrrhene sea. And when they were collected in a powerful league, they endeavoured to enslave all our regions and yours, and besides this all those places situated within the mouth of the Atlantic sea. Then it was, O Solon, that the power of your city was conspicuous to all men for its virtue and strength. For as its armies surpassed all others both in magnanimity and military skill, so with respect to its contests, whether it was assisted by the rest of the Greeks, over whom it presided in warlike affairs, or whether it was deserted by them through the incursions of the enemies, and became situated in extreme danger, yet still it remained triumphant. In the mean time, those who were not yet enslaved, it liberated from danger; and procured the most ample liberty for all those of us who dwell within the pillars of Hercules. But in succeeding time prodigious earthquakes and deluges taking place, and bringing with them desolation, in the space of one day and night, all that warlike race of Athenians was at once merged under the earth; and the Atlantic island itself, being absorbed in the sea, entirely disappeared. And hence that sea is at present innavigable, arising from the gradually impeding mud which the subsiding island produced. And thus, O Socrates, is the sum of what the elder Critias repeated from the narration of Solon.

If the learned reader compare this passage with the original, he will find, that, though it is in certain parts somewhat more diffuse, than perfectly accords with the translator's plan of literal exactness, it on the whole gives the sense of the original with tolerable accuracy. Mr. T. will, we hope, persevere in his purpose of translating the rest of the dialogues of Plato not attempted by Mr. Sydenham.

M. D.

T H E O L O G Y.

ART. XXII. *Doflor Gaddes's Address to the Public, on the Publication of the first Volume of his new Translation of the Bible.* 4to. 25 pages. Price 1s. Johnson. 1793.

In our last review, we gave an account of the first volume of Dr. G.'s translation; a work, which, we are persuaded, will be highly esteemed by every student of biblical literature. Sorry we are to learn from the address before us, that the malignant tongue of rank bigotry, which can tolerate nothing but what harmonizes with its own narrow principles, has been too busily occupied in not only depreciating the labour, but even aspersing the character of the learned author. In an age enlightened like the

the present, especially in a country where the rights of conscience in religious matters are not invaded by inquisitorial power, it is not a little surprising, that the old leaven of popish usurpation should yet exist, and even attempt to suppress whatever forsooth bears not the *imprimatur* of it's authority. Strange however as this is, three reverend bishops of the romish communion, one of whom is the titular bishop of the metropolis, have condemned Dr. G.'s translation, and prohibited such members of the holy catholic church, as are under their jurisdiction, from purchasing, or perusing it. Language fails us to chastise such presumption in terms of sufficient sharpness and severity. Have these reverend gentlemen forgotten, that, whatever may be their influence over deluded devotees, the sentiments of intelligent men are not to be determined by their arbitrary decisions? But we leave them to the corrections of the doctor, who intends, we are informed, soon to pay them his respects. From the calumnies of these deluded religionists, and the mistaken zeal of these infallible apostles, the doctor here appeals to the candour and liberality of the learned public. In every page we discover the most forcible evidences of ingenuoussness, and intrepidity. The author writes with all the ardour of a zealous friend to truth, and all the undisguised simplicity of an honest mind, conscious of it's own rectitude. His independence of spirit, with the firm and decided tone in which he delivers his sentiments, political as well as religious, deserve our warmest commendation.

The address is introduced with informing his readers, that his original intension was to present the English catholics with a creditable version of the sacred volume. In the execution of this design, he purposed at first to translate from the vulgate, and to make the Douay version the basis of his. This plan, however, the learned doctor, for good reasons, afterwards relinquished. Having acquainted the reader with his original intension, he adverts next to the mode in which, out of the great mass of various readings, collected by biblical critics, the true reading may be ascertained: P. 5.

'This,' says Dr. G., 'is the task of criticism, and of criticism only: for no authority on earth can make a text genuine or spurious, that was not such originally: nor can the dross be discriminated from the silver but in the crucible of a severe rational critique; a critique of the very same nature with that by which we ascertain the true or more probable readings of Homer, Virgil, Milton, Shakspeare: for why the grammatical errors that have crept into the compositions of the Jewish writers should not be corrected by the same rules as all other ancient compositions, is what I never could comprehend.

To tell me, that there is a manifest difference arising from this, that the latter are only human works, the former divine; is, as I conceive, to tell me nothing to the purpose. For granting, what I need not grant, that every sentence, word, syllable, apex of the Bible were originally divine; that is to say, directly and immediately inspired by the Spirit of God; does it hence follow,

follow, that those who first transcribed those divinely inspired volumes from the autographs, and they who copied and recopied these through every age, were likewise divinely inspired? I scarcely think, that the greatest Jewish stickler for the integrity of the Hebrew text will, at this day, maintain so strange a paradox.

That christians should ever have thought so is, to me, beyond all things astonishing. For let me ask, Is the Jewish code more sacred than the christian code? or has the LORD GOD taken more infallible measures to preserve the *defective elements* of a temporary and local dispensation, than to preserve the great and ultimate revelation communicated to all mankind by his singularly beloved Son? We all know that this superior code of laws, though written much later than the other, and transmitted in a language more universally known, has nevertheless been handed down to us with such a variety of lection, as is hardly to be met with in any profane writer. The reason is obvious: it has been more frequently copied than any other writing, and so often copied by ignorant or careless apographists.

A passage follows, which places the author's attachment to truth, and his fearless determination to communicate it, in a pleasing and striking light: p. 6.

* But does not this, it will be said, form an invincible argument against the absolute integrity of any copy? Undoubtedly; and he will be a bold man who shall step forth, and hold up any one copy as the unquestionable representative of the prototype. But does not this concession hurt the interests of religion? I think not; and if it do, I care not: *fiat justitia, ruat calum.* I shall never have any scruple to concede, when I cannot firmly withstand; nor quail what I take to be truth, from the dread of any conclusion that may be drawn from it. I should be as indifferent about an injury done to any system of religion, by uttering convictive truth, as about injuring any system of optics, by affirming that white, is *cubito*. Here, however, happily, truth and genuine religion seem willing to embrace: and the former, so far from being hurtful to the latter, will in the end prove her steadiest and best friend. They are the enemies of religion who seek to support her on rotten props, which moulder away at the first touch of reason, and leave the fabric in the dust. "For, in all human affairs, reason must ultimately be the touch-stone and umpire;" and religion itself, if it were not reasonable, could not be divine.

After mentioning the favourable reception which his *Prospectus* met with from the literary world, Dr. G. proceeds to inform his readers of the unrelenting opposition he has experienced from the malignancy of bigots, especially those of his own communion. This opposition, he informs us, was somewhat suppressed by the publication of his *Prospectus*; but no sooner had his *Specimen*, with the *General Answer*, made their appearance, than it was revived with redoubled fury. The doctor describes it with great pleasantry: p. 10.

'Calumny,'

'Calumny,' says he, 'now grown shameless, came stark-naked abroad: it was no more the *pestilence, that stalked in darkness, but the destruction that wasteth at noon-day*.—It was now evident, they said, that my scheme was inimical to *catholicity*; (I suppose they meant *popery*) favourable to heresy, injurious to the church, and tending to infidelity. By one friar it was asserted, that I had the intolerable presumption to *correct the Holy Ghost*! He classed me, indeed, with Houbigant, Kennicott, and Michæelis, for which he has my thanks. Others went about warning the pious faithful not to subscribe to my work, and in this their efforts were certainly not unsuccessful; in the list of my subscribers there are not fifty catholic names! A devout lady, of the first rank, was so fearful of being contaminated, that she gave orders to her stationer, five years before the work went to the press, by no means to take in for her Dr. Geddes's Bible. But the shortest and most effectual way to hurt a work, is to blacken its author's character. For this purpose all my steps were watched; the visits which I made or received, the companies which I frequented, the conversations which I held, the friendships I contracted, were all noted down in the black book of those inquisitors, as so many choice topics of future animadversion. Went I to Lambeth or London house? I had gone thither to read my recantation, and was on the point of being a curate, a rector, a prebend, a dean, of the established church *! Went I to Edinburgh or Glasgow? I had become a disciple of Calvin, and abjured my former faith before the General Assembly! Went I to Hackney? I had been seduced into Arianism by Price, or wheedled into Socinianism by Priestley; and was soon to be one of the professors of the New College! Thus was I alternately a churchman, a presbyterian, an arian and an unitarian, just as it pleased their fancy; or served their purpose. It is some wonder, that they never sent me to the tabernacle to embrace methodism, nor to the synagogue to profess myself a Jew! They have sent me to worse places than either, as will hereafter appear.'

Dr. G. proceeds next to answer the charges, political and theological, which his adversaries have alleged and circulated to blacken his character: p. 12.

'Well then,' says the doctor, 'my political principles (it has been said) are horrible indeed! I am an oppositionist, a republican, a democrat, a reformist, a liberty of the press-man, a Paineist, a leveller, an antaristocrate, and, to sum up all, a violent Foxite, disaffected to government, and hostile to the British constitution, as by law established.—Almighty God! what a catalogue of crimes is here! Father of mercy! grant me patience to bear, or strength to shake off the ponderous load.—To every specific charge I will give a candid, specific answer; plead guilty when I cannot readily exculpate myself, and frankly acknowledge what I cannot conscientiously deny.'

* * One man, at least, a friarized upholsterer, saw me with his own eyes, in broad day-light, going to officiate in an English chapel, in my cassock and surplice; and this lie was believed by many a good catholic!'

To

To the first charge Dr. G. answers, that he is no *oppositionist*, if by that term be implied *one* who condemns and opposes indiscriminately every measure of government, for the sake of condemning and opposing—'but,' says he, 'I am, and ever will be an *oppositionist*, as far as my opposition can avail, to every public measure, that seems to militate against the interest of my country.'—The second charge, that of *republican*, the doctor avows, if this appellation be limited to it's primitive meaning, a friend to the *res publica*, or common interest. 'If any other odious accessory idea,' says he, 'be attached to the term, I am no republican.' In answer to the third charge, the doctor contends, that democracy forms a component part of our constitution, nay, 'that our government may be called fundamentally democratic, that is, it derives its excellence and power from the free choice and acquiescence of the people:' P. 15.

'Democracy then,' continues he, 'though not the same with *republic*, may have a good meaning; and a democrat, as well as a republican, may be an honest man, and a good member of society—but, let me, for a moment, suppose, that both terms were entirely of the same signification, and denoted a simple popular government, such as that of America for example; could I, as a speculatist, be justly censured for praising that sort of government, or even preferring it to all others; any more than I could be justly censured for saying, that I should have preferred the governments of ancient Greece to those of Persia? Surely not. Nay, should I foolishly prefer, in theory, a Prussian, Russian, or Turkish government, as doubtless some Turks, Russians, and Prussians do, or affect to do, must I therefore be accounted a bad subject, and branded with odious epithets? I always understood that a free-born Briton might freely discuss any question, *philosophical, political, or religious*, which came under his view; provided he led an inoffensive life, submitted to the standing laws, and respected the powers *that be*, whatever opinion he might entertain about the goodness or perfection of those laws, or the prerogatives of these powers.'

A *reformist*—After expressing a wish, that he could reform 'every capital abuse that has crept into, or grown up with every system of religion and policy under the sun,' he asks: P. 15.

'Is the word *reform* then, become all at once so harsh and horrible a sound to an English ear? That an intolerant *papist* should be an enemy to reformation, is not surprising; an infallible pope, or church, can stand in no need of a reform: but for a serious *protestant* to oppose reforms, is to militate against the first principles of protestancy, and indeed against the first principles of common sense. That bug-bear dread of innovation, which some lying spirit is lately gone forth to disseminate, is an argument that would better besit the mouth of a mahometan mufti, or Portuguese inquisitor, than a British statesman. If it had prevailed in the days of Henry VIII. and of his daughter Mary, in the days of Charles I. and of James II. what sort of thing would our present much boasted constitution be? And if it continue long to prevail in our days, what sort of thing will not, or may not, our boasted constitution become?

Is a wise man afraid to repair a good house, that is falling into decay, or to substitute a sound pillar to one that seems ready to crumble? I am not willing to forbode evil, nor am I a prophet or the son of a prophet, but if no repair be made, no reform accomplished in the fabric, of our impaired and impairing constitution, I fear, (*quod avertat Deus!*) I fear its fall.

In the fifth charge the learned author glories not a little, and pronounces the liberty of the press to be the only sure bulwark of a free constitution. The sixth, seventh, and eighth charges, viz. a Paineist, a Jacobin, and a leveller, he positively and pointedly disclaims. 'I am,' says the doctor, 'no Jacobine, nor Jacobite. I am, and have been, an honest whig, from the age of twenty, maugre the high leavened tory principles in which I was brought up.' In the truth of the tenth charge, the doctor seems peculiarly to triumph, a Foxite: p. 19.

'This epithet, next to those of *christian* and *catholic*, I consider as the most glorious one I can bear. I am undoubtedly a Foxite, an obstinate Foxite, and, if they will, as violent a Foxite, in my low walk of life, as any man in the kingdom. But why? Because I find in Mr. Fox, and in Mr. Fox alone, almost every thing that I wish to find in a British statesman. I have narrowly watched his public conduct for these fifteen years; and whether he were in office, or out of office, I have ever observed his conduct uniformly directed to the greater good of his country. I talk not here of his matchless eloquence and irresistible force of reasoning*; they are felt and confessed by his greatest opponents.

* Dr. Parr has very justly applied to him what Aristophanes was forced to say of Pericles *Περικλῆς, ἱερὸντα, ξυνοικῶν τῇ Ἑλλάδι*. He flash'd, he thundered, and all Greece he shook. But there is a passage of Eupolis preserved, which contains a character of the same Athenian orator, still more expressive of Mr. Fox's eloquence.

Κρατερός ὅτος ἦντο ἀνδρῶν λεγών
 Ὅ ποτε παρῆναι, ὡς περ οἱ ἄγαθοι δρομῆες,
 Ἐκ δικά ποδῶν ἵκει, λεγών, τῆς ῥητορίας,
 Ταχὺς λεγὼν μὲν, πρὸς δὲ γ' αὐτῷ τῇ ταχὺ
 Πῶς τις ἐπικαθίζει πρὶ τοῖς χυλίσιν
 Οὕτως ἐκπλεῖ, καὶ, μόνος τῶν ῥητορῶν,
 Το κέντρον ἐγκαταλείπει τοῖς ἀκουσμένοις.

I wish I could give a better translation, than what follows:

Of all mankind, his oratoric force
 Was the most pow'rful in its rapid course.
 Like as some generous steed who, in the race,
 Leaves all the rest behind full ten feet space;
 So he as far, in fluency of speech,
 Of other speakers goes beyond the reach.
 Nor fluent words alone to him belong:
 Persuasion hangs upon his honey'd tongue!
 Of all our rhetors, he alone imparts
 Charms to our ears, conviction to our hearts.'

It is his unequalled philanthropy, his unrivalled liberality of sentiment, his honest and manly candour, his inflexible firmness and uncorrupted integrity, that principally fill me with admiration and attachment. And shall I, when every little dirty art is employed to misrepresent his actions, and render him unpopular, be withheld from expressing my sentiments in his regard, for fear of what may be thought or said of me on that account? I have not, "to my sorrow, I declare," the honour of Mr. Fox's acquaintance, I never spoke to him but once in my life: I never applied to him for any favour, and consequently never obtained any. My praise then cannot be a partial, at least it cannot be a mercenary praise, nor indeed can it be of any consequence to Mr. Fox. He stands not in need of so feeble a panegyrist. But it is my wish [a selfish wish] to have it known that I am one of those who consider Charles James Fox, as one of the *greatest, and wisest, and best* of men.

'With respect to the other *rare* qualities, which they are *charitably* pleased to make the necessary concomitants of Foxitism; so egregious a Foxite am I, that I am willing to accept of them, hypothetically. If Fox *be* an enemy to *royalty*, so am I: if Fox *be* an enemy to *episcopacy*, so am I: nay, if Fox *be* an enemy to the constitution, so am I! That is, good gentlemen, I am no more an enemy to any of the three, than is Mr. Fox.

'Will not this satisfy you? or require ye a more explicit confession of my political faith?—Well, then, I am no enemy to royalty, I am on the contrary, a professed and real friend to royalty, as much as I am an enemy to despotism.

'A many headed government I hate,

One chief, one king be there, in every state.'

With respect to ecclesiastical polity, he declares himself a friend to episcopal government; but confesses, that he is no admirer of church establishments. His theological creed is comprised in one short sentence, 'I am a catholic christian, who believe all that the catholic christian church has at all times believed and taught. *Quod semper, quod ab omnibus, quod ubique creditum, id ego credo.*' The address concludes with an apology to his subscribers for the late appearance of the first volume, and informs them that the second, as well as critical remarks belonging to both, will be put to press in the course of the year, and continued without much interruption.

Y.

ART. XXIII. *The Calvinistic and Socinian Systems examined and compared, as to their moral Tendency; in a Series of Letters addressed to the Friends of vital and practical Religion, especially those amongst Protestant Dissenters.* By Andrew Fuller. 8vo. 223 pages. Price 3s. 6d. in boards. Market-Harborough, Harrod; London, Button. 1793.

THE calvinistic system having been frequently charged with tendencies unfavourable both to the virtue and the happiness of mankind, Mr. F. undertakes it's vindication in this respect, and at the same time attempts to turn the tables upon the advocates for the socinian doctrines, by showing that these doctrines are less calculated than those of the calvinists to promote the interests of morality and piety.

Mr. F.

Mr. F. compares the tendencies of each in a variety of particulars, and in the result pronounces the calvinistical system to be of God, because it is most friendly to a life of sobriety, righteousness, and godliness; and the opposite system to be not of God, because it has a contrary tendency. The charges here brought against socinianism are summed up in the concluding paragraph, which we apprehend most of our readers will think a sufficient account of the plan of this work, as well as a sufficient specimen of the spirit in which it is written. P. 322.

‘ If that system of religion which rejects the deity and atonement of Christ, with other correspondent doctrines, be unfriendly to the conversion of sinners to a life of holiness, and of professed unbelievers to faith in Christ; if it be a system which irreligious men are the first, and serious christians the last to embrace; if it be found to relax the obligations to virtuous affection and behaviour by relaxing the great standard of virtue itself; if it promote neither love to God in his true character, nor benevolence to men as it is exemplified in the spirit of Christ and his apostles; if it lead those who embrace it to be wise in their own eyes, and instead of humbly deprecating God’s righteous displeasure, even in their dying moments arrogantly to challenge his justice; if the charity which it inculcates be founded in indifference to divine truth; if it be inconsistent with an ardent love to Christ, or veneration for the holy scripture; if the happiness which it promotes be at variance with the joy of the gospel; finally, if it diminish the motives to gratitude, obedience, and heavenly-mindedness, and have a natural tendency to infidelity, then it is an immoral system, and consequently is not of God. It is not the gospel of Christ, but *another gospel*. Those who preach it preach *another Jesus*, whom the apostles did not preach; and those who receive it receive *another spirit*, which they never imbibed. It is not the light which cometh from above, but a cloud of darkness that has arisen from beneath, tending to eclipse it. It is not the high-way of truth, which is a way of holiness, but a bye-path of error which misleads the unwary traveller, and of which, as we value our immortal interests, it becomes us to beware. We need not be afraid of evidence, or free inquiry: if irreligious men be the first, and serious christians the last who embrace the Socinian system, it is easy to perceive that the avenues which lead to it are not, as its abettors would persuade you to think, an openness to conviction, or a free and impartial inquiry, but a *heart secretly disaffected to the true character and government of God, and dissatisfied with the gospel-way of salvation*.’

If we were disposed to follow the rule by which this writer judges of doctrines, we must own, the unfounded and presumptuous sentence pronounced in the preceding paragraph on the *hearts* of those who adopt socinian principles would give us no very favourable idea of the author’s system. But it is so extremely difficult for men to judge of each other’s characters, especially through the medium of sectarian prejudice; and so many circumstances must be weighed in determining, first the *real tendency*, and then the *actual operation* of speculative opinion; that perhaps a more fallacious test of truth cannot be made use of, than that to which this writer appeals. Why should the followers of Calvin, and of Socinus, in order to establish their respective systems, think it necessary to criminate each other? A good
many

man may hold absurd tenets, which a bad man may have too much good sense not to reject. Would all parties fairly examine the grounds of opinions, and instead of asking by whom any system is professed, confine themselves to the single inquiry, by what evidence it is supported, there might be some room to hope for the termination of those controversies, which have so long distracted the world.

ART. XXIV. *Observations on some important Points in Divinity: chiefly those in Controversy between the Arminians and Calvinists. With three Dialogues; in which the said Points are further illustrated. The whole intended as an Antidote against the pernicious Tenets of Antinomians and Necessitarians.* Extracted from an Author of the last Century, by Ely Bates, Esq. 12mo. 190 pages. Price 2s. 6d. Sewed. Law. 1793.

THIS republication from the Catholic Theology of Mr. Richard Baxter is intended to conduct the reader to the true middle point, whatever that may be, between arminianism and calvinism.

ART. XXV. *A Letter to Dr. Hawker, on his pretended Reply to Mr. Porter's Defence of Unitarianism.* By the Author of that Defence. 8vo. 53 pages. Price 1s. Johnson. 1793.

IN reply to Dr. Hawker, Mr. Porter, notwithstanding his rejection of the plenary inspiration of the scripture, thinks himself justified in appealing to it as sufficient authority in determining the doctrine of christianity; still maintains that the doctrine of the proper divinity of Christ was not known to the early fathers; vindicates himself from the charge of having, with unwarrantable freedom, altered some texts of scripture, and given up others as interpolated; and complains of the illiberality and injustice of ranking unitarians with deists and mohammedans. The letter is written with ingenuity and smartness; but Mr. P. would not have exculpated himself, or supported his cause, less successfully, if he had bestowed less personal censure upon his opponent.

ART. XXVI. *New and decisive Proof, from Scripture and Reason, that Adults only are included in the Design of the New Covenant, or the Gospel Dispensation, and were Members of the Church of Christ, in the Apostolic Age.* Offered as a Reply to Mr. Williams's Attempt in a late Treatise, to prove that by Baptism Infants were initiated into the Church of Christ, and Members of it, at that Time. By William Ashdowne. 8vo. 41 pages. Price 1s. Johnson. 1792.

THE point which Mr. A. endeavours to maintain is, that infant baptism is a practice wholly unscriptural, grounded upon human invention alone.

ART. XXVII. *An Essay tending to show in what Sense Jesus Christ "Hath brought Life and Immortality to Light through the Gospel."* Published in Pursuance of the Will of the late Mr. Norris, as having gained the Annual Prize instituted by him in the University of Cambridge. By John Spencer Cobbold, A. M. Fellow of Gonville and Caius College. 8vo. 46 pages. Price 1s. Ipswich, Jermyu; London, Rivingtons. 1793.

THE heads of the subjects, which are discussed at large in this essay, are these: The gospel has cleared a future state of the difficulties, from which the natural faculties of man was unable to extricate it; it has divested it of the absurdity in which the mosaic dispensation still left it; it has established the certainty of what, in the heathen ages, was only matter of conjecture; it has revealed openly, what under the Jewish dispensation was only darkly adumbrated. The argument, which is supported by authorities from the ancients, and from the scriptures, is drawn with great perspicuity of method, and accuracy of expression.

ART. XXVIII. *Gideon's Cake of Barley Meal. A Letter to the Rev. William Romaine, on his preaching for the Emigrant Popish Clergy; with some Strictures on Mrs. Hannah More's Remarks, published for their Benefit, 1793. The 2d Edition, with another Letter sent to Mr. Romaine, prior to this, and sundry Notes and Remarks; wherein all the Objections and Replies of Opponents that have come to the Author's Knowledge are fully answered. 8vo. 117 pages. Price 1s. Jordan. 1793.*

THE anonymous author of this letter enters a violent protest against the liberality, which has lately been exercised towards the emigrant popish clergy, under the notion that popery must always remain the same, and that therefore its votaries ought to meet with no countenance from the true friends to the cause of Christ.

'No one,' says he, 'doubts, that if the times should ever afford an opportunity, they would act over again the parts of Fisher, Bonner, Gardner, and other such papistical wolves worrying God's sheep.'

The renewal of persecution would indeed be a dreadful event; but, not to urge the great improbability of such an event in the present state of public opinions, can any thing, we ask, be so likely to pluck out the sting from popish bigotry and intolerance, as such acts of humanity as this bigotted writer would discourage?

ART. XXIX. *An Answer to the most important Question. Three Sermons, preached at the New Jerusalem Church in Store-Street, Tottenham-Court-Road, London, May 20th and 27th, and June 3d, 1792=36. By Manoah Sibly, N. H. S. Published by Request. 8vo. 67 pages. Price 1s. Hindmarsh. 1792.*

THAT most important question, to which an answer is here given, is, (Exod. v. 2.) "Who is the Lord?" The answer is, Jesus Christ is God alone. As what this writer advances concerning the self-existence, the eternity, the infinity, the omnipotence, and the *divine humanity* of Christ, is wholly beyond our comprehension, we cannot attempt an analysis of his doctrine, but must satisfy ourselves with a short extract, from which, the reader may, if he please, endeavour to guess what the followers of Swedenborg mean, when they speak of Christ as the *divine man*. P. 55.

'Not that I suppose he is a material man, that he borrows his form and existence from any thing of nature, whether of her elements, her principles, or her elementated principles. No, he is the Divine Man; and he is the Divine Man, because in him is the trinity comprehended of Father, Son, and Holy Spirit; consequently in him is the complete

essence, form, and operation of all essences, forms, and operations whatever, of which men are the nearest, though at best but very imperfect images and likenesses. The Divine *in him*, is what is called the Father; the Divine Human, which is the manifestation of the divine in him, *in form*, is the Son; and the proceeding from the Father and the Son is the Holy Spirit. And that this divine trinity, answering to the human trinity of soul, body, and operation of man, is in the Lord Jesus Christ alone, might be proved from the Word, and more especially from such passages where the Lord himself teacheth us that the Father and himself are one, and that the spirit of truth, which is the Holy Spirit, should not speak of himself, but of the Lord; and also from *his* breathing on his disciples after his glorification, and saying, "Receive ye the Holy Ghost." The same might be proved also from many passages in the Old Testament, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel, too numerous to recite. This truth might also be proved from the nature of the divine essence; for the divine essence cannot be, except it contains in itself a trinity, and this trinity is the *esse* or *being*, the *existing*, and the *proceeding*. The divine *esse* would be as nothing if it did not *exist*, and whilst he exists, *proceeds*, that he may produce images and likenesses of himself. And where shall we find this trinity, thus one in essence, but in the person of Jesus Christ the Lord? for without this trinity Jehovah cannot be, and where this trinity is, there he is in all his fulness. This we may also illustrate from the nature of heaven, since *now* it's laws are unfolded. The divine trinity, which is one in essence and in person, is such in heaven; the Divine which is called the Father, and the Divine Human, which is called the Son, appears there before the eyes of the angels as a sun; and the Divine proceeding thence as light united to heat, the light is divine truth, and the heat is divine good. Thus may it be manifested, that the Divine which is called the Father is the divine *esse*, the Divine Human which is called the Son is the divine *existing* from that *esse*, and the Divine which is called the Holy Spirit is the divine *proceeding* from the divine *existing* and the divine *esse*. This trinity is the Lord in heaven, and there his divine love appears as it's sun.

If our readers wish for further illumination respecting this mystery, let them peruse these sermons, which they will find throughout equally luminous with the preceding quotation.

ART. XXX. *Sixteen Sermons on various Subjects and Occasions.* By George Horne, D. D. late Bishop of Norwich. Now first collected into One Volume, 8vo. 402 pages. Price 6s. in boards. Robinsons. 1793.

THE high reputation which Dr. H. has so indisputably acquired as an able, ingenious, and animated preacher, upon the established system of theology, renders it wholly unnecessary for us to enter into a critical examination of a volume of his sermons, which have all been already, and most of them long ago, published. It is sufficient that we announce their re-publication, and acquaint our readers with the contents of the volume.

Sermon I. The Christian King, preached Jan. 30, 1761. II. Preached before the Sons of the Clergy, May, 1762. III. Works wrought

wrought through Faith a Condition of our Justification, 1761. iv. The Influence of Christianity on Civil Society, preached at the assizes, Oxford, 1773. v. Preached in the Chapel of the Asylum for Female Orphans, May 1774. vi. The Providence of God manifested in the Rise and Fall of Empires, at the assizes, Oxford, July 1775.—vii. Christ the Object of Religious Adoration, and therefore very God, preached before the University of Oxford, May 1775. viii. A Fast Sermon, preached before the House of Commons, Feb. 1780. ix. A Fast Sermon, preached before the University of Oxford, Feb. 1781. x. Preached before the Society for promoting Knowledge, June 1783. xi. The Antiquity, Use, and Excellence of Church Music, preached in Canterbury, July 1784. xii. The Character of true Wisdom, and the Means of obtaining it, preached before the Society of Gentlemen educated in the King's School, Canterbury, August 1784. xiii. Sunday Schools recommended, Canterbury, Dec. 1785. xiv. The Duty of contending for the Faith, preached at the primary visitation of the archbishop of Canterbury, July 1786. xv. The Trinity in Unity, 1786. xvi. Charity recommended on it's true Motive, preached before the Governors of the Benevolent Institution for the Delivery of Poor Married Women at their own Habitations, March 1788.

ART. xxxi. *Twenty Practical Sermons, entitled the Philanthropic Monitor.* By the Rev. W. M. Trinder, LL. B. and M. D. 8vo. 296 pages. Price 6s. in boards. Longman.

It appears to be the benevolent object of these sermons, to promote reformation of manners among the more profligate part of mankind. And the author has very properly made choice, for the most part, of practical subjects, and treated them, not in the way of cool, didactic discussion, but of serious and animated address. He, however, makes use of systematical phrases, and teaches mystical doctrines far above the comprehension of the vulgar. Dr. T. appears to have formed his style upon the French model. He owns himself indebted for many ingenious and judicious thoughts to Bertheau. The subjects are, on Christ's Yoke—on the Danger of Sin—on Restitution—Consolation in Adversity—on Industry—on Vanity—on Death—on Providence—on Prayer—on Forgiveness—on Conscience—on Obedience—on the Deity—on Christ's Advent—on Christ's Miraculous Power—Sons of God—on the lost Sheep, and lost Piece of Money—on the Marriage of the King's Son.

These sermons have been already published singly in monthly numbers, under the title of the Philanthropic Monitor.

ART. xxxii. *Practical Sermons, selected and abridged from various Authors.* By J. Charlesworth, M. A. late Fellow of Trinity College, Cambridge. Volume III. 8vo. 297 pages. Price 3s. in boards. Johnson. 1793.

Mr. Charlesworth, in this volume, as in the preceding, has provided a set of practical sermons, so abridged and altered from various authors, as to furnish a consistent and uniform series of discourses for

the pulpit, or for families. The sermons are nineteen in number, two of which are by the editor, and one from Moral and Philosophical Estimates; the rest are from Bourn, Gerard, Amory, Blair, Paterfon, Jortin, Reyner, Leland, Duchal, and Balguy.

ART. XXXIII. *Discourses for the Use of Families, on the Advantages of a Free Enquiry, and on the Study of the Scriptures.* By W. Hazlitt, M. A. 8vo. 223 pages. Price 3s. sewed. Johnson. 1790.

THIS volume contains ten discourses. In the first two, the preacher insists upon our obligation to inquire into our duty, and search after the way to happiness, and points out the best method of acquiring this knowledge; and in the remainder he enforces the duty of searching the scriptures, and lays down practical rules for studying them with advantage. The writer appears to be a zealous friend to free enquiry, and highly disapproves of the system of belief which is common termed orthodox; but he contents himself with general observations, without attempting any particular discussions, scientific or critical.

ART. XXXIV. *Essay on the Happiness of the Life to come.* 8vo. 185 pages. Price 3s. 6d. in boards. Cadell. 1793.

THIS essay is extracted from a French book, entitled, "Essai sur la Felicité de la Vie à Venir, par C. L. de Villette." The translator has selected such parts of the work as seemed best calculated to excite just and interesting conceptions of the future state; and he has made such alterations and additions, as he apprehends to be conducive to this design. The happiness of the life to come is here described under the several heads of the increase of knowledge, the exercise of social affections, the reflection of self-approbation, the delights of piety, and the assured expectation of the uninterrupted continuance of felicity. The writer does not indulge himself in any visionary conjectures, or poetical flights of imagination, but takes a calm and modest prospect into a future world, under the direction of the doctrine of scripture on this subject, and with a constant regard to the ideas which reason instructs us to entertain concerning the attributes of God, and the nature and constitution of man. The work is agreeably written, and will be very acceptable to the friends of rational religion.

ART. XXXV. *The History of Isaac Jenkins, and Sarah his Wife, and their Three Children.* 12mo. 48 pages. Price 3d. Murray. 1793.

THIS is a publication of much greater value, than from the humble form in which it appears, might be expected. Its object is the very important one of recommending to the common people the duty of sobriety. It represents in a very natural and interesting story the ruinous consequence of intemperance, both to the intemperate themselves and to their families. The style is judiciously adapted to the apprehension of ordinary readers; and it would not perhaps be easy to find a small piece, which could be put into their hands with a greater prospect of rendering them essential service. We understand that it comes from the pen of the ingenious Dr. Beddoes.

M. D.

ART;

L A W.

ART. XXXVI. *Reports of the Proceedings before select Committees of the House of Commons, in the following Cases of controverted Elections; viz. Hellston, Oakhampton, Pontefract, Dorchester, Newark, Orkney, and Zeiland; heard and determined during the First Session of the Seventeenth Parliament of Great Britain; and Horsham, Sutherland, Honiton, and Stetynning, 1st and 2d; Roxburgh, and Cirencester, heard and determined during the Second Session of the Seventh Parliament of Great Britain.* By Simon Frazer, Esq. Barrister at Law. 2 Vols. 8vo. About 430 pages each. Price 13s. Boards. Murray. 1793.

MR. GRENVILLE'S act for determining controverted elections was thought at one time, to have remedied all the abuses that had crept into the former loose and partial mode of decision; but whoever pays the least attention to the present dilatory manner of determining the right to sit in the house of commons, will be forced to allow, that much yet remains to be achieved, in order to give effect to the celebrated statute, now alluded to. Indeed, we have often seen a person, occupying his seat, during one, and sometimes two sessions of parliament, who, in the end, has been declared to have been unduly elected. It is thus that Mr. F. states his reasons for the publication of the present volumes:

‘It may perhaps be said, that reports of election cases are less necessary than they were since the late act, which makes the determination of committees unappealed from within a year, conclusive of the rights of election in boroughs. But though the same question of right cannot, generally speaking, arise again in the same place, a similar question may occur in other boroughs; and, at all events, those who are interested in the determination, will wish to know on what ground it was founded, and to receive some more satisfactory reply than “*ita lex scripta est*.”

‘The reporter has not added many notes to the cases he has hitherto collected; as he will think himself sufficiently happy if he shall be allowed to have given, with tolerable accuracy, the substance of those arguments which he heard with so much pleasure and instruction. He deliberated much at first, whether he should condense the speeches of the learned gentlemen employed as counsel in opening and summing up the cases into one argument, as has been done by Mr. Douglas, and Mr. Luders, in their valuable publications, or whether he should give them more fully, in the form in which they were delivered. He was naturally influenced by the example of works which the public has so justly received with approbation; and, in departing from that example, has only to plead his motives as his excuse; which were a consciousness that he could not do complete justice to many of the arguments by the fullest report; and a dread that he might still do greater injustice by attempting to throw several of them together into a method of his own. Another reason which induced him to give the arguments so much at length was, that it is impossible to say on what points the decision of a committee turns, as the committees do not communicate the reasons which induce them so to decide. He has however frequently been sensible of the disadvantage which this plan subjected him to, of almost unavoidably touching two or three times upon the same argument

in the course of the report; but he flattered himself, upon the whole, that he should thus be enabled to render the narrative more fluent and perspicuous. He has, at the same time, endeavoured to avoid repetition as much as possible, and has, on that account, been led to omit many of the arguments which were used by counsel in summing up the evidence, where they had been already touched upon by the gentlemen who opened the case.

If however any of the arguments, from the manner in which they are stated, should appear to be incorrect, he would sincerely apologize to any gentleman whom he may have misrepresented, if he were not sensible that the blame will be imputed to the reporter alone, on whom it ought to fall.

He must, at the same time, in justice to himself observe, that he attended during the *whole proceedings*, in every one of the cases he has reported in this volume, thinking it better to state a few cases with as much accuracy as he was master of, than to attempt to report all that were heard; which, as several of the committees sat at the same time, must have led him to neglect some of them, perhaps at an important moment. He has also embraced every opportunity that occurred, of consulting the minutes of the committees: and begs leave here to return his thanks to those gentlemen who have favoured him with a sight of papers relating to the different causes.

Some very scarce and curious documents are to be found in the appendix.

ART. XXXVII. *An Essay towards the further Elucidation of the Law of Descents.* By Charles Watkins, Esq. 8vo. About 200 pages. Price 3s. 6d. Whieldon and Butterworth. 1793.

THE doctrine of descents, containing of course every thing relative to the laws of inheritance, forms one of the most important titles in the jurisprudence of our own, and, indeed, of every polished nation. The reasons which induced Mr. Watkins to lay the present work before the public, are thus briefly detailed by him:

The author of the following pages, when considering the doctrine of descents, was frequently involved in difficulties which he was not able to remove, or by any means to satisfy himself with respect to, from those treatises which were expressly dedicated to the investigation of that important subject; and more especially with regard to the descent of reversions and remainders expectant upon estates of freehold: he therefore found that his sole resource was patiently to turn over the pages of miscellaneous authors, and to collect, out of the profusion of matter scattered through the several volumes he perused, the particular passages which related more immediately to these points; and, by adding some remarks as he went along, to illustrate what he thought was obscure, or to connect the several passages he selected or referred to digest, in some degree, to regular method, the chaotic mass, to form a concatenation through the whole. He pursued the scheme, which was the *origin* of the ensuing sheets. As to the *execution* of the work, it is not his province to pronounce. All he shall say is, that he trusts the reader will not expect in such a collection, the *ne plus ultra* of perfection, or in those observations, a professed treatise on the subject. He remembers that they are no other than a collection of a few remarks, thrown together with a few remarks, with a design originally

originally to satisfy his own doubts, and not urged by a presumption of being capable of yielding instruction to others. However, from the approbation which some have been pleased to express of them, and in the hope they may save to others the trouble which he has experienced, he is influenced to submit them to the public eye: and should they throw any further light on so truly interesting a subject, the author would feel himself ineffably happy in being in the least instrumental to the elucidation of a doctrine so important and extensive in its consequences.

We are pleased with this very modest address, and are therefore more readily inclined to remark, that the work in question will be found to contain much more information than is promised in the preface.

ART. XXXVIII. *The Trader's Safeguard: or a full, clear, and familiar Explanation of the Law concerning Bills of Exchange, Promissory Notes, and Evidence on a Trial by Jury. To which is added, a Description of the Mode of commencing and proceeding in personal Actions. The second Edition, with a copious Alphabetical Index, and other very large Additions, and Improvements.* By Peter Lovelass, of the Inner Temple, Conveyancer; Author of "The Law's Disposal." 8vo. 307 pages. Price 4s. Whieldon and Butterworth. 1793.

In this edition, Mr. L. has very properly taken notice of the late decisions respecting bills of exchange, &c. and he has also presented his readers with a copious index; an addition suggested by us, on the first appearance of this work. [See Analyt. Rev. Vol. III. page 322.]

ART. XXXIX. *The Trials of the Offenders apprehended for the Riots in the Borough of Great Yarmouth, Norfolk, October 27, 1792, at a special Session, held 21st November following, at Yarmouth; before the Right Worshipful Edmund Lacon, Esq; Mayor, Henry Joddrell, Esq; Recorder, and others his Majesty's Justices of Oyer and Terminer, and Gaol Delivery, in and for the said Borough.* 4to. 38 pa. Pr. 1s. 6d. Yarmouth, Downes and March. London, Robinsons. 1793.

THE following is the account given, in an advertisement prefixed to the trial, of the origin of the late riots at Yarmouth, in the county of Norfolk.

'Most popular tumults may be traced to inconsiderable beginnings: like the putrescent tumors of the body, or the illucid paroxysms of a deranged mind, they attain by degrees a force not easily subdued. The commencement of the late disturbances at Yarmouth, may properly be dated Saturday, October 20, 1792. A dissatisfaction with their wages, in some few among the seamen belonging to the port; and which, in their conception, were not adequate to the advanced price of provisions, first occasioned any disquiet. If however we allow, that there might be some foundation for the complaint, the means adopted for obtaining a redress, were culpable, were dangerous, and their effects have been melancholy. On the Monday preceding the riots to which the trials recorded in the following pages immediately refer, the ships in the harbours were cleared of all their hands;—a tumultuous body, principally composed of persons in the seafaring
line,

line, paraded the quay;—and towards the evening of the day, what might before be denominated a decent firmness, degenerated into lawless audacity. An attempt was made to unrig the vessels lying near the bridge:—it became necessary that the Riot act should be read;—some of the ship owners of the town were roughly treated;—circumstances began to assume a serious aspect, when the business was humanely and judiciously compromised, by acceding, nearly *in toto*, to the requests of the seamen.

In the course of the week, it was injudiciously, but generally circulated, that there would be a riot in the market on the ensuing Saturday. The chief magistrate of the town also received an anonymous letter, threatening his life if the price of provisions was not lowered. Prudence therefore required vigilance and circumspection in those whose province it was to preserve the public tranquillity. Nor were these wanting. At the market on the Saturday, an unusual number of people were assembled:—the magistracy, and peace officers, were in waiting:—a riot commenced, as was predicted. The confusion that ensued was general throughout the market. Provisions of various sorts, and in considerable quantities, were either destroyed or purloined. Numerous skirmishes occurred. At length three of the most active among the mob were apprehended, and, with difficulty, conveyed to the town gaol: their companions followed them, and seemed at different times to threaten a rescue, but shortly after abated in their ardor, and dispersed.

About six o'clock on the same evening, a very considerable number of disorderly persons, of all descriptions, again collected around the gaol, and the most alarming circumstances attending the disturbances took place. After great uproar, the windows of the session-room were broken;—next, they demolished the lower window-shutters and windows of the gaol;—then the two doors of the gaol were forced by a large pole, used in the manner of a battering-ram;—and in conclusion they obtained their purpose, by liberating the persons committed in the morning. Precisely at this time, the mayor, the magistrates, and principal inhabitants of the town, hastily assembled on the occasion, and provided with staves, arrived at the gaol. The rioters in their retreat were surrounded and overpowered. Two of the former prisoners were retaken, and numbers of others disarmed of their bludgeons and secured. The arrival of the military shortly after, and the continued vigilance of the magistracy, and inhabitants, effectually dispersed the remainder of the mob, and established the tranquillity of the town. Of the persons taken into custody, the least culpable were discharged; and others were bound over for their appearance; six men and two women were fully committed for trial.

A special session having been held, on Wednesday November 21, Ann, wife of James Robinson, was tried for a highway robbery, in feloniously and violently taking, &c. sixteen pounds of pork of the value of six shillings, from the person of William Collins, putting him in fear and danger of his life, &c. The jury found the following verdict:—“Not guilty of the highway robbery, but guilty of simple grand larceny.”

Thomas Bully, mariner, John Houghton, mariner, and Thomas Smith, labourer, charged with conspiracies and riot, were then put to the bar, and after several witnesses had been examined, Bully and Houghton

Houghton were acquitted of the conspiracy, but found guilty of the riot, and Smith was acquitted. Three other prisoners were also discharged, no evidence appearing against them.

On the prisoners being brought up to receive judgment, Ana Robinson was sentenced to be transported for seven, and Thomas Bully and John Houghton to be imprisoned for two years.

ART. XL. *The Proceedings on the Trial of Daniel Isaac Eaton, upon an Indictment for selling a supposed Libel*—"The Second Part of the Rights of Man, combining Principle and Practice," by Thomas Paine. At Justice Hall, in the Old Bailey. Before the Recorder of London. On Monday, the third Day of June, 1793. 8vo. 50 pp. Price 1s. 6d. Eaton. 1793.

DANIEL ISAAC EATON 'was indicted, as a 'wicked, malicious, seditious, and ill-disposed person' and one 'greatly disaffected to our said sovereign lord, the now king, and to the constitution and government of this kingdom,' and who, 'most unlawfully, wickedly, seditiously, and maliciously, devising, contriving, and intending, to scandalize, traduce, and vilify our said lord the now king, and the hereditary succession to the crown and regal government of this kingdom, as by law established, and to alienate and withdraw, from our said sovereign lord the now king, the true, and due obedience, fidelity and allegiance of his subjects, and wickedly and seditiously to disturb the peace and tranquillity of this kingdom: on the seventeenth day of January, with force and arms, at the parish aforesaid, &c. unlawfully, wickedly, maliciously, and seditiously, did publish, and cause to be published, a libel, &c.'

After Mr. Fielding had opened the case, Mr. Garrow arose, and commented on the passages mentioned in the indictment, which, according to him, contained a libel on the king, and government of this country, although it was evident that this sense could be only given them by *implication*. Now, as the defendant was expressly charged with *malice* and *sedition*, and as this charge was upheld by straining the obvious meaning of the author, and having recourse to *innuendoes*, it is but little wonder, that this speech made no lasting impression on the minds of a jury, about to decide on the fate of a fellow citizen, and indeed, in some measure, on the liberty of the press.

Mr. Vaughan, counsel for the defendant, in a bold, animated, and constitutional reply, vindicated his client from the guilt imputed to him. He told the jury, that the questions remaining for them to try (the fact having been proved) were—1. Whether the passages selected contained in them matter, illegal, scandalous, and so forth?—2. Whether the defendant published them with a malicious intention, in order to produce an evil effect upon the country?—And 3d. Whether they bear the innuendoes or meanings affixed to them by this indictment?

He contended, that none of the passages in question were illegal; that none of them applied to the king, the government, or the constitution of this country; and that, on examining them by the context of the whole, his client's innocence would be evident. After resting his defence on the three following grounds,—First, upon the universally admitted right of general discussion, which would be invaded,

if this prosecution were followed up by a conviction—Secondly, upon the ground of the intention with which the defendant published—And lastly, on the principle, that none of the passages apply to the English government, or constitution, according to the innuendoes of the indictment, Mr. Vaughan asserted that the whole book was of a speculative tendency, and that the monarchy there alluded to, was *absolute monarchy*, a species of despotism unknown in this country, and unrecorded in the English law.

Gentlemen, [adds he] let me ask you to consider whether this foreign, this ancient language of monarchy; whether this Tory language, of absolute hereditary succession, is such, as being reviled in any book, should bring down upon its authors and publishers shame, disgrace, misery, and ruin. That is to be the fate of this man and his family, should you err in the verdict you have to give. I trust that will not be the case. I am persuaded, that you will give to this important cause every attention, and every additional argument that may occur to you, and which may probably have escaped me; but, above all, that you will not fail to remember the circumstance of *intention*, tending so greatly to favour that acquittal, which I here solemnly claim from you on behalf of this defendant, because I solemnly believe him intitled to it upon this indictment. Permit me lastly, again to beg, you will seriously reflect upon the consequences of your verdict; should it be a verdict of that harshness and vindictive character called so loudly for by the prosecutors, it will be an apple of discord, that you shall have thrown among us, the seeds of which, spreading far and wide across the land, shall cover it with sorrow, wretchedness, and despair.

After the jury had been out of court upwards of two hours, they returned with the following verdict, in which they persisted: "We find the defendant *guilty of publishing*, but not with a *criminal intention*." As they thus acquitted the prisoner of all criminality of intention, we are astonished that they did not bring in a general verdict of 'Not guilty.' we are however surpris'd, that an Englishman, unconvicted of any offence, as Daniel Isaac Eaton now manifestly was, should have been committed to jail by a recorder of London!

This matter is to be finally decided upon by the twelve judges. s.

P O L I T I C S.

ART. XLI. *An Address to the lately formed Society of the Friends of the People.* By John Wilde, Esq; Advocate, Fellow of the Royal Society, and Professor of Civil Law, in the University of Edinburgh. 8vo. 611 pages. Price 7s. boards. Edinburgh, Hill. London, Cadell. 1793.

THE bigots of religious sects, and the zealots of political parties, are ever eager to claim a monopoly of wisdom and virtue for themselves, and to stigmatize all dissent from their opinions, as the necessary effect either of corruption or of folly. Yet, experience proves that both virtue and talents are often distributed to contending parties in proportions not very unequal, and reason will rarely permit us to extend the influence of corrupt interest much beyond conspicuous leaders,

Readers. It becomes therefore matter of curious speculation, to trace the opinions adopted by men to their sources in temper and character, in habits and prejudices; causes which are more uniform in their nature than disparity of understanding, and more extensive in their influence than corruption. In the great example of the reformation, the effect of such causes was very clearly discernible. The * lettered and pacific indifference of Erasmus, the mild and unsullied zeal of Melancthon, the ferocious and intrepid enthusiasm of Luther, are memorable instances how much the human mind is influenced in adopting and maintaining opinions by previous habits of temper and character.

In our times a contest has commenced, perhaps of still more magnitude than that which arose from the reformation; and we already begin to discover the influence of the same causes in ranging men under the banners of the contending parties. Much no doubt arises from accident; much from particular connexion and private interest: yet, beside these causes of confined operation, we may remark in general, that the side of ancient opinions has been commonly embraced by those in whose character sensibility and imagination are predominant, while men of a character more purely and coldly intellectual, have regarded the innovators with a more favourable eye. The latter are accustomed to follow truth wherever she conducts them, and fearlessly to scrutinize the most cherished popular institutions and opinions; temporary evils do not extinguish their hopes of ultimate good; and they view with small regret the dissolution of societies tending so little towards that increase of virtue and happiness, which philosophy seems to point out as attainable in the condition and intercourse of men.

Men of imagination and sensibility, on the other hand, have, from their character, strong ties to established constitutions. The elegant arts which they cultivate are allied to rank and opulence. The refinement of their taste is repelled by the rudeness and coarseness of democracy. The pride of their learning, too, is often disgusted by the boldness with which those whom they despised as the vulgar bring forward their crude novelties. In many of them, a virtuous tenderness of sentiment is unable to endure the crimes and horrors into which anarchy inevitably plunges nations. Their fancy is dazzled and awed by whatever is splendid or venerable in ancient institutions. Their sensibility is linked by many habits of association, to usages which revolutions must change, and to individuals whom revolutions may injure or destroy. And men of such a character, among whom we must number the author of the volume before us, sometimes cherish their prejudices so strongly, that they remind us of the remark of lord Bacon. 'This same *truth* is a naked and open day-light, which doth not shew the masques and mummeries and triumphs of the world, half so stately and daintily as candle-light.' Perhaps there is no passage in the writings of this great master of eloquence and wisdom himself more admirable, than the contrast between nature, as it is explored by

* Si Lutherus omnia bene scripisset, mihi tamen magnopere displiceret seditiosa libertas. Ego vel falli malim in nonnullis, quam tanto orbis tumultu pro veritate digladiari! Erasmi. Epist. xxvi. Libri xvii,

the severe search of reason, and as it is exhibited in the gaudy colours of prejudice and illusion.

Though the work of Mr. W. professes only to be an address of dissuasion to a particular society; yet, such is the necessary connexion between the several questions which at present occupy the public mind, that he naturally embraces them all; the general principles of government; the events of the revolution in France; and the parties which it has formed in England. Of a work thus extensive in it's scope it would be impossible for us to exhibit an analysis, within the limits which we must prescribe to ourselves. We must therefore content ourselves with extracting some passages which may justify the general opinion we have formed of it.

Two present themselves to us. The one a character of Mirabeau, and of some of his rivals and enemies in the constituent assembly of France.

‘The count of Mirabeau was a bad man. That is indisputable. He has occasioned great and lasting evil. He was prepared for any atrocity necessary to the accomplishment of his designs. But the count de Mirabeau had a strong, powerful and commanding mind. He had great talents, and he could employ them (which is itself the greatest of talents) on sudden emergencies and in all directions. In a popular assembly that man is almost irresistible, upon whom attack has no other effect, than to call forth instant, forcible, and sublime effusions of thought. If he belongs to the prevailing party, he will render their victory easier and more splendid. If he is of the minority, he will prevent them from being ever defeated with shame. As to himself, he will never appear vanquished. A good man with these talents is the greatest public blessing. A wicked man with these talents (and great talents sometimes, though rarely, belong to wicked men) is the greatest public curse. Yet our natures are so constituted, that it is impossible to contemplate such a man, without some sort of involuntary respect and estimation; especially if he stand alone, amidst the meaner agents of iniquity, the only character of force, thought, boldness and knowledge; while the rest only “in the catalogue go for men,” with the insolence of cowards and the presumption of dunces.’ P. 104—5.

Soon after, ‘public gratitude will no longer exist among mankind, when the names of Maury, Cazalez, and d’Espremenil are forgotten. The second of these memorable men was a soldier, with all the gallantry and honour that belongs to this noble profession, and with a fire of imagination, and strength of judgment, rarely found in any man in any profession. The last mentioned gentleman (with great faults in the beginning, redeemed afterwards by great virtues) has rescued from otherwise unavoidable infamy, the profession of the law in France. And as to the abbé Maury, the eternal honour of the French clergy, I know myself too well to attempt his eulogy.’ P. 106-7.

The next specimen which we shall present to our readers, is the character of the late celebrated Dr. Gilbert Stuart, to the consideration of which, Mr. W. is led by his researches into the principles of feudalism, so intimately interwoven with the ancient constitution of the French monarchy. ‘He was a very deep antiquary, and a very sagacious philosopher. He saw the necessity of uniting these two things; which were in him compleatly united. This necessity he has expressed

expressed in his own language, and when I can use his words, I shall never use mine. It is usual (he has said) to treat law, manners, and government as if they had no connexion with history, or with each other. Law and manners are commonly understood to be nothing more than collections of ordinances, or matters of fact; and government is too often a foundation for mere speculation and metaphysical refinement. Yet law is only a science, when observed in its spirit and history; government cannot be comprehended but by attending to the minute steps of its rise and progression; and the systems of manners which characterize man in all the periods of society which pass from rudeness to civility, cannot be displayed without the discrimination of these different situations. It is in the records of history, not in the conceits and abstractions of fancy and philosophy, that human nature is to be studied. He practised his own precepts, or rather these precepts were the result of his practice. His industry purveyed for his sagacity, and his science enlightened his researches. He was not discouraged by labour, nor elated with invention. His step was steady, while his eye was penetrating. His mind was powerful to discover, but equally patient to investigate. He thought that system to be frivolous, which was not founded on facts, and those facts to be useless, which were not formed into a system. On these principles, and in this manner, thus qualified and thus inclined, he explained to his countrymen the beginnings and progression of the governments of modern Europe, and of their own peculiar constitution. Rich in feudal learning, with a powerful and discriminating intellect, with a vigorous imagination, and far from untaught in ancient erudition, or unadorned with ancient elegance and taste, he has accomplished a work which before his time, never had been performed, and scarcely ever been attempted in Britain.' P. 137—8.

From these passages our readers will be able to form some idea of the composition of Mr. W. It bears strong marks of a powerful and original mind, which draws illustration and ornament from a wide extent of knowledge. It is glowing and luxuriant, animated and splendid. But its vigour is sometimes harsh, and its ornament sometimes redundant; and it is more distinguished by the energy of genius, than by the patient finish of cultivated taste.

In his politics he is a zealous adherent of Mr. Burke, of whose opinions he must certainly be regarded as one of the most formidable champions, whose cause he maintains with great variety of learning, and no mean dexterity of argument, but with a warmth of zeal which sometimes seems not only to blind his judgment but to warp his candour. He has made an attack of considerable length on Dr. Parr.—It is not our province to discuss the arguments which he offers against the opinions of that gentleman, nor shall we descant on (what we must call) the language of unbecoming levity, with which he treats an excellent man and an illustrious scholar. But more serious charges cannot be passed over. In page 43, he charges him with having 'invoked the support of heaven for the designs of the French leaders.'—He calls his prayers 'guilty maledictions,' rendered 'more dreadful by the purity of his heart and the simplicity of his manners.' It is not, however, true, that Dr. Parr ever 'invoked the support of heaven for the French leaders,' though it is true that he invoked the interposition of heaven for the confusion of the combined powers. These two ob-

jects are perfectly distinct. There are many wise and honest men who are far enough from respecting the leaders, or approving the measures of France, who yet do in the sincerity of their hearts pray for the destruction of an execrable conspiracy against the freedom and happiness of mankind.

Our author, indeed, page 35, calls the confederacy of kings 'a noble and generous combination, entered into for the preservation of France, or at least of humanity in Europe.'—We hope these words have been unadvisedly uttered. We cannot persuade ourselves that a man of sense and virtue would deliberately apply such epithets to the spoilers of Poland.—Nor can we suppose that Mr. W. in a more considerate moment, can easily excuse himself for using such expressions as 'silly prattle,' and 'empty palaver,' page 423—4, of the speeches and writings of such a man as Mr. Fox.

On such unguarded and indecorous language we should have disdained to animadvert, had we regarded it either as the effusion of petulant malignity, or as the common-place scurrility of a vulgar writer. But we notice it in our author, not only for the superiority of his talents, but because we perceive that he is betrayed into it by exasperated sensibility, and by the ardour of virtuous, though misguided and intemperate zeal. Whatever imperfections are discoverable in his work, either of temper, of arrangement, or of style, they seem more justly ascribable to a defect in those secondary and mechanical habits, which teach men to restrain their sensibility, to chasten their fancy, and to methodize their knowledge, than to any deficiency either in the most valuable endowment, or in the high and productive faculties of the human mind.

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ART. XLII. *Considerations sur la Nature de la Revolution de France, and sur les Causes qui en prolongent la Durée, &c. Considerations on the Nature of the French Revolution, and on the Causes which have prolonged it's Duration.* By Mr. Mallet du Pan, 8vo. 87 pages. Price 2s. Printed at Brussels, and imported by J. Boffe. 1793.

Mr. MALLET DU PAN, the author of this work, and once editor of the *Mercure de France*, has acquired some celebrity by his writings. His life and character are marked with the grossest inconsistency, for he boasts of being born in a republic, and yet is one of the most strenuous asserters of despotism!

The pamphlet now before us, seems to have been written in a melancholy mood; the author appears to entertain but little expectation of the conquest of France, and the subjection of it's inhabitants; the *separate* views of the combined powers occasion perpetual disgust; his heart rankles with suspicion; the obstinate resistance of the nation has disappointed all his predictions, and having already tried the effect of menaces, he now recommends as the last effort, to coax and wheedle the people into slavery and submission. The French, however, who have despised the blustering manifestos of the duke of Brunswick, will scarcely become the victims of the cunning of Mr. Mallet du Pan!

Considered as a literary work, this publication is not destitute of merit, we shall here present a brief analysis of it, observing,

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however, at the same time, that some of the expressions and positions contained in it cannot but be ill received by the allied courts, and even by the emigrants.

Mr. M. du P. laments in his preface the frivolity and want of originality, that distinguish the present from any former age. According to him, but three great men have made their appearance in the course of this century: Frederic, Franklin, and the marquis de Pombal. We possess many bricklayers, but few or no architects.

He then observes, that he himself has endeavoured for four years to enlighten France, but after all his labours, he finds that he has been writing on the sand.

In an introductory chapter, he maintains that the revolution was the necessary, and not the occasional cause of the present war, and that it has been perfected by the very efforts of its enemies. For the last fifteen months, the dangers of France have become resources; her successes; authorities, and her feeble checks, the instruments of invasions. Terror has fortified the immense advantages of public opinion. Every thing has fallen beneath the hatchet of assassins. Royalty; the king; the constitution; all human institutions; the powers of government; the law of nature; the law of nations; remorse; and duty: nothing now remains, we are told, but to plunder the remaining properties, of which they still permit the possessors to enjoy the usufruct.

And yet these events, it is added, 'have taken place in presence of all Europe assembled in arms, and all the genius appertaining to its cabinets. Five hundred thousand valiant soldiers, and eighty ships of the line, sustained by an intestine war, have not, as yet, been able to conquer ten leagues of territory from this federation of crimes, which has entitled itself the *French republic!* The duration of such a struggle, begins to ennoble it; the public, already cauterized, forget the crimes of the jacobins, and think only on their resistance. But three months more of uncertainty, and a generation bastardized by egotism, will pass from surprize to admiration!'

The author looks upon it as a fatal mistake, to consider the present in the light of an ordinary war, waged by one power against another, and to reckon exclusively on the advantages of a well disciplined army; for he says, that Europe cannot long support, without distraction, a *revolutionary government*, with twenty-four millions of men at its disposal.

SECT. 1. *Generation, and successive progress of the French revolution.* The political reform of the French government, we are told, was merely the prelude and the vehicle of the social revolution, with which the termination of the eighteenth century is now menaced. True philosophy had more than once advertized sovereigns of what they were to expect; but the *philosophy of Paris*, received among the grandees, and females of rank and family, conceived, combined, and realized the truth of it. Public men, and writers of genius, had sufficiently developed the causes, which enfeebled the springs of monarchy; descanted on the
man-

manner of tempering or of limiting it. But these modifications were incompatible with the general perversity, and the ferocious pride of a college of declaiming metaphysicians, who resolved to sacrifice the present generation, to the enforcement of their maxims.

They are indebted, he adds, for these maxims to the 'social contract of Rousseau!' and the 'insurrection of America,' supported and justified by an absolute government, put them in fermentation, and produced the present memorable events.

He allows that the jacobins possess wonderful energy, and affirms, that, if Dumourier, whose projects seem to have been formed in the cabinet of Tamerlane, and who was a conqueror 'composed, of fire and saltpetre,' had been able to have influenced the French ministry, he would have seized on Holland, in the month of december last, and all Europe would have bent beneath the ruffians of the second of september.

SECT. II. *Of the true nature of the revolution, since 1792, and of its definitive end.* We are assured by the author now before us, (for M. du P., like Mr. Burke, aspires to the gift of prophecy,) that he prognosticated the present events, more than twenty months since, and that, while he foretold that all authority in France would be usurped by robbers without bread, led by chiefs without property, his predictions were considered as the dreams of a misanthrope. The following is a very remarkable passage.

'Some penetrating men have viewed, for a long time past, with an eye of suspicion, those legions of poor miserable working people, whose labours enrich others, and who at present swarm all over Europe. The increasing inequality of fortunes, and the waste of immoderate luxury, contrast every day still more with the rags of industrious misery. According to the calculations which have been made in England, it is apparent, that even in that island, the commercial intoxication and opulence of which have called forth the imitation of all the neighbouring cabinets, for the last thirty years, the immense body of people, living on the produce of their manual efforts, becomes poorer daily, on account of the disproportion of the price of labour with the price of subsistence. Nearly all the great states of Europe, and France more than any other, are affected with this malady.'

The time, we are told, is fast approaching, when nothing but ploughs and bayonets will be seen in the *new republic*; and when every military *sans culotte* will participate in the distribution of its territories; nay, the fact is said to exist at this moment, and a new constitution will soon render the spoliation legal.

SECT. III. *Divisions of the republicans; and how they have served to produce these effects.* This section is occupied in describing the various parties which have lately figured on the scene. The *constitution-
alists*, according to Mr. M. du P. aimed at a *royal democracy*, the brissotins at a *popular*. The majority of the convention was attached to the girondists; the majority of the preceding legislature, was composed of *anti-republicans*. At the epoch of the execution of Lewis, the *maratists* acquired the ascendancy;

tendency, and fortified their authority by the accession of a party, known by the nick name of *independents*: these, we are told, were directed 'by the *ci-devant* clerk of an attorney, since known as a *marechal de camp*, under the name of *La Croix*, and one Barrere, a *poetaster* of Languedoc, educated in blood by the manners of the day, which assume the name of energy.'

Unable to stain the characters of Brissot, Pothion, Roland, or Condorcet, with the mention of a single crime, the author pretends to dive into their hearts, and to interpret their intentions. This is truly execrable!

SECT. IV. *Views of the republicans in the war; it's connection with the revolution; the causes of the present resistance.* The republicans are said to have been influenced by the six following correspondent objects, in the present general conflict.

1. To render the French revolution stable, and to bring about a social révolution.

2. To prevent any government from existing upon any other basis, than that of a democracy, unlimited, armed, and deliberative.

3. To overturn all distinctions, and to despoil every species of property; to strip the nobles after the clergy, the colonists after the nobles, the capitalists with the colonists, trade with the capitalists, annuitants with trade.

4. To impoverish the land-holders with excessive and arbitrary contributions, until the time should arrive when they were to be expelled from their patrimony by violence.

5. To place the sovereignty, the power, and the force, the offices, and the treasures of the state, in the exclusive disposal of the *sans culottes*.

And 6. By incorporating the countries to be conquered; thus realising their operations, nourishing war by rapine, and supporting rapine by war.

Amidst all the rancour of his hatred, Mr. M. du P. confesses the preparations of the republicans to be wonderful, and their efforts astonishing. He pays many compliments to the *science* which the allies display in war, but he seems shocked at the phlegm and coolness with which they conduct it.

SECT. V. *Other causes of resistance, drawn from the spirit of the revolution.* This section abounds with *involuntary* compliments to the authors of the revolution; for it is here acknowledged, that genius and abilities were permitted to take place of birth; that the debtor is no longer confined for life by the creditor; and that the porter in the street cannot now be crushed to death by the carriage of a thoughtless young lord, or a pensioned courtier.

SECT. VI. *Comparative state of France, during last spring, and the present moment. Vicissitudes of anarchy.* Several of the rebellious departments, we are told, have now submitted; and the famous general Wimpffen has been obliged to retreat before general Seyffert, a *ci-devant* quack doctor. The coalitions in the southern provinces, have displayed more vigour and resources. Lyons and Marseilles have had recourse to arms, but the total

ination of the Sardinian troops has rendered these efforts hopeless.

SECT. VII. *Conclusion. Auxiliary means for carrying on the war. Errors of the French in the interior, relative to the natives. Errors of foreigners respecting the general disposition of the people in the kingdom.*

It is very justly observed, that wars cannot alter opinions, and that they resist even victories, if the conquerors do not call them in to their aid, for the defeats of the hussites, the lutherans, and the calvinists, did not destroy protestantism. It is not what *ought to be done*, we are told, but what *can be done*, that should now be considered, and the august names of Henry IV. and Sully, are called in, by way of sanctifying a new species of *machiaavelism* here broached; that of conquering France by pretending to fight for her liberties!

The author seems very eager, towards the conclusion, to assure the emigrants that he is not inspired with any secret inclination towards the new republic: 'for born [adds he] under the empire of liberty, and tutored in her school, I was taught one truth, of which I have been long convinced, and that is, that France will be incapable of supporting political freedom, without thirty years preliminary education.'

It is not a little remarkable, that the plan laid down by Mr. M. du P. is, at this moment, carried into practice at Toulon, for, according to lord Hood's late declaration, this country is now fighting for the restoration of Lewis XVII., and the constitution of 1789!

ART. XLIII. *Mot Historique & Politique de la Revolution Française:—Glimpse of the Political History of the French Revolution.*

By Mr. Raimbert. 8vo. French and English. About 50 pages. Price 1s. Johnson. 1793.

MR. RAIMBERT, while contemplating the disastrous scene, which France at this moment exhibits, is led to inquire into the cause of her present accumulated distress. After remarking on the *impolicy* of executing Lewis, a circumstance, which is allowed to have somewhat tarnished the lustre of the triumph, and the wisdom of the councils of the national party, and on the arts of the court of Vienna, which have continued to make the cause of Austria the cause of Europe, the author concludes as follows:

'But were I now permitted to hazard a conjecture, and ask my mind, what is to be the ultimate fate of France? it would not hesitate to answer, that France will share the fate of the republics of Greece, that of Rome, and the New America; and that there is reserved for her, the enjoyment of permanent and solid happiness. This great people compact and concentrated, harmonized in heart, and attuned in opinion, the spring and soul of whose every action is the love of liberty and of their country, must rise into a nation not to be subdued.

'The confederate states, weary of exhausting the blood of their subjects about an opinion, and their treasures about a word, will soon, of their own accord, incline to a peace, which alone can ultimately

ultimately prove the interest of either side. The French people, without having changed the form of any government, or retained the conquest of any foreign territory, but who were spurred on to invasion by the fear of seeing their new-recovered liberties so rudely torn from them, will convince the hostile powers, that a war which establishes no settled efficient system, is at best but idle and unproductive.

France, cooling from that ardent enthusiasm, so fertile in heroic deeds of the field, will gradually subside into a tranquil, but wise activity; she will adopt a mode of government analogous to her new sentiments, opinion, and climate; to arts, sciences, and commerce, she will open an alluring retreat, and nobly exulting in having defended herself against the united attacks of confederate Europe, she will call on her industry to obliterate, with triumphant hands, the wasteful vestiges of war!

Such may indeed be the event of the present hostilities; but, however gratifying this may prove to humanity, the nations, whose blood and treasure have been exhausted in the Quixote attempt to bind France with her ancient fetters, will then offer a melancholy spectacle of desolation, and serve as a warning voice to the ambition of kings and ministers.

ART. XLIV. *The Excursion of Osman, the Son of Abdallah, Lord of the Vallies; a political Romance: including some Anecdotes relative to a great Northern Family.* 8vo. 144 Pages. Price 2s. 6d. Liverpool, Schofield. 1792.

IN this tale more is meant than meets the eye. The author says, he presumes to call it a political romance, 'on account of the applicability of the leading facts to the constitution, the government, and the laws of a certain state in Europe.' The writer appears to possess a ready invention; but with respect to the "argument," as we do not well understand it, we cannot pretend to say there is "no offence in it." We shall give our readers a short extract, leaving it to them to puzzle out the meaning.

In a chapter entitled *The Auger Stable*, after describing the contents of the stable, and the currying of Bruin by Acteon and Primus, the story proceeds thus: p. 71.

While they were thus rubbing down Bruin, Florville, habited in his new robe, looked in at the window. Perceiving how they were managing matters, he shrugged up his shoulders, and shook his head. These marks of disapprobation did not escape the eye of Pug. He frowned; and, stamping with his foot, a sceptre gradually rose out of the filth, sitting upon a mule. It had a copper-pot upon its head, by way of helmet, and in its hand it held a lance full three hundred and fifty six inches long, which ever and anon it brandished with a most envious and infernal grin. After making its profound obeisance to Pug, and kissing the interloper with great fervour, it cast a furious look at Florville; and, without further ceremony, darted at him its enormous lance. But its length and shape was all it had to boast of;

of; for, being headed with pewter, the robe repelled it without injury, and it fell harmless to the ground.

This attack was no sooner made, than two godlike figures descended from above, and placed themselves in opposition to the spectre. These were Liberty and Common-sense. They had both open, commanding and beautiful countenances; but the noxious particles with which the air was impregnated, visibly affected the former, and her looks afterwards became pale, languid, and sickly.

Upon a signal from Liberty, Common-sense disappeared, but, shortly afterwards returned, leading in Benevolus the oculist. He is so siled from his skill in opening the eyes of the blind; and is called Benevolus, because, he performs his cures gratis; of which, Jowler, whom he lately restored to sight, is a living instance. In one hand he held two lances, and the shovel of Hercules in the other. As he advanced the spectre eyed him askance, and, wan and meagre as it was, I could perceive it sicken at the sight. Nor was its fears vain; for, without preface or apology, Benevolus aimed one of its lances at its head. The weapon sung as it flew; and being headed with the purest steel, it shivered the old copper-kettle into a thousand pieces; and exposed to view the spectre's bare nob, full of ribbands, rattles, and maggots. The second did, if possible, more effectual execution: for, being better tempered, it passed through the spectre, Pug and Primus; and even reached Actæon. While they were wringing to and fro with extreme pain, Benevolus stepped forward, and was about to present the shovel of Hercules to Bruin; when Primus, dreading the consequences, clapt his juggling-glass before it, which magnified and multiplied to such a degree, that Bruin's eyes were instantaneously dazzled with the sight of ten thousand enormous currycombs, capable, at a single stroke, of tearing him limb from limb. He accordingly spurned at the shovel with horror; and Benevolus, Common-sense, and Liberty quitted the stable in disgust.

Or, p. 60. One evening, Primus, in a drunken frolic, undertook, for a trifling wager, to make Jowler drink a pint of sour small beer out of a tea-pot. When the morning came, he repented his rash bet, but being ashamed to own himself foiled, Gros-penalbus was dispatched to Jowler's with the beverage. Now it so fell out, that Jowler, just before, had been wrung with several severe fits of the cholic; and conceiving that this dose would be of little service to him, he grinned disdainfully upon the giant, and, being a stout resolute fellow, kicked him out of doors. Primus took this treatment of his favourite domestic in such bad-gueon, that Bruin was lugged out to make Jowler drink; and he, being apprized of the approaching storm, turned out to meet it.

CHAP. XVI. THE BATTLE.

The whole country of Slavonia, Gullandicum not excepted, cried shame upon this unjust and foolish undertaking, and went to be spectators of the combat. I was then a stranger in the country, but I went with the rest. We all seated ourselves round a large

a large circular area, in the midst of which I could perceive two men, one of whom, by his superior size, and lion-like appearance, I knew to be Bruin. The other was Jowler, and though not so robust as his antagonist, he did not seem to want courage; for he was, as they say, a chip of the old block. He was seconded by Fabius, since called Salvator; while Bruin was seconded by Primus.

The signal was now given for the parties to engage, but they did not appear extremely ready to set to, especially Bruin, who, it seems, entertained no very good opinion of the justice of his cause. However, at length, to it they went: Bruin aimed many a dreadful blow at his adversary, which, had they taken place, must have settled the dispute at once: But Salvator, aware of their irresistible force, and having an eye like an eagle, always contrived to make his principal fall back and avoid them. While Jowler thus retreated, Bruin blundered after him, and not being much acquainted with the ground, caught several unlucky falls. In this manner the contest was maintained for some time, and, notwithstanding the superior strength of Bruin, not at all to his advantage; which some ascribe to the fatigue he had undergone in walking to the field of battle, while others alledge that his extreme dislike to the contest ought also to be taken into consideration.

However, be that as it may, after the parties had been worrying each other for some time, Bibo leapt off his seat, and cried out: Ye men of Slavonia, the match is unequal, as well as unjust. It is shameful to harraß a man thus for no other reason than the despicable one alledged. For my part, I am determined Floriville shall espouse his cause, and in so doing, he will espouse the cause of liberty and justice. Saying this, he led Floriville to the place of action, and was followed by Ferdinando, who led Gusman. Upon a nicer observation, I likewise discovered that Bibo led Ferdinando, as well as Floriville, but the latter was then habited in his old jacket. Not long after, two purfy men tumbled off their seat, and waddled sweltering after their neighbours: These were Van-scrapum and Van-bulk, the latter of whom was led by the former.

Bruin now faced about, and seeing this triumvirate hastening to join his opponent, began, like Milton's devil, to assume a more fixed and terrific attitude. As he stood fronting me I had an opportunity of viewing him to advantage. His thick brows lowered, and portended the approaching storm, while, from beneath, his eyes shot flashes of indignant fire. His chest and shoulders indicated the strength of Hercules; and his brawny arms, squared for the reception of his antagonists, threatened inevitable destruction. After the other champions were come up, the contest was renewed with inconceivable fury, to the no small entertainment of the spectators: But Bruin, though opposed by superior numbers, was invincible; and exhibited proofs of valour worthy a better cause. At length, after the battle had raged for a considerable time, Primus, in a sudden fit of policy and humanity, called Bruin off. The parties then shook hands as if nothing had happened, and departed to their respective homes;

Primus and Bruin having first agreed, that Jowler should not only have the liberty of refusing the four small beer, but also be permitted to live in his house for ever after rent free. These concessions, with thirteen broken ribs, and a heavy mortgage upon his estate, was all that Bruin got by the battle.

The work concludes with an affecting story, wherein the cruel treatment of a female negro slave is described; concerning which, the writer asserts, that facts of a similar nature, and equal in atrocity, happen every year.

ART. XLV. *Strictures on a Pamphlet, entitled a Reply to the Sermon preached before the Lords Spiritual and Temporal, on Wednesday, January 30, 1793, by Samuel, Lord Bishop of St. David's. With an Appendix, containing Observations on the Preface to Mr. Hall's Apology for the Freedom of the Press, and for general Liberty.* 8vo. 58 pages. Price 1s. Gardner.

A CONSIDERABLE part of this pamphlet consists of high panegyric on bishop Horsley's talents and spirit; a subject, the merits of which we shall not take upon us to examine. The argumentative part of the pamphlet, in which the writer undertakes to justify the bishop's political doctrines, we think it unnecessary to consider in detail. Merely to state the principles on which he reasons, will be a sufficient refutation of his reasoning. They are such as these—That men's rights *themselves* are not equal, because the *things* to which they have a right are not so—That the people of a country where government is established have no political existence but in their governors, and particularly the people of England, but in their representatives—That a *nation* can have no right to do any thing but according to law—That usurped power is desirable, if it be useful—That though the people may appoint a sovereign, and no appointment is so good as that made by the people, nevertheless, the consent of the ungoverned millions of mankind to the appointment of a sovereign is by no means necessary to intitle him to their allegiance—That the rights of kings may be, and in some countries are, greater than those of the people, &c. By the help of the good old principle of *salus populi*, &c., this entangled web of sophistry would be easily untwisted. But we leave this task to the reader; and take our leave of this rejoinder, with only remarking the unfairness and illiberality of the writer, in loading with the opprobrium of infidelity (as bishop Horsley himself did in his celebrated Charge) men who have been zealous professors, and have approved themselves able defenders of christianity, and particularly in speaking of the arian and socinian as kinsmen and allies to the atheist.

ART. XLVI. *Political Debate on Christian Principles; or the Substance of a Correspondence between the Rev. John Newton, Rector of St. Mary, Woolnoth, London, and the Rev. David Williamson, Author of Lectures on Civil and Religious Liberty, Whitehaven.* 8vo. 36 pages. Price 6d. Johnson. 1793.

MR. NEWTON, in the letters here published, reproves Mr. Williamson for appearing in the line of a political writer, while he ought to have been employing his talents in the duties of a christian minister.

sister. He tells him, that the instruments, whom our Lord employs in political matters, are usually such as are incapable of better employment; that the Lord does not call ministers to set nations right, but to preach the gospel, with much more to the same purpose; and that, if the Lord for our sins should put us under the power of the Russians, we ought rather to look to him than to man for deliverance. Mr. Williamson, apprehending that this indifference to national concerns favours too much of passive obedience and non-resistance, in reply, vindicates himself by appealing to the examples of Luther, Owen, Bradbury, and many other eminent divines, who have taken an active part in civil affairs; and maintains, that it cannot be inconsistent with the character of a minister of the gospel, to offer his sentiments concerning the best method of providing for the happiness of mankind in civil communities. He admits, that obedience is due, from every individual, to those constitutions, which have the sanction of the majority; but asserts the right of a nation to rescue itself from the tyranny of its rulers—a pious regard to the interests of another world is doubtless highly commendable; but let it not annihilate all our concern for the dearest interests of the present.

ART. XLVII. *Political Analysis of Europe; exhibiting the relative Importance of its principal States. Carefully extracted and calculated from State Papers, and Authors of each Country, particularly Busching, Coxe, Crome, Statistische Uebersicht, Swinburne, Townsend, Zimmermann, &c. By Cole Howard, Esq. Price 2s. Bent, 1793.*

A TABLE, comprising in one half sheet, a map of Europe, with the names of all the states; the superficial contents of each in square miles; its population; average of population in each square mile; public revenue; army; navy; religion; government; chief towns; latitude and longitude.

P. M.

ART. XLVIII. *Reports of the Commissioners appointed to inquire into the Fees, Gratuities, Perquisites, and Emoluments, which are, or have been lately received in the several public Offices, as follows: Secretaries of State, Treasury, Admiralty, Treasurer of the Navy, Commissioners of the Navy, Dock Yards, Sick and Hurt Office, Victualling Office, Naval and Victualling Departments at foreign or distant Parts, Post Office. Presented to the House of Commons, June 1793. 8vo. 312 pages. Price 7s. in boards. Debrett. 1793.*

THE appointment of commissioners of inquiry was suggested, we believe, by the able and sagacious colonel Barré, during lord North's administration, as a salutary check, on the supposed corruption, which had then taken place in every department of government.

The labours of the commissioners have received abundant praise, but we believe the people have hitherto profited little from their exertions. The truth is, they are occupied about the redress of petty grievances, and have neither sufficient weight nor power, to make an effectual reform.

The first report is relative to the offices under the control of the secretaries of state. The chief abuse pointed out here is the enormous bills brought in by the messengers, the sum of

13,778*l.* 17*s.* 4*d.* having been paid to and allowed them, in the course of one single year, exclusive of an outstanding claim of as much more for the foreign department.

It is recommended, to employ but one under secretary of state in each department; but then by way of *compromise*, it is observed, that this officer ought to be stationary, and an *assistant under secretary* appointed at the discretion of the principal secretary of state.

From what we have been able to collect, the general business of the office is scarcely sufficient to furnish full employment for the clerks at present borne upon the establishment; and we consider their present number as rather to be justified by the propriety of having fit persons always in readiness upon any extraordinary pressure of business, than from the degree of employment which the office ordinarily affords. If they were reduced to eight in each department, your majesty's service might not suffer from such reduction.

Considering that these offices are the channel of the most secret correspondence of your majesty's government, we are surprised to find that the persons employed therein, were not bound to secrecy, either by oath, or any other obligation. Much reliance certainly may be placed in officers chosen with propriety; but a trust of this importance requires caution in the extreme, and ought to call in aid, every fence and guard of which the constitution will admit. We are therefore of opinion, that every officer and clerk employed in these offices, ought to take and subscribe an oath of secrecy and fidelity before a judge of one of the courts of record, and should enter into a bond to the amount of thrice his annual salary, for his true and faithful demeanour therein.

As the salaries of the principal secretaries of state vary every year, according to the fees of office, it is suggested, that they should have a clear 4500*l.* each; that the under secretaries should have 1500*l.* per ann. The chief clerk 800*l.*, &c.

The present establishment amounts to	- - -	£ 29,099 9 0
The proposed establishment to	- - -	28,820 17 1

		278 11 11
But the sinecure places amounting to	- - -	1,140 0 0

When they shall fall in, there will be an annual saving to government of	- - -	1,418 11 11
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We are gravely assured, nothing has occurred, in these offices, that can come under the denomination of 'fraudulent and corrupt practices.'

Second report.—Treasury. The total expence of this office amounted to 39,139*l.* 11*s.* 5*d.* in 1784. The following is a comparative state of the present and proposed establishments:

Present

	Present Salaries.	Proposed Salaries.
Lords of the treasury.	£.12,022 0 0	£.12,022 0 0.
Stationary secretary	3,000 0 0	2,000 0 0
Other secretaries, chief and other clerks	10,590 0 0	10,590 0 0
Other expences, making the Present establishment	- - 33,481 8 2	
Proposed establishment	- - 30,093 10 4	

Third report.—Admiralty. The total expence of this office in the year 1784 was 27,277l. 18s. 0½, of which 24,460l. 9s. 2½ were paid by the public, and the remainder by individuals. Many compliments are here paid to the manner in which the business of this department is conducted, and the mode of supplying the marines with clothing is recommended to be adopted in respect to the army. This is performed by contract; the price of a serjeant's uniform is 3l. 9s. 3½; of a drummer's, 2l. 19s. 2d.; and of a corporal's and private's, 1l. 18s. 5½.

Fourth report.—Treasurer of the navy. A few petty regulations are suggested, in respect to this office, which, when carried into execution, are calculated to produce a clear saving of 3,851l. 14s. 10d.

Fifth report.—Commissioners of the navy. The proposed establishment will produce a saving of 5000l.

Sixth report.—Dock yards. The dock yards of this kingdom afford the most ample field for improvement and amendment, but the commissioners seem to have confined themselves, at least for the present, to a few animadversions on the mast pond at Plymouth, the circuitous mode of remitting money for the payment of ships at that port, the abuses arising from indulging the artificers and workmen in the perquisites of chips, &c.

Seventh report.—Sick and hurt office. The simplification of accounts, and the abolition of all fees, gratuities, and perquisites in this department, are strenuously recommended.

Eighth report.—Vitualling office. It is proposed that parliament should abolish the taxes upon the salaries of the officers and clerks.

Ninth report.—Naval and victualling departments, at foreign or distant parts. This report is replete with proofs of the scandalous manner in which contracts for the navy were made during the last war, in most of our foreign settlements, and more especially in the East Indies.

Tenth report.—Post office. Much improvident waste of public money appears also to have taken place in this department; the sum of 68,000l. has, we are told, been unnecessarily charged for the hire of packets alone, within a few years. The commissioners seem well disposed to stoop to the exactions of the secretary and inferior agents, but they never once turn their eyes upwards, in order to remark on the circumstance of two post masters general, and the inutility of lavishing the public money on men who make no return (unless it be elsewhere) for the sinecures they enjoy.

INDIA AFFAIRS.

ART. XLIX. *Substance of the Speech of the Right Honourable Henry Dundas, on the British Government and Trade in the East Indies, April 13, 1793.* 4to. 55 pages. Price 3s. Debrett. 1793.

MR. DUNDAS introduced this speech by stating the difficulties he had to encounter, not only from the importance and magnitude, but from the novelty of his plans, they being in direct opposition to the established theories in government and in commerce.

No writer upon political economy [said he] has as yet supposed that an extensive empire can be administered by a commercial association; and no writer on commercial economy has as yet supposed, that trade ought to be shackled by an exclusive privilege. In deviating from these principles which have been admitted and admired, I am sensible, that my opinions have popular prejudices against them, but I am supported by successful experience; and when the house adverts to the peculiarities of the subject before them, they will at once see, that I am not attempting to overturn theories, though I am unwilling to recede from old and established practice. I wish, in the outset, to arrest the attention of the house, and to fix it on the advantages which Great Britain actually possesses, and then to ask, whether it would be wise or politic to forego them in search of greater advantages which may exist only in imagination? It would be idle, it would, perhaps, be a proof of ignorance, to maintain that all the advantages which Great Britain possesses from its connexion with India, arise out of the present exclusive privileges of the company; but it would be rash, and perhaps impossible to say, what might be the political or commercial effects of a variation from the present system. In an age of enterprize and improvement, men are unwilling to hear of restraints, but the wisdom of the British parliament will not rashly relinquish a positive good in possession, for a probable one in anticipation.

Mr. D., after this exordium, proceeded to state, that the shipping employed by the East India company amounted to 81,000 tons; that the seamen navigating those ships were about 7,000 men, in constant employment; that the raw materials imported from India, for the use of the home manufactures, amounted annually to about 700,000l; that the various articles of British produce and manufacture annually exported to India and China, in the company's ships, amounted to upwards of a million and a half sterling, including the exports in private trade allowed to individuals; that the fortunes of individuals acquired in India, and remitted home through the medium of private trade, by bills on the court of directors, or by other means, formed an addition to the capital of the nation, the amount of which could not be accurately ascertained, but might be stated, at least, at a million per annum.

He now brought forward the general question: *upon what principles ought the state to govern it's Indian possessions? and under what regulations ought the trade to the East Indies to be conducted?* After stating that the present government of India was vested in a corporation under the control of the executive power, he poured forth a series of eulogiums upon it's happy effects, in meliorating the condition of our Asiatic subjects:

India, or the country of Hindostan, governed by Britain, is in a state of prosperity unknown to it under the most wise and politic of its ancient sovereigns. The British possessions, compared to those of the neighbouring states in the peninsula, are like a cultivated garden, compared with the field of the sluggard; the revenues of India have been encreased, and the trade connected with them is in a state of progressive improvement. A war, as inevitable as it was politic, has been conducted with vigour, and brought to an honourable and advantageous conclusion. Should it here be said, that the company is an improper instrument for the management of an empire: I would (if they were not under the controul of the executive power, and the superintendence of parliament) readily admit the force of the argument, but if I find them to be an organ of government, and of trade, which has experimentally proved itself to be suited to the administration of distant provinces, the revenues of which, are to be realized through a regulated commerce, I am afraid to lay aside a means which has hitherto answered all the political and commercial purposes for which they have been employed.

Having laid it down as a principle, that no alteration should take place in relation to the territorial government, he then adverted to the propriety of continuing the domestic plan of administration. He allowed that, though the patronage was *directly* in the company, it was yet *indirectly* at the disposal of the crown; but he was of opinion, that if it were vested, and centered immediately in the executive power, it would prove too great in the balance of our government, and might prove dangerous to the spirit of the constitution. He proposed that the board of commissioners should continue in its present state, with one change only, viz. that his majesty should have the power of promoting to a seat at the board men who were not of the privy council.

Mr. D. here took an interesting retrospect of the history of the East India trade, and pointed out its progressive improvement.

I am of opinion, [said he] after viewing the magnitude of the revenue and of the surplus, after discovering the degree in which the public is to participate of it, and after having had it proved to me upon evidence, that the company is the most safe vehicle through which the remittances of the surplus can be made either to itself or to the public; that it would be unwise to try the experiment of resorting to any other system. But allowing that an open trade might be one means of realizing the revenue in Britain, there were consequences both to Britain and to India, which might result from the experiment, and they would readily be foreseen by the house. If the inhabitants of Britain were to be permitted freely to emigrate to India, *colonization* might take place. He wished to know, whether this was an experiment that ought to be tried? and whether the proofs which we have had of the pernicious effects of emigration, would not be multiplied by such a measure? Setting aside however this probable evil, the more obvious one of the effects of colonization upon India itself, must be deliberately examined before we can adventure to authorize it. All the gentlemen who have resided in India, with whom I have conversed, and all the information which I have received from those at present in the most important stations in India, either political or commercial, agree, that an unrestrained liberty to the Europeans to emigrate to,

and

and settle among the Indians, would, in a short time, annihilate the respect paid to the British character, and ruin our Indian empire. Indeed, we have only to advert to what must be the situation of the settlers and the natives, and we shall at once discover, that this opinion has a solid foundation.'

Mr. D., in the next place, attempted to refute the opinions of speculators, who contended, that the exports of British produce would be increased, if the trade were laid open. However specious such opinions might appear, the selection of two or three of the principal articles of British manufacture according to him, would prove them to be inconclusive. As to woollens, for instance, the climate was unfriendly to the use of them, and the religious prejudices of many of the casts of the natives forbade the purchase of them; in addition to these objections, the dress of the natives was as fixed and local as their manners. The exportation of earthen ware was precluded by the bulk of the commodity; religious prejudices also prohibited many of the natives from using what had been fabricated by the impure hands of infidel strangers. As to cotton, could it be hoped that the manufacturer here, could rival his master in India? or expected, comparing the high price of labour in Europe, with the low price of it in India, that he could undersell him there?

After these observations, Mr. D. attempted to establish an essential difference between a monopoly, and the exclusive privilege granted to the East India company; he then, by way of obviating the remarks of those who contended for an open trade, stated:

1st. That, since the acquisition of the territorial revenues, and particularly since the last peace, the exports from India had been greatly increased; and, by the measures which he had to propose for the consideration of the house, he did not doubt but the export trade would be carried on, as far as the demands in India would bear;—2d. that the exports of raw materials into Britain amounted to 700,000l. annually, and though this might not be the quantity required, it must be allowed, that the company had made meritorious efforts. Means also would be proposed, for enabling the manufacturer to supply himself with raw materials, through the company's ships, as well as at their sales;—3d. That the difficulty of sending home private fortunes from India would be remedied, by the plan of remitting the debts of the company, and making them payable in Britain. Mr. D. concluded his speech thus:

A British legislature have to reflect, that our commercial revenues are immense, that whatever can preserve them, is preserving and adding to the greatness of the empire: that in vain we shall look at the envied situation in which we are placed in Europe; in vain we shall expect permanency of respect to the British power and character, among nations, removed from us nearly half the circumference of the world; that in vain we shall, at the expence of treasure and of blood, have founded and consolidated an Indian empire; in vain we shall be seeking to open the markets of China for the encouragement of the skill, the industry, and enterprize of the British artisan, merchant, and navigator; that in vain we shall have devised a system of government, and judicial and military honours to support it, if we do not with these efforts, listen to the claims of the company, who have actually promoted the interest and greatness of their country; if we do not connect

with the confidence which we propose to place in them, encouragements suited to the claims of the respectable and numerous manufacturers, whose skill, whose wealth, and whose enterprize have seconded and rewarded their own and the efforts of the greatest mercantile association in the world: an association who, from their spirit of enterprize and liberality of commercial principles, are ready to forward every laudable but regulated enterprize of their fellow subjects.*

The outline of this speech, the principles maintained in it, and the resolutions passed in consequence of it in the house of commons, seem to have an intimate connexion and affinity with a work entitled *Historical View of Plans for the government of British India, &c.**

ART. L. *Heads of Mr. Francis's Speech, in Reply to Mr. Dundas, on the 23d of April, 1793, in a Committee of the whole House, to consider of the Government and Trade of India. Mr. Beaupuy in the Chair. 8vo. 19 pages. Price 6d. Debrett. 1793.*

THE measures proposed, the principles maintained, the facts asserted, and the arguments supported by Mr. Dundas, in his speech on the new India bill, appear to Mr. Francis to stand in direct opposition to truth, to reason, to policy, to experience, and to justice, and to be as dangerous in their application and effect, as they are false and absurd in their conception. After allowing the proper degree of credit to Mr. D. for having brought the internal state of India fully and freely before parliament, Mr. F. proceeds as follows:

"Considering the relation in which I have stood so long to the government of India, and the part I have acted, I cannot, without personal dishonour, submit for a moment to have it supposed possible that I could hear the tidings which I have heard this day without indignation, contradiction, and resistance. Before I enter farther into the subject, let me caution the committee against a material error, into which they might possibly be led, first by an evident want of distinctness in the right honourable gentleman's speech on the points I allude to, and then by their own inattention. I mean to caution them not to confound two objects, utterly distinct, and in their nature incompatible, and which nothing but an unexampled concurrence of force and fortune, united against policy and justice, could ever have brought together. These objects are, the renewal of the company's charter for an exclusive trade, and the continuance of the territorial acquisitions and revenues in possession of the East-India company. The first not only does not involve, but ought to exclude the other.

It is not my intention to dispute the necessity or propriety of renewing the charter. On that subject I agree with the right honourable gentleman in principle, though I question his facts, and doubt about the practical effect of the operation. On the proposed continuance of the government of India in the hands of a company of merchants, I deny and protest against every thing he has said. His principles, his facts, and his arguments, are all alike, and only fit to keep company with one another. The right honourable gentleman's fa-

* See *Analyt. Rev.* Vol. x. p. 23.

avourite theme to-day, the burden of his present song, is, *Why should we change, when all is well?* and this is the result of all his labours and enquiries for the last twelve years, of his committees and resolutions, of his laws and instructions, for the better government of India.

Mr. F. now inquires, whether *in fact* it would be an innovation to reinstate the East-India company in their commercial character, and confine them to the pursuits that belong to it. In support of the affirmative, he contends, that they prospered while they were merchants, and have never prospered since they have appeared in another character, and assumed another station, 'because they were qualified to be merchants, and utterly unqualified to be sovereigns;' and because, by the nature and principles of their institution, 'they were fitted for trade and unfitted for government.' He denies, that the provinces under the company's management are better governed than those still under the control of the native princes, and declaims against the miseries of those territories, 'in which the real power acts by delegation, and skulks behind a pretended native government.' He also asserts, that this species of administration 'is of all others the most profligate, the most abandoned, and the most pernicious to mankind.' The following is the concluding paragraph, and it affords but a melancholy prospect to every man who has the welfare of his fellow-creatures at heart, as it conveys an idea, that our conquests and acquisitions tend but to add to the sum of human misery.

'But do you think you can stand a comparison with any of the Indian governments, which are real and effective? With that of Tip-poo Sultan, for example, that barbarous tyrant, Tippoo Sultan, whose whole country was full of people, and cultivated like a garden, and who, in the course of an unfortunate war, was never deserted by one of his subjects? I believe, sir, we had better be silent on this subject. A just and fair comparison with the real Indian governments will do us no sort of honour.'

ART. LI. *Letter from Mr. Francis to Lord North, late Earl of Guilford. With an Appendix.* 8vo. 107 pages. Price 2s. Debrett.

THIS letter is dated Calcutta, 17th sept. 1777, and contains a variety of observations on the government of the British territories in India. Indeed, it is replete with shrewd remarks, and humane and political suggestions, and seems to have been now published in consequence of the debate on the 23d of April last. [See the two preceding articles.]

In the appendix, we are presented with a letter from earl Cornwallis to the court of directors of the East-India company, dated august 2d, 1793, which overturns the assertion so strenuously and so frequently urged in the house of commons, 'that the natives had eminently prospered under the government of the East-India company,' for it is thus that his lordship expresses himself on that subject:

'Independent of all other considerations, I can assure you that it will be of the utmost importance, for promoting the solid interests of the company, that the principal landholders and traders in the interior parts of the country should be *restored* to such circumstances as to enable them to support their families with decency, and to give a liberal education to their children, according to the customs of their respective

spective casts and religions, that a regular gradation of ranks may be supported, which is no where more necessary than in this country, for preserving order in civil society.

I am sorry to be obliged to say, that agriculture and internal commerce has for many years been gradually declining; and that at present, excepting the class of throths and banians, who reside almost entirely in great towns, the inhabitants of these provinces are *advancing hastily to a general state of poverty and wretchedness*. In this description I must even include almost every zemindar in the company's territories, which, though it may have been partly occasioned by their own indolence and extravagance, I am afraid must also be, in a great measure, attributed to the defects of our former system of management.

We have declined entering into the facts and arguments adduced by Mr. Francis, in the present article, as the situation of India has been greatly altered during an interval of sixteen years.

MISCELLANEOUS.

ART. LII. *Les Préjugés Détruits, &c.* Prejudices Destroyed, by J. M. Lequinio, Member of the National Convention of France, and Citizen of the Globe. 8vo. 312 pages. Paris, *unum evento, quo reges et sacerdotes, ab orbe terrarum obliuerandi*. [1792.] *Prima die Novembris*. Imported by J. Boffe, London. 1793-4

Mr. Lequinio has always distinguished himself by a servid attachment to the cause of liberty. He was a patriot previous to the revolution of 1789, and a republican before the 10th of August, 1792, when France ceased to be governed by a king. But he has rendered himself no less remarkable by his *scepticism*, than by his hatred of tyranny, for he is one of the philosophers to whom Dr. Priestley expressly addresses his late publication*.

Mr. L. dedicates this very extraordinary work not to any particular nation, but to the whole universe; a future race may bless him for assailing the prejudices of the present, yet he aims not to procure their applause, but to ascertain their happiness and their liberty: 'glory, immortality, paradise, and the chimeras which fools feed themselves with,' make no impression upon his mind. After inviting the priesthood, 'who among all nations are proud, hypocritical, avaricious, and the supporters of that despotism which receives new strength from their efforts,' to read this production, as it would afford them food for new calumny, and for fresh *anathemas*, he concludes chap. 1. by exclaiming, 'Men, dare to think! nations, arise! tyrants, disappear!'

Chap. 11. *Preliminary question*. The object of this chapter, is to determine, whether man be formed a thinking animal. The author says, that he was once weak enough to believe the affirmative, but he has long since perceived his error, and he can now boldly answer, no.

In truth, if man were destined by nature for this particular act, he would think of his own accord, and his ideas would flow in upon him, without the assistance of education; they would develop themselves naturally, in the same manner as the height, the bulk, and all the other dimensions of the body; it would not be more difficult for

* "Letters to the Philosophers of France, on the subject of religion."

him to reflect, and to extend his perceptions, than to move his arms, to throw out his legs, and to run.

Far from experiencing this facility, it is demonstrable on the other hand, that man is never able to think, but by means of labour, and of industry, after a very long apprenticeship, and when he has already finished the half of his career: it is necessary to form, to accustom him to this art, and to make him acquire a habit of it,—exactly in the same manner as a dog is broke to all the tricks of the sport to which he is destined. If the multitude knew how to think, would they be dupes to phantoms, ghosts, hobgoblins, spirits, &c. as they have been at all times, and in all nations? What is nobility, for example, to a man who thinks? What are all those abstract beings, children of an exalted imagination, which have no existence but in vulgar credulity, and who cease to have been, as soon as we cease to believe in them?

Chap. III. *Of prejudices.* Prejudices are defined to be ‘general errors, to which men incline without reflection, because they imagine them to be truths.’ Among these are reckoned a belief in astrology, a science which reigned unrivalled for whole ages; in ghosts, which some stupid people still confide in; &c. ‘Prejudices arise out of ignorance and the want of reflection; these are the basis on which the system of despotism is erected, and it is the master-piece of art in a tyrant, to perpetuate the stupidity of a nation, in order to perpetuate its slavery, and his own dominion.’ Mohammed, that audacious monster, who was arrogant enough to command carnage in the name of heaven, has made ignorance an express article of religion, and the greatest difficulty, which virtuous men, who may wish to restore the mohammedans to liberty, have to encounter, will be to make them violate that principle, which prohibits instruction. The Prussian soldiers, those military machines, who are so powerfully subservient to the despotism of Frederic, have no communication whatever with the citizens; this circumstance engenders a shameful prejudice, which renders them at one and the same time, the slaves of the despot, and despots themselves.’ The greatest, the most absurd, and the most foolish of all prejudices, is here stated to be that very prejudice which induces men to believe that they are necessary for their happiness, and for the very existence of society. The author is determined to hunt down errors of every kind, and he advises those who have not courage to hear him, ‘to plunge into the miry ocean of ancient absurdities, and from fable to fable ascend to the revelations of Moses and Mohammed, to the thirty incarnations of the god Wisnou, to the creation of matter extracted out of nothing, to the immortality of the soul, to the resurrection of the body, and to all the monstrous absurdities, which until this day have degraded man, by smothering his intellectual power, and fettering his reason.’

Chap. IV. *Of truth.* A sage has observed, that truth lies concealed at the bottom of a well, and to this idea our author thinks every one will accede, who reflects how much it is still covered with dirt, by what a deluge of error it is overwhelmed, by how many prejudices it is walled in, and how very unlike it is to itself. Its most ardent admirers have hitherto veiled it from the eyes of the multitude; Jesus has had recourse to parables, Esop and Fontaine to fables, Voltaire to tales, and Rousseau to romances. The following invocation concludes this

this chapter: 'Come then, sublime truth! hasten thy steps, for thou art destined to produce the salvation of mankind, and to give the mortal blow to fanaticism and to tyranny! Issue from my mouth with all the force of simplicity; appear without any ornaments, the better to be perceived in thy flight, and visit the whole universe; destroy superstition; overturn its idols; break the rod of the oppressor; chase away despotism; annihilate slavery; and gladden the hearts of nations!'

Chap. v. *Of glory.* A passion for glory is stated to have been the destruction of all the virtues, the germ of all the vices, and, during every age, the scourge of human nature. '*Anabema* to all those who seek any other glory than the pleasure of doing good, and any other applause than the testimony of their own conscience!'

Chap. vi. *Of honour.* Custom makes that an honour in one country, which is deemed a disgrace in another. A laplander will offer his wife or his daughter to a stranger, and considers it as a point of politeness; a parisian is indifferent about the virtue of his frail moiety; a citizen born in the provinces is miserable at the idea of her ceasing to be chaste. In the capital of England, a lord ends a quarrel with his fist; in the capital of France, a point of honour obliges one man to run another through the body. It was always deemed to be a disgrace to be hanged, but there was no dishonour in having the head cut off! To become a mother without the intervention of marriage is still held in horror in a thousand places; in others it is considered as an honour. To sleep with a slave in America is very common, but to eat with her would be a reproach! Before the revolution, to be the servant of a simple citizen, was looked upon as a very humiliating situation; but to be the *valet or lacquey* of a prince, was an honour which was purchased with large sums of money, and with a life of misery and discontent. In short, the point of honour is not only different in different countries, but it is always varying, always changing with circumstances, and is hardly worth the attention of a man, who can be a good father, a good husband, and a good citizen, without wishing to obtain any reward for his virtues.

Chap. vii. *Of eloquence.* What is eloquence? the art of deceiving men, by making them fond of error ready made; an art by which the factions may obtain success; and a certain scourge to liberty. The patriotic societies form the best and most proper institutions for creating and propagating public spirit, for shedding light upon a nation, and annihilating the reign of tyranny; but they, and even the National Assembly itself, are subjected by a particular kind of despotism, that of the orators, and thence may result great and innumerable evils. What signifies it to me whether the despot, who subjugates me, be king, priest, or demagogue? I will not submit to any of them. The attachment of the audience sometimes approaches towards idolatry; the liberty of opinion is invoked in vain, and, if you do not offer up incense to the idol of the day, you are termed a bad citizen, an aristocrat, a villain! Mr. L. gives a receipt, by following which any public speaker may obtain applause. 'Begin,' says he, 'by flattering your hearers; say every thing that may tend to please; make use of all your art on purpose to deceive them; let your discourse abound with a vast multitude of words, in order to prevent them from forming any just idea of things; your volubility must be such, that one idea shall drive

away that which preceded it, and that your audience may be rendered incapable of either judgment or reflection; call out pompous phrases, sonorous words, regular periods, and conclude by some sentiment, calculated to affect the heart and to overwhelm the reason. You will have no sooner ended; than the repeated *bravoes*, the clapping of hands, the movement of the feet, and *plaudits* of every possible kind, will ensure you a complete triumph, and woe to him who dares utter a single word against you! Such, we are told, will ever be the effect of eloquence in a numerous assembly; it is never serviceable but in books, for it may be used there without any great danger, because the reader can pause and take time for reflection. It is necessary that enslaved nations should be led by quack orators, and by despots who deceive, and who subjugate them: but a free people want only a philosopher, who will point out the road to truth, and allow them to pursue it.

Chap. VIII. *Of religion.* If there be any institution originally good in it's principle, but which has become hurtful to the human race, and deserves at length to be annihilated, our author assures us, that it is religion: it was necessary during the age of ignorance, but it is now not merely superfluous, it is dangerous. In short, he thinks, that mankind ought henceforth to be directed by reason alone.

As to 'the pretended miracles' which have been worked by the authors of all religions, he accounts for them in the blindness of the multitude, and the arts of their leaders, whom he represents as the Mesmers and Cagliostro's of former ages. Mr. L. pays many compliments to the genius of John Guttemberg, a native of Strasbourg, and a citizen of Mentz, who invented the art of printing, and thus enabled philosophy to diffuse truth and detect error.

Chap. IX. *Of kings.* We are here told, that kings have ever been tyrants, more or less despotic, more or less cruel, more or less unjust, but equally smitten with a love of power, intoxicated by the spirit of domination, forgetful that they were men, anxious to place themselves on a level with gods, and averse to recollect that all their power and authority was derived from the very nations whom they oppressed.

'It may easily be perceived, that by the word *tyrant* I do not mean solely those monsters of the human race, such as Nero, Caligula, Charles IX. &c.; my definition extends to almost all kings, past and present; I do not even except that king of France so often vaunted as the "good" Henry;*' although less cruel than most of his predecessors, he was assuredly no less despotic, and thought no less than they, that all France was destined for his pleasure and his glory; if an innovator during his reign had dared to have recalled the memory of their inalienable rights to the minds of the people, he would have been crushed under the weight of the royal authority †.

* What

* Henry iv.

† Let any one recollect the game laws enacted by this monarch, and then ask himself if he were really a good king. By an article of his *ordonnance* on this subject, it was decreed, that every peasant found with a gun in his hand, near a thicket, should be stripped naked, and beaten with rods around it until the blood came. It was thus that the life of

* What should a king be, if he were as he ought? A man covered with a paper jacket, on which is written (*De par la nation & la loi*) "By order of the people and the law;" the herald of the nation, the proclaimer of it's orders, and nothing more—it is ridiculous enough, to see royalty propagated from father to son, like the king's evil; it is still more ridiculous to see nations so deceived by being accustomed to slavery, as to become the servile idolators of that power by which they are oppressed, without once recollecting that it is their own.

Chap. x. *Of equality.* It is but justice to the French nation, to observe here, that, while the malice of their enemies has accused them with a want to equalize property, an equal partition of rights has been alone inculcated by their philosophers and politicians; this principle, with a few exceptions, has been adopted in our own constitution.

Chap. xi. *Of virtue.*

Chap. xii. *Of domestics.* This chapter recommends the practice of humanity and beneficence towards servants: the former instils the love of morals.

Chap. xiii. *Of the labouring class.* We are here told, that ignorance leads to subjection and misery; education to happiness and liberty.

Chap. xiv. *Of women.* Our author laments, that throughout all Asia, Africa, and most parts of Europe, it is still the custom to shut up the fair sex, and make them prisoners from their earliest youth. He advises them, to renounce their passion for trinkets and baubles, which leads to their subjection; to abandon their errors and their prejudices; to conquer their love of dominion; to renounce a life of frivolity; to detest vanity; and to sigh no longer after objects, the attainment of which can confer no real pleasure. He conjures them, to free themselves from the yoke of religious prejudices, and above all things, to learn to think, and to make use of their reason, as superstition and weakness alone can ensure the dominion of the other sex over them.

Chap. xv. *Of bastards.* By the ancient laws of France, a woman's fortune passed away from her illegitimate son, and went to the collateral branches of her family; this is affirmed to have been a great hardship. The injustice of that scorn, with which children begotten out of the pale of marriage are treated, is here very forcibly inculcated.

Chap. xvi. *Of slaves.* Mr. L., like all other liberal and enlightened men, uninterested, and unworped by the traffic of human flesh, loudly declaims against the savage, barbarous, and inhuman custom of slavery.

Chap. xvii. *Of death.* Man is here considered as a mere machine, and death as the cessation of existence.

Chap. xviii. *Of mourning.* The author cannot discern the connexion between grief and the colour of a coat or gown.

man was sacrificed to the repose and the existence of hares and partridges, destined for the pleasures of a prince, more culpable, perhaps, in respect to this barbarous law than any of his predecessors, because, educated among the indigent and unfortunate, he ought never to have permitted any other sentiments than those of gentleness and humanity to penetrate into his mind.

Chap. xix. *The punishment of death ; and suicide.* The idea of legitimating a crime, by enacting a law in favour of homicide, is here held in deserved abhorrence. The principal end of society is the preservation of the co-associates, and the defence of their lives, against all who may wish to attack or to abridge them ; the intemperance of the seasons, the voracity of animals, the persecution of one man against his fellow-man ; in short, mankind have united against every thing that may endanger existence, and it is an evident consequence of this principle, that a nation cannot take away the life of an individual. Mr. L. thinks it would be far more conducive to morality, to public education, and to the edification of posterity, that culprits should survive their crimes ; and he would rather see Lewis xvi. chained as a galley slave, and tugging at an oar, and his *wife* working during twenty or thirty years at the *Salpêtrière*, than behold their heads struck off at the *Carrousel*. In short, he wishes for the suppression of capital punishments, and this circumstance, instead of conferring impunity upon crimes, would according to him produce infinitely more terror, as the offender would be subjected to a less barbarous, but an infinitely more long, and severe punishment.

All the laws against suicide are stated to be absolutely ridiculous, ineffectual, and unjust ; the only way to prevent a man from taking away his life is, to declare that he has a right to do it, if he should be so disposed.

Chap. xx. *Of oaths.* Mankind must have been well convinced, that they were naturally dishonest, when they invented oaths as the test of truth : these do not bind rogues, and good men have no manner of occasion for them.

Chap. xxi. *Of intolerance.* While there are religions, we are told there will be fanaticism, miracles, civil wars, knaves, and dupes. There are penitents, fanatics, and hypocrites, in China and in Turkey, as well as in France ; but there is not any religion, perhaps, in which there exists such a spirit of intolerance, as in that professed by the christian priests, the author of which preached up toleration by his example, as well as by his precepts.

Chap. xxii. *Of war.* 'Who is that perverse, and ever execrable man, who first invented the murderous art of war, and that famous science of tactics, which consists in the best means of massacring whole nations ? One creature may assassinate another in a moment of passion, and, however barbarous this act really is, and however much it may be repugnant to the sensibility of a good man, yet he can conceive it : but for two men, in cool blood, to think of assassinating one another, or thousands of men of assassinating other thousands, with whom they are utterly unconnected, and can have no quarrel or even difference with ; of this he can form no idea.'

'O shame to the human species ! Nations, blind, and asleep, will you never awake ? What ! shall not an individual whom you have placed upon the throne, and whom you have overwhelmed with your bounties, be satisfied with consuming the fruit of your sweat and of your toils, in the bosom of indolence and voluptuousness, and with laying your industry and your fortune under contribution ! And shall he wish to dispose of your very existence ? must you be the instruments of his anger and his vengeance, of his ambition and his mad desires ?

He.

• He wishes to conquer a province, that is to say, to usurp the dominion over a country, and pillage the inhabitants; and it is to assist this audacious robbery, of which you will enjoy no lucrative portion, that you are about to desolate the territories of a people who never offended you, to burn their villages, and to spread death and desolation over their fields; while in this attempt you expose yourselves to excessive fatigues, to continual privations, and even to death itself, of what is still worse, to wounds, which but prolong a miserable existence!

Chap. xxiii. *Of history.* It is allowed to be highly probable, that an Alexander and a Cæsar, those two great plunderers of the earth and persecutors of nations, have really existed; it would indeed be unreasonable to doubt it; but when it is considered in how many different manners the transactions of the present day are represented, it is with some degree of hesitation, that a wise man will give credit to the narratives said to be written twenty or thirty centuries ago, and long previous to the art of printing.

Chap. xxiv. *Of the creation and antiquity of the world.* Whoever is impelled by the desire of believing, and yet nevertheless knows how to reflect, will be induced to think the creation of the world, as laid down, and it's novelty, as maintained in our *boly books*, exceedingly strange, for setting aside the incomprehensibleness of 'the work of seven days,' it will appear amazing, how nations in the short space of six thousand years could have been so polished and intelligent in respect to the arts and sciences, as we see them at this very day, when we ourselves behold so little progress during a whole age.

Chap. xxv. *Of politics and intrigue.* The one of these is usually denominated the science of government; the other, the mode of acquiring fortune and credit; but they are both termed here the arts of deceiving.

Chap. xxvi. *Of Jesus Christ.* • He called himself the son of God; who among mortals dare to say that he was not? He always displayed virtue; he always spoke according to the dictates of reason; he always preached up wisdom; he sincerely loved all men, and wished to do good, even to his executioners; he developed all the principles of moral equality, and of the purest patriotism; he met danger undismayed; he showed himself averse to the great, who in all ages have made a bad use of their power; he described the hard heartedness of the rich; he attacked the pride of kings; he dared to resist, even in the face of tyrants; he despised glory and fortune; he was sober; he solaced the indigent; he taught the unfortunate how to suffer; he sustained weakness; he fortified decay; he consoled misfortune, and knew how to shed tears with them that wept; he taught men to subjugate their passions, to think, to reflect, to love one another, and to live happily together; he was hated by the powerful men whom he offended, and persecuted by the wicked whom he unmasked: he died under the indignation of that blind and deceived multitude, for whom he had always lived.' Such is the amiable character of Jesus Christ, as drawn by the pen of a man, who seems to inculcate virtue, although he differs with the christian world in respect to certain opinions, which he does not imagine to be essential to happiness.

Chap. xxvii. *Of the grave.* Immortality has been justly considered as a *stimulus* to virtue, and the doctrine here insinuated of an

eternal sleep' will in general be deemed little favourable to the cultivation and practice of morals.

We highly approve of what the author says relative to the pompous tombs and lying inscriptions erected to the memory of the dead : these *monuments* are to many tributes to the pride and the vanity of the living.

Chap. XXVIII. *Of impiety.* We shall close this article with an extract from the present, which is the last chapter, reminding the reader at the same time, that we present him with an analysis of the present work, without either pretending to justify or adopt the extraordinary positions laid down in it :

' I am an impious man, my dear reader ; and I tell the truth to every man, which is perhaps still worse. Four years are scarcely elapsed, since the follies of the Sorbonne, and the furies of despotism, might have raised a storm, which would have burst upon my head ; they would have smitten me, like a destructive monster, an assassin of the human race, a perturbator, a traitor ! Each of these colossal phantoms has disappeared before the eye of reason, and the august image of liberty ; however, an infinite number of prejudices, personal interest, and hypocrisy, all of them no less the tyrants, and the enemies of knowledge, still dwell among us.

' There still remains at the bottom of thy heart, at the bottom of thy own heart, the prejudices of thy infancy, the lessons of thy nurse, and the opinions of thy first instructors, which are the effects of that renunciation of thought, which thou hast practised all the days of thy life, from the cradle upwards ! In addition to this, it is the interest of every one to keep thee in total blindness. The rich and powerful man dreads lest thou shouldst open thy eyes, and perceive that his strength and grandeur proceed from thy ignorance and submission. The vain man, with equality in his mouth but not in his heart, fears lest thou shouldst discover the absurdity of his pretensions to superiority ; the hypocrite, who terms himself the representative of the divinity, and the messenger of heaven, trembles lest thou shouldst begin to reflect, for from that moment, his credit and his authority are at an end. He eats and drinks at his leisure ; he sleeps without care ; he walks about in order to procure an appetite ; he enjoys the price of thy labours in peace ; thou payest for his pleasures, his subsistence, and even for his sleep. But, wert thou to begin to reason, thou wouldst soon perceive thy error ; thou wouldst touch the phantom, and it would instantly vanish ; thou wouldst discover that he is an useless parasite, and that all his authority reposes on thy foolish credulity, thy weakness, thy chimerical fears, and the ridiculous hopes which he has taken care to inspire thee with, ever since thou camest out of thy mother's womb. Perhaps thy very wife is interested to deceive thee, on purpose to conceal her disorders, and to sanctify her connexions with the representative of the divinity, who renounces the holy laws of nature, because he spares himself, at one and the same time, the uneasiness and the duties of paternity !

' These will excite thy passions, arm thy heart, and call up thy hatred against my lessons and my doctrine ; for I am an impious being, who neither believe in saints nor in miracles ; I am an impious being, who would drink wine in the midst of Turks at Constantinople, who would eat pork with the jews, and the flesh of a tender lamb or a fat pullet

pullet among the christians on a friday, even within the palace of a pope, or beneath the roof of the vatican. I am an impious man, for I firmly believe that three are more than one; that the whole is greater than one of it's parts; that a body cannot exist in a thousand places, at one and the same moment, and be entire in a thousand detached portions of itself.

' I am an impious man, for I never believe on the word of another whatever contradicts my own reason; and if a thousand doctors of the law should tell me, that they had seen a sparrow devour an ox in a quarter of an hour, or take the carcase in it's bill, and carry it to it's nest in order to feed it's young, were they even to swear by their surplices, their stoles, or their square bonnets, they would still find me incredulous!

' I am an impious man, for I do not believe that anointing the tips of the fingers with oil, wearing the ecclesiastical *tenure*, or cutting the hair; that the being clothed in a black cassock, or a violet robe, and carrying a mitre on the head, and a cross in the hand, can render an ignorant fellow, incapable of conducting that plough which he has but just quitted, able to work miracles.

' In short, my brother, I must be an impious man, since my conduct has no other regulator than my conscience; since I myself have no other principle, than the desire of public happiness, and no other divinity than virtue. Thou must necessarily hate me, for it is a great crime to think and to believe otherwise than thyself!

' But have I committed murder or carnage, theft, rapine, evil speaking, calumny? have I taught the art of deceiving men? have I insinuated a spirit of vengeance? have I preached up fornication or adultery? have I inculcated despotism on the part of the great, and slavery on that of the humble?

' No—on the contrary, I have pointed out the road to truth; I have proved to thee, that thy happiness consists in virtue; I have proved to thee, that thou hast hitherto been the dupe of those who fatten upon thy substance, and bathe themselves in thy sweat, and that all thy unhappiness arises from thy credulity, thy habitual hatred to reflection, and thy pusillanimity. Are these crimes? I am not guilty of any other.

' Whoever thou art, thy friendship is precious to me; whether thou be christian, mohammedan, jew, indian, persian, tatar, or chinese; art thou not a man; and am not I thy brother? Believe in future, in that species of happiness which may give thee delight; believe for the present, in those mysteries which please and entertain thee; place thy god in the sun, or in the moon; in light, or in darkness; make him reside on the earth, or in the heavens; place him in a water, or in the pulse in thy garden, or in the birds of thy court-yard, what does it concern me? O my friend! I place mine in virtue, and my supreme happiness consists in doing thee good; I shall partake thy pleasures, and thy pains, and when thy heart is satisfied, mine shall be at rest! Tolerate, therefore, an impious man, who has never longed but for the good of others, and who now labours for thine, at the very moment when thou wishest to persecute him.'

ART. LIII. *The Life and Adventures of the Chevalier de Faublas; including a Variety of Anecdotes relative to the present King of Poland.* 12mo. 4 Volumes. About 360 pages each. Price 16s. sewed. Faulder. 1793.

THIS novel is a translation from the French, and abounds with a variety of incidents, many of which are trivial, and a few uncommonly interesting; it therefore naturally occurs, that the narrative is in some parts languid, while in others, it is far from being deficient in point of captivation. The dialogues are by far too long, and the story itself perhaps might have been better told in two, than in four volumes. Faublas, the hero, exhibits a true picture of the gay, agreeable, and insignificant courtier, who formerly buzzed about Versailles; as to madame de B***, his mistress, we have but too many living resemblances of her, in our own, and every great city of Europe.

The episode of the Polish baron must be allowed to be unexceptionable in point of *moral*, for it is neither disgraced nor incumbered like the principal story by low intrigue; every action, every sentiment inspires the reader with generous and heroic sentiments. The fidelity of Lodoiska, the romantic gallantry of Lorzinski, and the bold and daring intrepidity of the republican Pulauski, cannot fail to make a lasting, and a laudable impression.

We are sorry that we cannot give a specimen of the style and manner, as we do not find any detached passage, that will admit of being transcribed, so as to convey a just idea of the work.

The following is the translator's preface, in which he states his reasons for omitting part of the original; we have perused the work in French, and will readily admit, that it abounds with many passages which would have been highly offensive to an English reader; indeed we could have wished, that a few more had been expunged.

'The life of the chevalier de Faublas has met with so much success on the continent, that an English version may not, perhaps, be deemed unacceptable here.

'The original, consisting of thirteen small volumes, contains many objectionable passages; some of which, on account of their extreme *prurieny*, have been suppressed by the translator, and others rendered less liable to censure.

'A few of the scenes are, indeed, still painted in warm, and several of the principal characters, in seductive colours: the catastrophe, however, will teach the reader to perceive, that even the most splendid and successful vice is but a transitory dream, which leads to ruin and infamy; and that every deviation from virtue is accompanied by terror, and followed by remorse.

'While the fate of the hero of these adventures points out the imminent danger of giving a rein to the passions incident to youth, it is to be hoped, that the episode of the Baron de Lorzinski will be found to interest the attention, and animate the heart with the noblest and purest sentiments.

O.

LITERARY

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. ACADEMY OF SCIENCES, AT PARIS.

Since the first meeting of the Lyceum of Arts, the Academy of Sciences has held its public meetings in the month of april. At the last, the prize founded by the national assembly, in august 1790, for the most useful work or discovery tending to promote the arts and sciences, was decreed to Mr. Guirton-Morveau, member of the national convention, author of the first two volumes of the *Encyclopédie méthodique*, which, if he had continued them on the same plan, would have formed a complete chemical library. Nothing could remove our regret for his having been compelled to relinquish this important work by other duties, but his being succeeded by Mr. Fourcroy. At the same time a prize was accorded to Mr. Duhamel, jun., for his Essay on Coal Mines: and the prize for the question on the resistance of fluids to Mr. Ronme, prof. of hydrography at Rochefort. The new prizes proposed are four.

The 1st, of 400l. [16l. 12s. 4d.], for 1795: *What are the means of diminishing as much as possible the leeway of a ship of war sailing on a wind, combining together, in the way most favourable to that purpose, the form of her keel, her draught of water, the position of her main-mast (maitre couple), and her stiffness?*

The 2d, of 2160l. [90l.], for 1794: *On the method of cleaning wells and houses of office, preventing the accidents to which the workmen employed therein are too frequently exposed, and treating the diseases to which those persons are liable.*

The 3d, of 3210l. [135l.], for 1795: *On the theory of steam-engines, and the means of improving them.*

The 4th, of 5000l. [208l. 6s. 8d.], for 1795: *For him who shall construct the best pocket watch, for determining the longitude at sea.* The academy requires, that the watch indicate decimal parts of the day: that is, that the day be divided into ten hours, the hour into a hundred minutes, the minute into a hundred seconds.

For the last prize the academy has declared french artists alone can compete.—Thus even in this enlightened age, even in the eyes of one of the most enlightened societies of Europe, there yet exists a difference between the men who are spread over the surface of this earth; there yet exist national distinctions amongst artists and men of learning!

At this meeting, Mr. Baumé read a paper on whitening silk. His method consists in passing it through a mixture of alcohol and muriatic acid, by which the yellow silk of Europe is rendered exactly similar to the white silk brought from China. The latter had long been supposed to be the production of a particular species of silk-worm, which spun a white silk: but Mr. B. has discovered, that a great part of it at least is whitened artificially by chemical processes. Mr. Vicq-d'Azyr read a very curious one on the changes which the yolk of an egg un-

dergoes in the belly of a chicken newly hatched. Mr. Borda read a report on the general system of measures adopted by the academy. The public meeting finished with an account given by Mr. de Lambre of his operations for the measure of a meridian.

Mr. Lavoisier was to have given a relation of the experiments made by him and Mr. Laplace on the dilatation of glass, metals, and certain fluids; but time did not permit him. Mr. Williams has sent from Philadelphia a memoir on the temperature of the sea at different distances from the coast. He asserts, that he has discovered a ratio of it's increase and decrease, so exact, that by it may be determined the distance of a vessel from the shore, and even the longitude. The committee appointed by the academy has not yet made a report on this memoir. A gentleman much esteemed, experienced in the calculation of the probabilities of life, has formed a plan for an accumulating fund for the poor from the savings of their industry. It was presented by him to the minister, who desired to have the opinion of the academy on it. On examining it, the committee found it preferable to any one yet proposed, though it was susceptible of some amendments. Mr. Pottel read a new description of the intercostal nerve, much more accurate and extensive than any yet given. The minister of public contributions communicated to the academy a memoir of Mr. Lavoisier on the best method of assaying the quality of crude saltpetre, to ascertain the proportion of pure saltpetre it contains: and a committee is appointed to make new experiments on the subject. A committee is also employed in making experiments on means of preserving water from corruption at sea, for which many methods have been proposed. The minister for maritime affairs informed the academy, that Mr. Millet Mureau was appointed to collect every thing relative to the voyage round the world undertaken by Mr. de la Peyrouse; and requested all it's members to impart to Mr. M. any letters they may have received from the gentlemen who accompanied Mr. de la P. Several letters have been read, at different meetings of the academy, from Mr. Mechain, employed on astronomical observations and measuring degrees of the meridian in Spain. Notwithstanding the war, he goes on with his operations uninterrupted, and the spanish engineers have received orders to continue to assist him in them as before. It will not be long before he will have brought his series of triangles into the french territories.

ART. 19. ACADEMY OF SURGERY AT PARIS.

No sufficient answer to the prize question [see our Rev. Vol. x, p. 465] having been sent, it is repeated for next year. The prize of 300 l. [12 l. 10 s.], for promoting the art of midwifery, was awarded to Mr. G. G. Soel, surgeon at Leyden: the prize of emulation, of 200 l. [8 l. 6 s. 8 d.], to Mr. Marchand, first surgeon at the hospital of St. Saviour, at Lille: and the five others, of 100 l. [4 l. 3 s. 4 d.] each, to Mr. Pamard, first surgeon to the hospital at Avignon, Mr. Morellat, first surgeon to the hospital at Beapne, Mr. Larrey, surgeon on the staff of the french army in Germany, and Messrs. Guigon and Gueydon, both demonstrators of surgery at Toulon.

The secretary ad interim, Mr. Sue, read an eulogy on the late Mr. Louis, his predecessor, and another on the two brothers Sue, one his father,

father, the other his uncle; and Mr. Lafius read a memoir on the aneurism of the popliteal artery.

ART. III. LYCEUM OF ARTS AND SCIENCES, AT PARIS.

This place was opened on the 7th of april. It was a singular spectacle to see a new temple dedicated to the arts, before that of Janus was shut. The meeting was numerous; and from it no man of distinction in the arts or sciences was absent. The new hall, intended for a meeting and lecture room, struck with astonishment for it's size and elegance. Adjoining it are different apartments for a coffee room, a reading room, and a museum: and around it are extensive galleries. The middle of the hall was occupied by a desk for the directors, and various plans in relief of a new canal, of which we shall soon have occasion to speak. Fourcroy, the president, was seated in the midst of four members of the convention, deputed to assist at the ceremony. Round the president's desk were the members of the department, those of the electoral body, the council-general of the commune, and the conventional committee of public instruction. Below the president were the secretaries; and at the other desks the professors, with the commissioners appointed by the different literary societies to form the *Directory of Arts*.

The meeting opened with reading an account of the proceedings at the two private meetings preceding the installation, by C. Defaudray, secretary. Mr. Fourcroy then delivered a discourse on the occasion, the object of which was to demonstrate, that the past years had not been so injurious to science as many would have made us believe. Hebert, substitute of the solicitor of the commune, demanded, in an extemporary speech, that the sanctuary of the arts should not be dilatory in displaying the features of liberty. After an eulogy on the institution, he requested, that Fourcroy's speech might be printed at the expence of the municipality. The directors promised to give monthly prizes for useful and pleasing performances of art. The prize destined for the encouragement of husbandry was given to Salvator Bertezen, for his discoveries relative to the breeding of silk-worms. That for the mechanical arts was adjudged to Messrs. Dunoui and Dumas, for their plan of a canal from St. Maur, which appeared to unite many public advantages. In the polite arts a prize was decreed to Gretry, as the most successful compositor, in a great variety of works. The persons to whom the prizes were awarded received them, with crowns of oak and laurel intermingled, from the hands of the president, amidst flourishes of trumpets, and bursts of applause. C. Defaudray then read an account of the different lectures that were to be opened; and the meeting concluded with various pieces of music, performed by artists belonging to the lyceum. In the evening an entertainment was given to the wives of the artists: it began with a play, and afterwards Mr. Val exhibited some performances of slight of hand (*physique amusante*).

At the meeting of the fifth of may the prize of husbandry and commerce was decreed to Berthollet, for his speedy and economical method of bleaching: that of mechanics, to Lewis Berthaud, for his improvement of the timekeeper: and that for polite arts, to David. Mr. Béverlé read an account of Messrs. Segary and Richier's balance

for clocks and watches: and Mr. Richier exhibited it, and explained it's mechanism.

The following are the regulations for the directory of the lyceum, which were decreed april 15.

1. The directory of the lyceum of arts and sciences shall be composed of two managers of that institution, all the professors belonging to it, a deputy from every society of men of letters or artists in Paris, and persons of celebrity in the arts and sciences called to it by vote.

2. The directory shall meet every thursday, at six in the evening, and continue assembled till eight. Each member shall enter his name on a list of persons present: and no decree shall pass, unless at least a fourth of the members be met.

3. Every two months the directory shall nominate a president and a secretary.

4. All the business of the directory, all the branches of instruction, and all accounts of matters relative to the useful arts and sciences, shall be confined to the morning: the managers having dedicated the hall of the lyceum to that purpose every morning till two in the afternoon, except on sundays, when there will be no public meeting.

5. The functions of the directory are: 1. to regulate the different courses, and all the means of contributing to public instruction, by the lectures and demonstrations of the professors: 2. to compare performances and discoveries in the arts and sciences, in order to give an account of them at the public meetings, and distinguish those that may deserve prizes: 3. to decree what it may think proper to read or publish, either at the public meetings, or in bills, &c.

6. The directory shall hold a public meeting the first sunday in every month: for the distribution of prizes; the enunciation of the performances or discoveries of the month; the exhibition of every thing addressed to the directory by artists, or men of learning, as books, engravings, instruments, natural productions, machines, &c.; the giving an account of the state of public instruction in their courses, their respective progress, and correspondence; the reading of pieces of poetry or literature; the encouragement of agreeable talents, and bringing them before the public; and even causing to be repeated in presence of the public new and important experiments, and showing machines useful in the arts or sciences.

7. The decrees and deliberations of the directory shall be determined by a majority of the members present.

8. Nothing shall be published by the directory in any public paper, no deputation shall be appointed, and no public act performed, without a majority of votes.

9. Nothing shall be read, proposed, or exhibited at the public meetings of the directory, without being first read, proposed, exhibited, debated, and decreed, in a private meeting.

10. Every thing relating to expences, subscriptions, seals, and the like, is foreign to the business of the directory, which in this respect has no concern with the administration of the general establishment of the lyceum.

11. The directory shall publish an account of it's labours when and in what manner it shall think fit: and none of it's members shall publish any thing in it's name, without it's concurrence.

12. The

12. The members of the directory shall receive no reward for their trouble. Beside the subscribers, who have a right to be present at the public meetings of the directory, men of science and artists are invited to them gratuitously; their object being to form a communication of discoveries, and a fraternal intercourse for the benefit of the arts and sciences.

13. All the members of the directory are invited to communicate at the private meetings, and prepare for the public ones, accounts of discoveries or inquiries in every branch of human knowledge; and to bring before the public agreeable talents, or curious and important experiments, which may contribute to the progress of the useful or liberal arts.

14. Each of the members of the directory will receive a ticket, which will procure him admission to all the lectures, and all the meetings of the lyceum.

ART. IV. SOCIETY OF NATURAL HISTORY, AT PARIS.

The gold medal, for the best memoir [see our Rev. Vol. xv, p. 108], has been adjudged to Mr. Herrmann, of Strasburg, son of the celebrated naturalist prof. H., for an essay on insects without wings, aptera L.: and the silver one to Mr. Vantenat, librarian of St. Genevieve, for an essay on lichens. Both of these will be published in the 2d vol. of the Society's Transactions.

ART. V. JENA. A PHYSICAL SOCIETY was established at this place, on the 14th of July last, under the direction of prof. Batsch. It consists of forty-seven acting, twenty-three corresponding, and a few honorary members. They have already held some general meetings, and their library and laboratory have been opened to the members almost every day. They purpose to form a cabinet of natural history also, for the study of that science.

ART. VI. Stockholm. *Kongl. Vetenskaps Academiens nya Handlingar*, &c. New Transactions of the Royal Academy of Sciences. Vol. XIII. Part II—IV. For 1792.

Part II begins with a continuation of the introduction to the knowledge of worms: by Mr. Modeer. Mr. M. in this proceeds to their classification. His first class, containing the *cryptozoa*, or animalcules discoverable only by the microscope, he divides into two orders, *simplicia* and *subarthrata*, those with and those without limbs. Of the former he makes eleven genera, of the latter nine. Both include near four hundred known species. The other articles are farther experiments on molybdæna: by Mr. Hielm.—Description of two new fishes, *perca sexlineata*, and *p. picta*: by prof. Thunberg.—Description of the *ochroma*, a west-indian plant: by Mr. Swartz.—On the process of amalgamation at the mines of Aedelfors: by baron de Hermelin.

Part III contains Remarks on the manna foliata: by Mr. Modeer. Mr. M., happening to sit down on a bench under an ash, on a hot day in July at noon, found his cloaths stuck to it: and, on examining into the cause, he discovered it to be owing to the excrement of a species of chermes, resembling the chermes aceris L., which fed on the juice of the ash. This excrement he perceived to be in all re-

spects the same as the manna foliata. As this was in Sweden, the production of manna appears not to be confined to hot climates. The tree was the *fraxinus excelsior*.—Description of some non descript insects: by D. Naezen.—Occultation of Jupiter by the moon, april 7, 1792; and eclipse of the moon, october 11, 1791; observed at Lund; by A. Lidtgren.—Eclipse of the moon, april 3, 1791: by Mr. Törnssén.—On the architecture of bees: by chancellor Adlermark.—Description of a snow-plough: by J. A. Grill.—On the drying of rhubarb: by maj. gen. baron Ehrenschwerd.—Remarks on those plants that have blossomed in greater quantity on certain years; and on the insects that have then appeared in greatest number, and done more or less harm: with a table of the weather for every month from 1758 to 1790: by Mr. Bjerckander.—Additions to the history of the white ant: by O. Swartz.—On the division of meadows, according to their productiveness: by Mr. Plantin.

In Part IV are a continuation of Modeer on worms.—Account of a particular method of washing the ore at the gold mine of Aedelfors: by A. Swab.—On some local affections, supposed to be venereal: by Mr. Westring.—Description of the angustura bark, with some trials of it in intermittents: by Mr. Hagström.—Experiments on the cinchona caribbea, and angustura bark: by Mr. Odhelius. Mr. O. recommends the angustura bark as a stomachic.—Account of a large encysted tumour issuing from the vagina safely extirpated: by Mr. Gittren.—Experiments on some swedish earths, for the purpose of procuring a fuller's earth: by Mr. Gerger. *Jen. Allg. Lit. Zeit.*

T H E O L O G Y.

ART. VII. Bergamo. *De Christiana Religione, &c.* A Poem on the Christian Religion, in seven Books: by H. Barelli. 8vo. 342 p. 1790.

A latin didactic poem on christianity may be deemed somewhat of a rarity in the present age. Mr. B., who takes Lucretius for his pattern, though he follows him *haud passibus æquis*, addresses his performance to a friend, empoisoned with the principles of deism, but, from his thirst after truth, worthy to be made acquainted with the doctrines of the holy catholic religion. To instruct him in these, Mr. B. first shows the credibility of the New Testament, compared with profane history; proceeds to enumerate by way of episode the principal discoveries of the moderns in natural philosophy; examines the doctrines of antiquity concerning a god; infers from them the necessity of a revelation, and asserts that the obscurities of natural religion are only to be removed by the catholic faith; and combats deism, and the tenets of the protestant and greek churches. In some passages of this poem Mr. B. is very happy, but it is extremely unequal. *Jen. Allg. Lit. Zeit.*

ART. VIII. Göttingen. The late Michaelis's Remarks for the Unlearned [see our Rev. Vol. ix, p. 466] are completed in four volumes. Prof. Tychsen, one of his favourite scholars, edited what remained unfinished of the last at his death, supplying what was wanted from his posthumous papers. *Jen. Allg. Lit. Zeit.*

ART. IX. Duisburg. *Predigt über 2 Cor. v. 19, &c.* A Sermon on 2 Cor. v. 19, composed, and sent in, by his Majesty's Command: by J. Kleinschmidt. 8vo. 30 p. 1793.

ART. X. Essen. *Ueber die Versöhnung der Menschen mit Gott, &c.* On the Reconciliation of Mankind with God. A Sermon on 2 Cor. v. 19: by J. F. Hülfmann. By desire, and for the benefit of the poor. 8vo. 32 p. 1793.

The best part of these sermons, which are perfectly orthodox, is the practical application to the promotion of virtue of a much abused text.

[We notice these sermons only on account of their occasion. The text abovementioned was sent by authority to every preacher in the prussian dominions, with orders to compose a sermon on it, and transmit it, we are not informed to whom, to be examined. In consequence of this injunction they were written.]

Jen. Allg. Lit. Zeit.

ART. XI. Meissen. *Tredecim Epistolarum Pauli Codex Græcus, &c.* The Greek Manuscript of Thirteen Epistles of Paul, with the ancient Latin Version, vulgarly called Antehieronymian, formerly belonging to Boerner, now in the electoral Library at Dresden, transcribed with the utmost Care and Fidelity, and edited by Christian Fred. Matthæus. Large 4to. 148 p. 2 plates. Price 5 r. 1791.

This manuscript, which is well known to the learned, is copied by prof. M. with great accuracy. Küster supposed it to be british; Döderlein, irish: but we think it could have been written only in Germany, or France; as in the margin many passages are noted *contra gottschalkum*, apparently because they are contradictory to the opinion of Gottschalk, a celebrated monk, who disputed concerning predestination in the ninth century, but whose tenets excited little attention except in those two countries. Probably it was written by Johannes Scotus, who lived at the court of Charles the bald, and was the most famous opponent of Gottschalk. Some words in the 23d page, which Döderlein imagined to be irish, would perhaps, if interpreted, decide the matter. At any rate the manuscript could scarcely have been written later than in the ninth century, as in the beginning of the tenth Gottschalk's dispute had lost all its importance.

Jen. Allg. Lit. Zeit.

M E D I C I N E.

ART. XII. *Moyen d'arrêter la Salivation, &c.* Means of stopping a Salivation, and the bad Effects of Mercurials: by Dr. Hahnemann. *Blumenbach's Bibliotheca Medicinæ.*

It is well known, observes Dr. H., that, after a proper mercurial course for the cure of the venereal disease, many local complaints are exasperated, if the use of mercurials be continued: and, as it is not always easy to ascertain the exact quantity of quicksilver necessary to eradicate this disorder, it not unfrequently happens, that the remedy is administered in excess. When this is the case, sulphur is the

best antidote; but this it is necessary to give in such form in which it may be able to act on the quicksilver in the system, and render it mild. To answer this intention, a liver of sulphur, prepared by calcining together for ten minutes equal parts of sulphur and oystershells, is most efficacious, if given in water in doses of five or ten grains, and washed down with some acidulous liquor; lemon juice and water, or acid of tartar and water, for instance: thus the acid will gradually disengage from the liver of sulphur the hepatic air, which will destroy the activity of the quicksilver with equal safety and promptitude. By the administration of this remedy, Dr. H. informs us, he has frequently stopped a violent salivation in twenty-four hours, checked the febrile commotion excited by quicksilver, and speedily cured phagedænic ulcers, remaining after the venereal virus has been destroyed, without the least inconvenience occurring.

ART. XIII. Jena. *Dissertatio medica sistens quædam Momenta de Usu Mercurii phosphorati Schæfferi, &c.* On the medical Uses of Schæffer's phosphorated Quicksilver [see our Rev. Vol. XI, p. 230]: by Nic. Bern. Herold. 4to. 20 p. 1793.

It appears, from the clinical experiments of Drs. Stark and Bretschneider, whose authority is of no small weight, that phosphorated quicksilver is a valuable medicine in the venereal disease, and has had very good effects, where calomel, muriated quicksilver, and the soluble quicksilver of Hahnemann, were used for some time without success. To the experiments of the abovementioned gentlemen, which are well related, and to the purpose, the author of this thesis has added two of his own; and from them we are induced to wish, that further trials may be made of this preparation. *Jen. Allg. Lit. Zeit.*

NATURAL HISTORY.

ART. XIV. Paris. *Mémoire sur la Nécessité de joindre une Ménagerie au Jardin national de Plantes, &c.* Memoir on the Necessity of adding a Menage to the National Botanic Garden: by Bernhardin de St. Pierre. 12mo. 63 p. 1792.

The proposal of uniting the menage at Versailles to the botanic garden at Paris originated with Eufon, and would probably have been complied with a few years before his death, had it not been opposed by many men of power at court, who thought it their interest to keep about the palace every thing that could serve to amuse the king. This we have heard from Eufon's own mouth; and we have even seen a plan for the necessary buildings, ground for which was actually purchased, in the neighbourhood of the botanic garden. His successor in the superintendance of the garden, de la Billarderie, who was not even an amateur of natural history, gave himself no trouble about any thing farther than keeping the superintendant's house in good order, and spending the 24000 l. [1000000] a year allotted for his salary. In 1790, when emigration was in fashion, de la B. emigrated, and his post was vacant for fifteen months; in the mean time messrs. Daubenton, la Cépède, and Thouin took care of the garden and cabinet. In July 1792 Mr. de St. Pierre was appointed to the office of superintendant, and, though not a profound and systematic naturalist according to the schools, his writings prove him

him highly enamoured with the works of nature. He deserves too the praise of having done every thing practicable in the present situation of France to improve the trust committed to him, and in this he has consulted the ingenious Daubenton, whose long acquaintance with the institution has given him a thorough knowledge both of it's advantages and of it's defects. We have to lament, that of several hundreds of rare animals procured with much cost, and formerly in the menage at Versailles, there remain only the rhinoceros, a quogga, a buffalo, a beautiful large lion, and the hooded pigeon of Banda: of the numerous species of apes, many of the larger of which are seldom brought to Europe, several have died for want of care, others have been stolen, with the dromedary, and the rarest birds, as the casuary, &c.

Mr. de St. Pierre presses an attention to the subject on the national convention, not merely from philosophical but political views. The botanic garden is situated in that suburb of Paris which is the poorest, and where were formerly a number of monasteries, and schools, that are now suppressed, and which tended at least to alleviate the miseries of the indigent. This part of the city has been famous for the restlessness of it's inhabitants; and no wonder, for people starving for want of bread will ever be ready to promote any change of affairs: let those in power look to this, let them procure the poor employment, by means of which they may obtain the necessaries of life, and they will be good and peaceable subjects, if not galled by oppression. To this valuable end the removal of the menage to the garden, and an addition of 20000 l. [833l. 6s. 8d.] a year to it's income, would greatly contribute; beside it's convenience to the student of natural history.

Jen. Allg. Lit. Zeit.

COINS AND MEDALS.

ART. XV. Vienna. *Doctrina Veterum Numorum, &c.* The Science of ancient Coins: by Jos. Eckhel. Part I. Coins of Cities, Nations, and Kings. Vol. 1. Containing a general Introduction, and the Coins of Spain, Gaul, Britain, Germany, and Italy with it's Islands. 4to. 183 and 271 p. 4 plates. 1792.

This is one of those rare works that form epochs in the history of the science of which they treat: we shall only observe therefore that it will consist of eight volumes, four of which will be employed on this first part, and the other four on the second part, or the coins of free and imperial Rome. It is not the author's intention to give plates of all the medals he notices, as it would make the work too expensive, and he thinks accurate descriptions will render them unnecessary.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XVI. Zurich. *Versuch einer Geschichte der Helvetier unter den Römern, &c.* Sketch of a History of the Helvetians, under the Romans, from the Death of Julius Cæsar to the great Emigration under the Emperor Honorius: by Capt. F. L. Haller. 8vo. 1793.

A history of Switzerland under the roman emperors has long been a desideratum, and considerable difficulties are in the way of it's execution.

execution. To remove these capt. H. applied himself to the examination of the remains of the romans still existing in that country; and he has ably availed himself of the information they convey, in filling up many chasms; though, to his great regret, the ravages of time, aided by the carelessness of the people, have destroyed many monuments, that might have been of great service in his researches. It would engage us too far, were we to go into a detail of the valuable labours of capt. H.: we shall only observe by the way, that of all the people, who have in succession invaded the ancient Helvetia, the alemains settled there in much the greatest number, so that they may be deemed the ancestors of the present swiss.

Oberdeutsche Allg. Lit. Zeit.

ART. XVII. *Paris. Politique de tous Les Cabinets de l'Europe, &c.* The Politics of all the Cabinets of Europe, during the Reigns of Lewis xv, and Lewis xvi: containing authentic Pieces relative to the secret Correspondence of Count de Broglio; a Work executed by Mr. Favier, under his Direction; several Memoirs of the Count de Vergennes, Minister of foreign Affairs, of Mr. Turgot, &c. found in Manuscript in the Cabinet of Lewis xvi. 2 vols. 8vo. Price sewed 9l. 10s.

The secret commission given count Broglio by Lewis xv, to carry on a clandestine correspondence with his ambassadors and envoys to foreign counts, for the purpose of procuring the king private information, independently of what his ministers might think proper to communicate to him, which thus also afforded him means of forming a judgement of their conduct, was not one of the least curious features in the character of that singular prince. Any one would presume, such measures, so well concerted, and long persevered in, were those of a man, who resolved to see with his own eyes, follow his own judgement, and not submit to be led by his ministers. Yet it appears, by the very letters of his correspondent, that the information he received had scarcely ever any influence on affairs, and prevented not his ministers from doing, according to custom, whatever they thought proper. Indeed, they were long rendered uneasy by this correspondence, but it's sole motive was an idle curiosity, and Lewis xv wished to know what passed in other cabinets and in his own, just as a parisian who has nothing to do wishes to hear the news of the day. Nay more, Lewis was so habituated to obey his ministers, and to fear those whom he had created his masters, that when the duke d'Aiguillon got scent of this diplomatic mystery, from his influence with a favourite, who had it in his power to know every thing, the king durst not confess it was done by his orders, but made a sacrifice of count de Broglio, who was banished as an intriguer, that had engaged in illicit and suspicious practices; and at the same time he even required from the man whom he gave up to punishment for having served him, to continue to serve him in the same way, and to keep his secret at the expence of his own character. He also sent to the Bastille the count's two principal agents: one of whom was Dumourier, since so unhappily celebrated for having betrayed his country, after having fought for it with the greatest glory: the other was Favier, who afterwards received from the king 40000liv. [1666l. 13s. 4d.] as a compensation for his imprisonment.

In this work we have authentic proofs of the transaction, in the letters which Broglie wrote from the place of his exile to the successor of Lewis xy, to obtain reparation. The ministers of the new monarch, on examining his papers, acknowledged his innocence, and he was recalled. A few years after he died; and it appears, that his opposition to the austrian system was always an obstacle to his advancement, the ministry that governed in public or in private under Lewis xy: being more devoted to that system even than those of his predecessor. This system Favier ably combats in a memoir of some length, with much sound argument, in which he treats of the respective situations of France and the other european powers. He exhibits them in every point of view, and is particularly careful to show the superiority acquired by the house of Austria, and the northern powers in general, since the first partition of Poland, and the degradation of France, reduced at that period, 1774, to the rank of a nation of the fourth order. This degradation he ascribes to a bad administration, external and internal; and to a system of policy, equally false and abject, which had occasioned the neglect of useful alliances to gain dangerous ones, and which rejected the measures suitable to the dignity of a great nation, procrastinating through weakness efforts which sooner or later must be made from necessity. He conceals nothing of the abject submission of the court of France to the imperious demands of the cabinet of Vienna, or the menacing injunctions of that of St. James's: and incessantly appeals to the fundamental principles of her truest policy, which has always consisted in protecting the liberties of the german states against the incroachments of the emperor; uniting with Prussia to threaten Austria, with Sweden and Denmark to check Russia, with Holland to counterbalance the ascendancy of the English, &c. In short this work abounds with grand views, which may even now be of use.

L'Esprit des Journeux.

ART. XYIII. Leipzig. Eobald Toze—*kleinere Schriften historischen und statistischen Inhalts, &c.* E. Toze's historical and statistical Tracts: collected and published by C. Fred. Voigt, LL.D. 8vo. 576 p. price 1 r. 12 g. 1791.

The public is certainly much indebted to Dr. V. for collecting these tracts, which were scattered through various periodical works, and will be found to contain a great deal of valuable matter, particularly the later ones. We shall just enumerate their contents, with their dates. 1. Account of the Academy of History established in 1720, by John v of Portugal. 1760. 2. Origin of the familiars of the inquisition in Spain and Portugal. 3. Remarks on the history of Sebastian, king of Portugal. 4. On the letters patent of Henry vi of England, by which he sought to promote the discovery of the philosopher's stone. 1761. 5. On the division of the globe made by the kings of Spain and Portugal, in a convention at Tordesillas, in 1494, in consequence of the gift of the pope to them of all the lands, discovered or to be discovered, belonging to the infidels; and the disputes between the two powers, that arose from it. 1762. 6. On the great quantity of gold and silver brought into Spain from the new world; and whether that country be the richer for it. 7. On the imperial title of the kings of France. 1763. 8. On the trade of Europeans to India and China, and it's injuriousness to Europe in-

general. 9. On the origin of romance. 1764. 10. Reflections on the character of the duke of Buckingham, and the remarkable apparition of a ghost, that is said to have foretold his death. 11. On the variations of the french and english silver coinages. 1765. 12. On the origin of the title of dauphin, and of it's rights and privileges. 13. Comparison between ancient and modern Rome, and it's spiritual and temporal empire. 1766. 14. Origin and ceremonies of canonization by the pope. 1767. 15. Life and character of the celebrated Marcus Antonius de Dominis, archbishop of Spalatro. 16. On the political character and conduct of John de Witt. 1767—70. 17. On poetical and political prophecies of great events and revolutions. 1773. 18. On the right of the emperor, and of the kings of France and Spain, to exclude one or more cardinals from the papal chair, at the election of a pope. 1774. 19. On the patronage of St. James the greater over the Spanish monarchy, and the changes made in it within a few years. 1775. 20. On the despotism of the turkish government. 1776-7. 21. On the royal succession in Portugal. 1777. 22. Philip IV of Spain, an example of a very unfortunate sovereign. 1778. 23. On the british national debt. 1779. 24. On the severe laws against catholics in England, and the reasons why they were formerly made, and have lately been mitigated. 1781. 25. On the universality of the french language. 1785.

Jen. Allg. Lit. Zeit.

ART. XIX. Amsterdam. *Memorien dienende tot Opheldering van het Gebeurde gedurende den laatsten Engelschen Oorlog, &c.* Memoirs of the late War with England: by Joachim Rendorp, Baron of Marquette, &c. 2 vols. 8vo. 588 p. beside the appendix. 1792.

Impartial histories of political events related by statesmen concerned in them are both rare and valuable. This, notwithstanding all that has been said against it's author, deserves the praise of impartiality and moderation in a high degree. It has already had two answers, one in a letter from the expensionary van Berckel, the other from an anonymous writer, each of which confirms our author's positions, instead of confuting them, and it is difficult to say which of them is the most lamentable performance. It is not Mr. R.'s intention to write a complete history of the war, but to elucidate it's origin and termination, and some particular events that occurred during it; and it is certain he throws great light on one of the most unfortunate and important incidents in the history of the republic.

At the commencement of this war, the republic was in a more flourishing situation than it had ever known. It's commerce employed more vessels, great part of it's old debts were paid off, and the East-India company, freed from a considerable portion of it's burdens, had very flattering prospects. Had it been sufficiently alert in it's preparations for war, it would have been a very formidable opponent: but this the form of government and national character prevented. Destitute of the means of asserting the honour of the state, it was madness to attempt it: and the conveyance of all kinds of goods without restriction must necessarily expose it's flag to insult. Already in the year 1778, when the war between France and Britain broke out, the latter endeavoured to negotiate with Holland on the treaty of 1674: and the style in which sir Jos. Yorke then spoke appears very different from

from that which he has since been said to have held. Sir Joseph was desirous of a revision of the important article of that treaty concerning the transport of materials for ship-building to the ports of an enemy; and that the transport of them should be suspended during the negotiation. Mr. R. replied, that it would be just the same thing, if a negotiation concerning the british navigation act were required: and sir Jos. could not deny the similarity of the cases. Mr. R. was burgo-master in february 1781, consequently just at the time of the signing of the treaty of armed neutrality. This treaty could only afford the republic an appearance of protection on a superficial view; and it is inconceivable that a cool consideration of it did not show it in it's proper light. Foreign possessions were not mentioned in it. The court of Petersburg made infinite difficulty to come to a direct and written explanation on the subject. Britain and Denmark had explained the word contraband in a sense that must be very ticklish for Holland. Russia expressed itself in a very indeterminate and equivocal manner respecting the assistance to be afforded in consequence of the treaty. But these, and many other considerations were set aside, in consequence of the comfortable assurances from the ambassador at Petersburg, that prince Gallitzin behaved in the most friendly manner, and Panin expressly appealed to the empress's honour! From an impartial view of the situations of Britain and Holland, there were many reasons to presume, that the former would not come to an open rupture. Notwithstanding the jealousy that prevails between the two nations, it was still most advantageous for the former, that the latter should remain the seat of trade: from no nation had Britain less to apprehend: if the war continued, the republic was far from a contemptible enemy: a rupture with Britain would inevitably produce an intimate connection with France; and the great influence of the british ministry over the councils of the United Provinces would be lost. On this occasion too was overlooked, as is commonly the case, the true interests of the governors and of the governed. The principal motive on the part of Britain was the accession to the armed neutrality. But this would not do for the ostensible ground. Others therefore were sought, and amongst the foremost were placed the conduct of the pensionary and burgomasters of Amsterdam in the year 1778, though very unjustly. They had not the least intention at that time to conclude a treaty with America; but merely sought to take care, that the Americans in their then situation did nothing prejudicial to the republic, and to form an advantageous connection with them, if Britain should acknowledge their independency. Van Berckel alone had conferences on this subject with an agent of the Americans: and whether the pensionary were imprudent, or the minister went further than he ought without the knowledge of his principals, the burgomasters were not to blame. Temminck first saw the treaty in the assembly of the states: and though, in an account of the whole transaction afterwards, delivered to the states, the burgomasters acknowledged it, yet the same Temminck asserts, that it was only to exculpate van Berckel; as appears from the original in the burgomaster's chamber. After all, this famous treaty contained nothing but what one nation must grant another with which it was at peace. If the cabinet of St. James's had complained of this indecent language it might have been entered: but to call the government of

Amsterdam

Amsterdam a shameless band of traitors was too affronting to be born; and it can only be ascribed to the long established influence of Britain, that the memorial was not returned, and another couched in less exceptionable terms demanded. Sir Jos. Yorke is depicted by Mr. R. as an honest upright man, but proud, obstinate, and ignorant of the nation in which he had resided twenty years, as he judged of it from the few with whom he had formed an acquaintance. Between him, the pensionary of the council, and Mr. van Berckel had subsisted for some time before the war an enmity, without which it probably would not have broken out: at least sir Jos. contributed more to blow up the embers than to quench them. The style of the british ministry was owing to a knowledge of the defenceless state of the republic: and insupportable as that style was, the proposal made, to buy all cargoes of stores on board captured vessels, provided they were not french property, was accepted. Indeed every thing would have been submitted to with patience, had not France used her utmost exertions to prevent it: for France had not only in view to procure naval stores, but still more to break off the old connexion between Britain and the United Provinces.

We shall not attempt to follow Mr. R. in his observations on the negligent manner in which the war was conducted; the complaints against the duke of Brunswic, and his retirement; the conclusion of peace; &c.; but refer for them to the work itself.

These memoirs are translated into German, under the title of *J. Rendorps geheime Nachrichten zur Aufklärung der Vorfälle während des letzten Kriegs zwischen England und Holland*. The translation is good, and accompanied with remarks; but the translator has omitted some passages, that he deemed uninteresting: of such, however, there are certainly very few.

Jen. Allg. Lit. Zeit.

BIOGRAPHY.

ART. XX. Hildburghausen. *Berichtigung der Geschichte des Vater- und Muttermörders Hoffmann, &c.* Rectification of the History of the Parricide Hoffmann, and some Notions propagated on the Occasion: by J. C. Hohnbaum. 8vo. 55 p. 1791.

Hoffmann, being moderately and justly chastised for some fault by his parents, murdered them both when asleep with a hatchet. It is remarkable, that neither in his mode of education, his general disposition, or external circumstances, any thing appeared, that could account for such a deed. This pamphlet is intended not only to set right some particulars that had been misrepresented, but to correct some false notions respecting repentance, the grace of god, and so forth, which had been published on the occasion.

Jen. Allg. Lit. Zeit.

ART. XXI. Hamburg. *Collectio Epistolarum, quas ad Viros illustres & clarissimos scripsit Carolus a Linné, &c.* Letters written by Linné to illustrious and celebrated Men. To which are added Tracts written for and against the immortal Author, that are very scarce out of Sweden. Published by Theod. H. Ph. Stover, Dr. &c. 8vo. 208 p. 1792.

These

These letters are valuable, as they give some information concerning the life and character of Linnæ, from indubitable authority. Those written in Swedish, however, should have been translated. The tracts are academical.

Jen. Allg. Lit. Zeit.

B I B L I O G R A P H Y.

ART. XXII. Nuremberg. *Annales typographici ab Artis Inventæ Origine, &c.* Annals of Printing from the Invention of the Art to the Year 1500, compiled from the Works of Maittaire, Denis, and other learned Men; with Corrections and Additions: by G. Wolfgang Panzer. Vol. 1. Large 4to. 576 p. 1793.

Mr. P. arranges the places where books were printed in alphabetical order, and the books printed at each in the order of the date. He has added many books unnoticed by his predecessors, though some which we could mention have escaped his observation.

Jen. Allg. Lit. Zeit.

ART. XXIII. Leipzig. J. G. Arn. Oelrich's, *A. M. Commentarii de Scriptöribus Ecclesiæ Latinæ, &c.* Comments on the Writers of the Latin Church of the first six Centuries, adapted to Fabricius's *Bibliotheca Latina*: by J. G. A. Oelrich, M. A.: edited, with a preface, by A. H. L. Heeren, Phil. Prof. 8vo. 601 p. pr. 1 r. 16 g. 1791.

ART. XXIV. C. Franzott Gottlob Schönemann—*Bibliotheca historico-literaria Patrum Latinorum, &c.* Historico-literary Bibliotheca of the Latin Fathers, from Tertullian to Gregory the Great, and Isidorus of Spain, adapted to Fabricius's *Bib. Lat.*: by C. T. G. Schönemann, Secretary to the Royal Library at Gottingen. Vol. 1. 8vo. 672 p. price 1 r. 20 g. 1792.

These works form necessary supplements to Ernesti's edition of Fabricius. The plan of them was framed by prof. Heyne, who recommended the gentlemen by whom they were executed, and they have done honour to his recommendation. Mr. O. died at the age of twenty-four, before his performance was published.

Jen. Allg. Lit. Zeit.

P O E T R Y.

ART. XXV. Paris. *Les Abeilles, ou l'Heureux Gouvernement, &c.* The Bees, or the Happy Government, a Poem, read at the Lyceum of Equality, July 4, 1792: preceded by an Epistle to Marie-Olympe: and followed by a Poem on the Death of Michael Lepelletier: by Dorat-Cubieres. 1793.

Mr. D. considers his little piece as nothing more than gleanings after the full harvest reaped by Virgil, Reaumur, la Pluche, Mandeville, and others; yet they are gleanings well worth the labour of traversing the field that afforded them. As we cannot easily make an extract from his Bees, we shall give one from the beginning of the introductory epistle. After observing, that one of his objects is to distinguish liberty from licentiousness, he thus depicts the former.

‘ La liberté, Marie, avec grace et fierté,
S'appuyant d'une main sur l'aigle et justice,

Marche

Marche au milieu du peuple et n'a point d'artifice :
 C'est la sincérité, c'est la douce candeur,
 Qui de son noble front relevent la splendeur :
 La concorde la suit, & la loi, devant elle,
 La loi, sa souveraine, immuable, immortelle,
 Déroule des décrets le registre nouveau,
 Et de l'égalité promène le niveau.
 La modération, au front calme et tranquille,
 Et le doigt sur la bouche, offre l'exemple utile,
 Et de l'obéissance, & du touchant respect :
 La discord est au loin tremblante à son aspect,
 Et la propriété, que le travail seconde,
 Recueille les trésors du champ qu'elle seconde.
 Aux pieds de la déesse, apportant leurs tributs,
 Les beaux-arts alentour sement les attributs :
 On y voit les Miroirs élever des trophées :
 Le pinceau des Zeuxis, la lyre des Orphées
 S'unissent pour chanter, pour peindre les appas
 De la divinité dont ils suivent les pas ;
 Et l'industrie, usant d'un heureux privilège,
 Vient au groupe sourire et ferme le cortège.

L'Esprit des Journaux.

FINE ARTS.

ART. XXVI. *Leipfic. Nachträge zu Sulzers allgemeiner Theorie der Schönen Künste, &c.* Supplement to Sulzer's general Theory of the Fine Arts: or Characters of the principal Poets of all Nations, with critical and historical Essays: by a Society of Literati. 8vo. Vol. I. Part I and II. 404 p. 1792. Vol. II. P. I. 221 p. 1793.

This is certainly a valuable work, whether we consider it as connected with Sulzer's, or independently of it. The writers whose names already appear in it are Eschenburg, Eberhard, Jacobs, Schatz, Manso, Lens, Maas, Horstig, and Dyck. They confine themselves neither to alphabetical order, nor to any regular plan, but each writes what he may be prompted to by inclination or the present course of his studies. In the parts before us the advantages of this scheme are conspicuous. They contain the following miscellaneous articles—romance—taste—propriety—picturesque, in painting—parody and travesty—history of latin poetry—sketch of the history of german poetry—sketch of the history of greek poetry—on the poetry of the greeks in the heroic age—on the latin elegiac poets. The greater part, however, is taken up by characters of particular poets: namely of Pindar, Fontenelle, Theocritus, Alb. von Haller, Clement Marot, Catullus, von Kleist, Callimachus, Chaucer (chiefly from Warton and Tyrwhitt), Camoens, and Alonso d'Ercilla.

Jen. Allg. Lit. Zeit.

T H E ANALYTICAL REVIEW,

For NOVEMBER, 1793.

CLASSICAL LITERATURE.

ART. I. *The Works of Cornelius Tacitus*; By Arthur Murphy, Esq. *With an Essay on the Life and Genius of Tacitus; Notes, Supplements, and Maps.* 4 Vol. 4to. About 2000 pages. Pr. 4l. 4s. in boards. Robinsons. 1793.

THE wisdom of Tacitus is become proverbial; his sentences are the oracles of cabinets; no period of time could therefore have been selected for publishing a translation of his works more appropriate than the present, big with the convulsion of empires and the machinations of statesmen, if it were possible to obtain an attention to events now only remembered, from those whom every moment surprizes with some unparalleled novelty; or practicable calmly to apply maxims abstracted from undisputed forms of government to a state of elements at war, to a chaos of feudal, republican, despotic, and patriarchal incongruities. The destruction of all rivalship, the acquisition of unlimited dominion, it's attendant wealth and luxury! had formed at Rome a towering aristocracy, subversive of all subordination amongst it's members, and pregnant with the anarchy of their inferiours, till the genius of Caius Caesar swept all opposition before him, and laid the foundation of a monarchy, consolidated and ornamented by his successor. The Romans, with what solidity of argument time will show, had persuaded themselves, that, if the spring be infected, it is absurd to look for clearness in the stream; that a corrupt race may be extirpated, but cannot be rendered an innocent one; that one ruler, should he even degenerate into a tyrant, is preferable to a thousand anarchs; and that negative virtue is no contemptible substitute for the dangers of unsuccessful heroism. On such a series of events, on a race so tutored, Tacitus formed his precepts:—and to similar events, and to a race of similar persuasion, these precepts are eminently applicable. But had the grave historian graced our days, he would himself smile at the attempt to draw rules and inferences from his theory applicable to the events that surround us. Physic can only apply to medicable cases; when the atmosphere teems with death, when Jove hangs his poison in the sick air, the healing art is mute.

Such were our thoughts with regard to the usefulness of the work, when first we cast our eyes on the splendid volumes of Mr. M.,

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the elaborate work of many classic years. To have dedicated so much of his time to grave literature, amidst the allurements of public applause and the avocations of dry professional study, as it confers no trifling praise on the translator of Tacitus, exhibits some distant resemblance between him and his great model. He is more than translator:—what light the most indefatigable researches into the geography, the local and temporary customs of his author's time; what the most studious comparison between him and those writers who give an account of the same occurrences could produce, has been accumulated in the notes; he has prefixed an essay on the life and genius of his author; he has added supplements to those parts of his works which we have obtained only in a mutilated state; and such was his *amore*, that, rather than lose any thing that might belong to his author, he has added what is perhaps not his. With what success all this has been done, it is now our task to inquire: but before we proceed to this, it may not be superfluous to quote a passage from the dedication; for Mr. M. has dedicated his book, and, in our opinion, not without propriety, to Mr. Burke: the passage is this: P. VII.

‘It is now acknowledged, sir, that your early vigilance, your zeal and ardour, have hindered this country from being made a theatre of rapine, blood, and massacre. To whom can Tacitus, the great statesman of his time, be so properly addressed, as to him, whose writings have saved his country? Scenes of horror, like those which you have described, were acted at Rome, and Tacitus has painted them in colours equal to your own. He has shewn a frantic people, under the prætorian bands, and the german legions, fighting for anarchy, not for civil government.

‘Though it is not for me to tell you, sir, what is to be found in Tacitus, I beg leave to observe, that in these volumes there are three tracts of great importance. In the manners of the Germans, we have the origin of that constitution, which you have so ably defended: in the life of Agricola, we see that holy flame of liberty, which has been for ages the glory of Englishmen, and the wonder of foreign nations. The dialogue concerning oratory is, perhaps, one of the most beautiful pieces that have come down to us from antiquity. Those three tracts have been always admired, and have now, in a great measure, occasioned this address; for, to speak my mind with freedom, if I knew a man in the kingdom, who understands those subjects better than yourself, I should have spared you the trouble of this dedication.

In this summary account of the works of Tacitus Mr. M. has passed in silence the *Annals*, which, whether written before or after his history, delineate the horrors of that despotism, which produced the ebullitions of anarchy described in the history. He who reads the works of Tacitus according to the arrangement with which they have been transmitted to us by all the editors, will find, that they inculcate the important and terrible maxim, that anarchy is the legitimate offspring of despotism, and that the tools of oppression end in becoming the engines of revolution. If the people be such as Tacitus describes, the dregs of a nation,
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brought up by liberty, perverted by conquest, and, overwhelmed by it's own weight, sinking into despotism, the anarchies that ensue will be little more than the temporary contests for rule of factions equally criminal; and the vital sparks of public virtue being in such a nation entirely extinguished, and that of private energy reduced to a tame remembrance of antiquated heroism, the bulk will subside again under the tyrant of the ruling party, and in degenerate silence subscribe to the laws of force. The decision of force alone gave a sanction to the contests equally sacrilegious between the prætorian bands of Otho, the german legions of Vitellius, and the eastern armies of Vespasian; the hereditary chain of oppression was shattered, and he who had strength enough to rule longer than a moment was the legitimate god of Rome; neither that 'holy flame of liberty,' which the dedicator ascribes to Agricola, nor the indignation of Tacitus himself, would have prevented the one, had Otho or Vitellius been victorious, from becoming the tool of either in making proselytes of slavery by war; or the other from holding the chain, and conducting to the jaws of a prison the victims of that virtue he professed to adore. Had such been the 'flame of liberty' which animated Hampden, Sydney, Russel, and all the boasted worthies of our glorious revolution, Mr. M. would not now probably have had an opportunity of pronouncing his panegyric on it's blessings.

Mr. M. begins his essay with assigning to his author 'the highest rank amongst the historians of Greece and Rome.' To dispute this we leave to the votaries of Herodotus and Livy, or of Thucydides and Sallust, the two models of Tacitus. According to the definition of history produced from Cicero by the translator, the Roman ranks, no doubt, among the foremost. His dictatorial and sententious style, like that of Virgil, when compared with Homer's sublime simplicity, may not, perhaps, with some, preponderate against the artless graces and even the credulity of the father of history, or be suffered to rank with the ample magnificence and uniform execution of the Paduan. But Tacitus speaks like a man who has power: conscious that he who simply relates is inferior to him who acted the tale, he erects himself, as the translator hints, into a judge, and cites before his tribunal men and times: careless of being turned over by inferior hands, he presides in the recesses of the statesman, inspires his meditation, and directs his motions. With readers of mere taste, and whom circumstances preclude from making use of his precepts, he leaves, however, more an impression of himself than of the facts he relates: he is read and studied not so much for what he tells, as for the manner in which he tells it; and that this in works of literature and art is not the highest praise, we believe needs no proof. This assertion is not invalidated by the pains the translator takes, and successfully takes, to represent him as an unrivalled painter of the passions: his works, no doubt, abound with the most pathetic scenes, to use a favourite word of Mr. M.'s; but these scenes would not be the less impressive, if there were less art in the apparatus, were the hand less visible that brings them before

us. Such as they are, they furnish the painter and poet of the drama with endless materials of pathos.

But Mr. M. is not content with having assigned to his idol the central niche among historians, he disturbs the manes of the biographer and the writer of anecdote; 'the gazette style, the calm unimpassioned tone' of Suetonius are arraigned to establish the superiority of Tacitus. Could Mr. M. confound plans and ends so dissimilar as those of biography and history? Whilst this admits the man only in his public character, in his official garb, the prince, the leader, the statesman, the features, the actions which connect him with the interests of society and the fate of nations at large; that conducts us to the inmost recesses of his habitation, examines his form, his physiognomy, and shows the father, the son, the husband, in domestic dishabille. To demand from the calm anatomist of the individual at rest and unobserved, the pathos of him who observes him in action and under the sway of passions, is to demand of the painter of portrait the vigorous imitation of the historic or dramatic artist. He who dissects a tiger, and he who escaped from his leap, grant an equal degree of sensibility to both, will be affected and affect us in their account of the animal in a very different manner. The points of sight, at which the historian and the biographer fix their reader, vary not more than the fidelity which is prescribed to both; the motives from which the former bids his hero act, or the speeches which he delivers from his lips, are more the offspring of analogy than reality, it is sufficient that both be characteristic: but the biographer has little to do with motives, and confines himself to literal tradition, or the words he heard. Mr. M. considers the animated life of Agricola as a model of biography: it would, indeed, be a matter of wonder, had the son-in-law of so admirable a man, recapitulating his virtues, proceeded as calmly as the anecdotist of Caligula; but the sympathies he has called forth, the tears he bids flow, only stimulate the wish that he had transcribed more peculiarities of his original, that he had enlarged more on the individual of Agricola. We venture to assert, that he whom the plain tale of virtue and vice leaves without emotion; he who shuts the humble volume of Suetonius, without being sensible of any other effect than that of curiosity gratified, can only impose on credulity when he boasts of impressions left by the more animated page of Tacitus.

After an ample and well-digested account of his author's life, as far as it can be traced, which, in a great measure, coincides with Brotier's dignified preface, Mr. M. proceeds to answer what objections have been started against him. The first, an objection we think scarcely deserving notice, is, as Mr. M. expresses himself, that 'of having written bad Latin;' but being taken up, we are of opinion, that the manner in which it is answered is equally unsatisfactory and humiliating. If the golden age of Roman diction be the Augustan, the vocabulary of Tacitus cannot now always claim it's sanction; if a longer period be granted, if it flourished down to Hadrian, the objection is futile, but whether we adopt the one or the other, the 'cooks and mule-drivers'

drivers' of Rome, the vulgar whose business it was, and always will be, not to speak but to pervert a language, cannot be called in as umpires—the appeal to them was some of that smoke which Muretus was so fond of selling to the literati of his time.

The objections of being a misanthrope, and an atheist, are next considered: to the first the pathos, the agonies of humanity which he excites in his reader, are an irrefragable answer; he must have felt the emotions he inspired: with regard to the second, we could have wished Mr. M. had dwelled on the passages which 'discover a mind impressed with the ideas of an all-ruling providence;' the observations, which Tacitus makes * on the related interview between Tiberius and the astrologer Thrafsyllus at Rhodes, exhibit him to us in the state of a man perplexed between the extremes of immutable destiny and blind chance.

The paradox of Boccalini, 'that the whole design of the Annals was to teach the art of despotism,' is next considered, and as soon dismissed by the translator, with the observation 'that it might with as good reason be said, lord Clarendon wrote the history of the Grand Rebellion, with intent to teach schismatics, puritans, and republicans, how to murder their king.' Every reader of humanity must do ample justice to the intentions of Tacitus; but misapplication is inseparable from writing. A statesman of determined character may find instructions of tyranny in the subtle systems of Augustus and Tiberius, so admirably developed in the Annals, and shut his eyes against the rest; Machiavel's Prince has been refuted by the pen which adopted it's spirit: the author of Pamela has been said to have perverted more females than he ever instructed; and Rousseau declared her a *fille perdue* who read his Heloise: so much for Boccalini; an answer less passionate than that of Mr. M. would, perhaps, have been a more favourable specimen of that temper, which ought to distinguish the translator of an author, who made it his great boast, that he had composed his work *sine ira et studio*.

We are next presented with 'an account of our author's works, from their appearance after the revival of letters;' and this is followed by an enumeration of his translators down to Gordon, with whom Mr. M. declares himself utterly dissatisfied, and whose want of success probably provoked his own exertions; specimens of which we now hasten to lay before the reader, reserving for a future opportunity, such observations on the passages selected, or criticisms on the whole, as may appear to us necessary. Annals, Vol. I. Book I. P. 5.

1. The first form of government that prevailed at Rome was monarchy. Liberty and the consulship were established by Lucius Junius Brutus. Dictators were created in sudden emergencies only. The jurisdiction of the decemvirs did not extend beyond two years; and the consular authority of the military tribunes soon expired. The domination of Cinna ended in a short time; and that of Sylla was not of long duration. From Pompey and Crassus, the whole power of the state devolved to Julius Cæsar, and, after the struggle with Lepidus and Anthony, centered in Augustus; who, under the mild and well-known title of PRINCE OF THE SENATE, took upon him the manage-

* Annal. vi. 22.

ment of the commonwealth, enfeebled as it was by an exhausting series of civil wars. But the memorable transactions of the old republic, as well in her day of adversity, as in the tide of success, have been recorded by writers of splendid genius. Even in the time of Augustus there flourished a race of authors, from whose abilities that period might have received ample justice: but the spirit of adulation growing epidemic, the dignity of the historic character was lost. What has been transmitted to us concerning Tiberius, Caligula, Claudius, and Nero, cannot be received without great mistrust. During the lives of those emperors, fear suppressed or disfigured the truth; and after their deaths, recent feelings gave an edge to resentment. For this reason, it is my intention shortly to state some particulars relating to Augustus, chiefly towards the close of his life; and thence to follow downward the thread of my narration through the reigns of Tiberius and his three immediate successors, free from animosity and partial affection, with the candour of a man who has no motives, either of love or hatred, to warp his integrity.

Vol. II, p. 296. B. 15.—‘LXV. A report was at that time current at Rome, that Subrius Flavius and several centurions held a private meeting, with the knowledge and consent of Seneca, and there resolved to open a new and unexpected scene. The blow for liberty was to be struck in the name of Piso, and as soon as the world was freed from the tyranny of Nero, Piso was to be the next victim, in order to make way for Seneca, who, for his virtues, was to be raised to the highest elevation, with an air of innocence, and of a man unconscious of the plot. The very words of Flavius were reported among the people. He is supposed to have said, “What good end will it answer to depose a minstrel, if we place a tragedian in his room?” The fact was, Nero played on his guitar, and Piso trod the stage in the buskin of tragedy.

‘LXVI. The part, which the military men had taken in the conspiracy, did not long remain a secret. The double game played by Psenius Rufus, at first a confederate in the plot, and then a judge pronouncing sentence on his accomplices, provoked the indignation of all. In the examination of Scevinus, that officer pressed his interrogatories with over-acted zeal, and by menaces, endeavoured to extort a confession. Scevinus answered with a smile, “No man knows the particulars better than yourself. You now may shew your gratitude to so good a prince.” Rufus was covered with confusion. To speak was not in his power, and to remain silent was dangerous. He trembled, faltered, and hesitated an answer. His embarrassment betrayed his guilt. The rest of the conspirators, with Cervarius Proculus, a Roman knight, at their head, were eager to depose against him. At length a soldier of the name of Cassius, remarkable for his robust stature, and for that reason ordered to attend, laid hold of Rufus by the emperor’s order, and loaded him with irons.

‘LXVII. The same witnesses gave evidence against Subrius Flavius. In answer to the charge, he relied much on his course of life, and the dissimilitude of manners between himself and his accusers. “Was it probable that a soldier, inured to the profession of arms, would associate with an effeminate set of men, strangers to danger and to manly enterprise!” Finding himself pressed by the weight of evidence, he changed his tone, and, with heroic fortitude, avowed the part he had acted. Being asked by Nero what could induce him to forget
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the solemn obligation of his oath? "Because," he said, "I hated, I detested you. There was a time when no soldier in your army was more devoted to your service, and that was as long as you deserved the esteem of mankind. I began to hate you when you was guilty of parricide; when you murdered your mother, and destroyed your wife; when you became a coachman, a comedian, and an incendiary." I have given the very words of this intrepid conspirator, because they were not, like those of Seneca, published to the world; and the rough sentiments of a soldier, in his own plain, but vigorous language, merit the attention of posterity.

In the whole discovery of the plot nothing made so deep an impression on the mind of Nero. Though his heart never knew remorse for the worst of crimes, his ear, unaccustomed to the voice of truth, shrunk from the sound of freedom, and startled at reproach. Flavius was ordered for execution. Veianius Niger, one of the tribunes, led him to the next field, and there directed a trench to be opened. The prisoner surveyed the spot, and, finding it neither wide nor deep enough, turned with a smile to the soldiers, and "This," he said, "shows no military skill." Niger desired him to extend his neck with courage: "Strike," said Flavius, "and prove your courage equal to mine." The tribune was seized with a tremor in every joint. He severed the head at two blows, and made a merit of it with Nero, giving the name of cruelty to his want of firmness. He made it his boast, that, by repeating the stroke, he made him die twice.

LXVIII. Sulpicius Asper, the centurion, gave the next example of magnanimity. Being asked by Nero why he conspired against his life? he answered shortly, "I knew no other relief from your flagitious deeds." He was instantly put to death. The rest of the centurions underwent their fate, and all died worthy of their characters. Fenius Rufus had not equal constancy. He betrayed an abject spirit, and even in his will was weak enough to bewail his unhappy fate. Nero lived in hopes of seeing Vestinus, the consul, charged as a criminal. He knew the character of the man; an intrepid daring spirit, ambitious, and suspected of disaffection. The conspirators, however, had no communication of counsels with that active magistrate. Some declined him on account of former animosities, and others, because they thought him rash and impetuous. Nero's rancour grew out of a close and intimate friendship. In that familiar intercourse Vestinus saw into the very heart of the prince, and despised him for his vices. Nero shrunk from a man, who had the spirit to speak his mind with freedom, and, in his sarcastic vein, had often made the prince the subject of his raillery; and raillery, when seasoned with truth, never fails to leave a sting that festers in the memory. A recent incident gave an edge to Nero's resentment. Vestinus married Statilia Messalina, though he knew that the prince was one of her lovers.

LXIX. No witness appeared against Vestinus; no crime was laid to his charge, and, by consequence, no proceeding could be had in due form of law. But the will of the tyrant still remained. He sent Gerellanus, one of the tribunes, at the head of a cohort, with orders so to take his measures, that the consul might not be able to stand on the defensive, and, for that purpose, to invest his house, which, like a proud citadel, overlooked the forum, and contained a numerous train of young and hardy slaves, in the nature of a garrison. Vestinus

had that very day discharged all the functions of his consular office. He was at table with his friends, free from apprehension, or, it may be, affecting an air of gaiety, when the soldiers entered, and informed him that the tribune had important business with him. He rose and left the room. The scene of death was instantly laid. He was shut up in a chamber; a physician attended; his veins were opened; he was conducted to a warm bath, and, being put into the water, expired without a complaint, and without a groan. His guests, in the meantime, remained in the banqueting room, imprisoned by the guards. It was late at night before they were released. Nero heard the account with pleasure. He saw, in the sport of his imagination, a set of men assembled at a convivial party, and every moment expecting their final doom. He laughed at their distress, and said facetiously, "They have paid for their consular supper."

* LXX. Lucan, the famous poet, was the next sacrifice to the vengeance of Nero. His blood flowed freely from him, and being soon well nigh exhausted, he perceived that the vital heat had left the extremities of his limbs. His hands and feet were chilled, but, the warmth retiring to his heart, he still retained his senses and the vigour of his mind. The lines in his poem, which describe a soldier dying in the same condition, occurred to his memory. He repeated the passage, and expired. His own verses were the last words he uttered. Senecio, Quinctianus, and Scevinus, suffered in a short time after. The dissolute softness of their lives did not disgrace them in their end. They met their fate with resolution. The rest of the conspirators were led to execution. In their deaths there was nothing that merits particular notice.

* LXXI. While the city presented a scene of blood, and funerals darkened all the streets, the altars of the capitol smoked with victims slaughtered on the occasion. One had lost a son; another was deprived of his brother, his friend, or his near relation; and yet, stifling every sentiment of the heart, all concurred in offering thanks to the gods; they adorned the prince's house with laurel; they fell at the tyrant's feet; they clasped his knees, and printed kisses on his hand. Nero received this vile adulation as the token of real joy.

P. 335. B. XVI.—* XXX. Amidst the tumult and distraction which this business excited, Ostorius Sabinus, the accuser of Barea Soranus, entered the senate. He opened at once, and charged as a crime, the friendship that subsisted between Soranus and Rubellius Plautus. He added, that the whole tenour of his administration in Asia was directed, not for the public good, but to promote his own popularity, and to spread a spirit of sedition through the provinces. These accusations had been long since fabricated, and were then grown threadbare; but the prosecutor was ready with a new allegation, which involved Servilia, the daughter of Soranus, in her father's danger. The charge against her was, that she had distributed sums of money among men skilled in judicial astrology. The fact was, Servilia, with no other motives than those of filial piety, had the imprudence, natural at her time of life, to apply to a set of fortune-tellers, in order to satisfy her mind about the fate of her family, and to learn whether Nero's resentment was by any possibility to be appeased, and what would be the issue of the business in the senate.

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* She was cited to appear in the senate before the tribunal of the consuls. On one side stood the aged father; on the other his daughter, in the bloom of life, not having yet completed her twentieth year, but even then in a state of destitution, still lamenting the fate of her husband, Annius Pollio, lately torn from her, and condemned to banishment. She stood in silent sorrow, not daring to lift her eyes to her father, whom, by her imprudent zeal, she had involved in new misfortunes.

* xxxi. The accuser pressed her with questions. He desired to know, whether she had not sold her bridal ornaments, her jewels and her necklace, to supply herself with money for magic sacrifices? She fell prostrate on the ground, and wept in bitterness of heart. Her sorrows were too big for utterance. She embraced the altars, and rising suddenly, exclaimed with vehemence, "I have invoked no infernal gods; I have used no unhallowed rites, no magic, no incantations. My unhappy prayers asked no more than that you, Cæsar, and you, conscript fathers, would extend your protection to this best of men, this most affectionate parent. For him I sold my jewels; for him I disposed of my bridal ornaments; and for him I gave up the garments suited to my rank. In the same cause I was willing to sacrifice my life: the blood in my veins was at his service. The men whom I consulted were all strangers to me; I had no knowledge of them. They best can tell who they are, and what they profess. The name of the prince was never mentioned by me but with that respect, which I pay to the gods. What I did was my own act: that miserable man, my unhappy father, knew nothing of it. If any crime has been committed, he is innocent: I, and I alone, am guilty."

* xxxii. Soranus could no longer restrain himself. He interrupted his daughter, crying aloud, "She was not with me in Asia; she is too young to have any knowledge of Rubellius Plautus. In the accusation against her husband she was not involved; her filial piety is her only crime. Distinguish her case from mine; respect the cause of innocence, and on my head let your worst vengeance fall. I am ready to meet my fate." With these words, he rushed to embrace his child; she advanced to meet him, but the lictors interposed to prevent the pathetic scene. The witnesses were called in. The fathers had hitherto listened to all that passed, with emotions of pity; but pity was soon converted into a stronger passion. The appearance of Publius Egnatius, the client of Soranus, hired to give evidence against his patron and his friend, kindled a general indignation. This man professed himself a follower of the stoic sect. He had learned in that school to retail the maxims of virtue, and could teach his features to assume an air of simplicity, while fraud, and perfidy, and avarice, lay lurking at his heart. The temptation of money drew forth his hidden character; and the hypocrite stood detected. His treachery gave a standing lesson to mankind, that, in the commerce of the world, it is not sufficient to guard against open and avowed iniquity, since the professors of friendship can, under a counterfeit resemblance of virtue, nourish the worst of vices, and prove, in the end, the most pernicious enemies.

* xxxiii. The same day produced a splendid example of truth and honour in the person of Cælius Asclepiodotus; a man distinguished by

by his wealth, and ranked with the most eminent inhabitants of Bithynia. Having loved and followed Soranus in his prosperity, he did not desert him in the hour of distress. He still adhered to him with unaltered friendship, and for his constancy was deprived of his all, and sent into banishment; the gods, in their just dispensations, permitting an example of virtue, even in ruin, to stand in contrast to successful villainy. Thrasea, Soranus, and Servilia, were allowed to choose their mode of dying. Helvidius Priscus and Paconius Agrippinus were banished out of Italy. Montanus owed his pardon to the influence of his father, but was declared incapable of holding any public office. The prosecutors were amply rewarded. Eprurius Marcellus and Cossutianus received each of them fifty thousand sesterces. Ostorius Sabinus obtained a grant of twelve thousand, with the ornaments of the quaestorship.

VOL. III. Hist. p. 204. B. III.—‘ II. This reasoning was opposed by Antonius Primus, the grand promoter of the confederacy. “Activity,” he said, “will give every advantage to Vespasian, and prove the ruin of Vitellius and his party. The conquerors have gained nothing by their victory; on the contrary, their vigour is melted down in sloth and luxury. They are neither enured to a regular camp, nor trained to arms, nor kept in exercise by military duty. Dispersed through the municipal towns of Italy, they have lost their martial spirit, and now are soldiers to their landlords only. Their taste of pleasure is a new acquirement, and they enjoy it with the same spirit that formerly incited them to the most ferocious deeds. The circus, the theatre, and the delights of Rome have sunk their vigour, and disease has rendered them unfit for military duty. Allow them time, and they will recruit their strength. The very idea of war will animate their drooping courage. Their resources are great; Germany is near at hand, and from that hive new swarms may issue forth; Britain is separated by a narrow channel; Spain and Gaul lie contiguous, and from both they may draw supplies of men, and horses, and money. All Italy is theirs, and the wealth of Rome is at their mercy. Should they resolve to wage a distant war, they have two fleets, and the Illyrian sea lies open to their operations. In that case, what will be the use of posts and stations on the Pannonian Alps? and what the advantage of drawing the war into length? Wait for another campaign; and where, in the mean time, are we to find supplies of money and provisions? To act with vigour is our best, our only expedient. The legions of Pannonia were surprised, not conquered: they are now breathing revenge; they wish for nothing so much as an opportunity to signalize their valour in the field. The forces of Mœsia have neither wasted their strength, nor have they been humbled by a defeat. If the strength on both sides is to be estimated by the number of the men, and not of the legions, the superiority is on the side of Vespasian. In his army no corruption, no licentiousness. Even former misfortunes are now of use; the men have seen their error, and the sense of shame has established discipline and good order. In the last action the cavalry suffered no disgrace: on the contrary, though the event of the day was adverse, they broke through the ranks of the enemy. And if two squadrons of horse, one from Pannonia, and the other from Mœsia, could bear down all before them, what may not be expected from the joint force of sixteen squadrons, whose banners glitter in the service of

of Vespasian? Their impetuosity in the first onset, their uproar, the clangor of their arms, and the clouds of dust raised by their horses' hoofs, will confound, distract, and overwhelm a feeble enemy, who have lost their warlike spirit. What I advise, I am willing to execute. Those, who have not taken a decided resolution, may, if they will, remain behind. Let them detain their legions. Give me the light-armed cohorts: I ask no more. With these gallant soldiers my intention is to force a passage into Italy. The Vitellians will shrink from the attack; and when you hear the tidings, you will then pursue the footsteps of Antonius, glad to follow where victory leads the way."

III. Such was the reasoning of this active partisan. He delivered the whole with a spirit, that convinced the prudent, and roused the timorous. His eyes flashed fire; his voice expanded, that the centurions and soldiers, who had pressed into the council-room, might hear the sentiments of a brave and experienced officer. All were carried away by a torrent of eloquence. The crowd extolled his courage, and despised the other officers for their want of spirit. He, and he alone, was the man of enterprise, the general worthy of the command. In a former council of war, where Vespasian's letters were read to the whole meeting, Antonius had announced his character, and made a deep impression on the minds of the soldiers. Upon that occasion, he entered with warmth into the debate, disdaining the little policy of using equivocal terms, which might afterwards receive the construction that suited the views of the speaker. Intrepid and decisive, he laid himself open at once. He spoke with that frank and generous ardour, which is always sure to captivate the affections of the army. The soldiers admired a general, whom they saw ready to share every danger; and to be their partner in the rashness or the glory of the enterprise.

We conclude our extracts with the following fragment on the political institutions and religion of the jews.

P. 397. Book v.—v. These rites and ceremonies, from whatever source derived, owe their chief support to their antiquity. They have other institutions, in themselves corrupt, impure, and even abominable, but eagerly embraced, as if their very depravity were a recommendation. The scum and refuse of other nations, renouncing the religion of their country, flocked in crowds to Jerusalem, enriching the place with gifts and offerings. Hence the wealth and grandeur of the state. Connected amongst themselves by the most obstinate and inflexible faith, the jews extend their charity to all of their own persuasion, while towards the rest of mankind they nourish a sullen, and inveterate hatred. Strangers are excluded from their tables. Unfoci-able to all others, they eat and lodge with one another only; and, though addicted to sensuality, they admit no intercourse with women from other nations. Among themselves their passions are without restraint. Vice itself is lawful. That they may know each other by distinctive marks, they have established the practice of circumcision. All, who embrace their faith, submit to the same operation. The first elements of their religion teach their proselytes to despise the gods, to abjure their country, and forget their parents, their brothers, and their children. To encourage their own internal population is a great object of their policy. No man is allowed to put his children to death.

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The souls of such as die in battle, or by the hand of the executioner, are thought to be immortal. Hence two ruling passions; the desire of multiplying their species, and a fixed contempt of death. The bodies of the deceased are never burned: they choose rather to inter them, after the example of the ægyptians. With that people they agree in their belief of a future state; they have the same notion of departed spirits, the same solicitude, and the same doctrine. With regard to the Deity their creed is different. The ægyptians worship various animals, and also certain symbolical representations, which are the work of man; the jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation, condemning, as impious idolaters, all who with perishable materials, wrought into the human form, attempt to give a representation of the Deity. The God of the jews is the great governing mind, that directs and guides the whole frame of nature, eternal, infinite, and neither capable of change, nor subject to decay. In consequence of this opinion, no such thing as a statue was to be seen in their city, much less in their temples. Flattery had not learned to pay that homage to their own kings, nor were they willing to admit the statues of the Cæsars. Their priests, it is true, made use of fifes and cymbals: they were crowned with wreaths of ivy, and a vine wrought in gold was seen in their temple. Hence some have inferred, that Bacchus, the conqueror of the east, was the object of their adoration. But the jewish forms of worship have no conformity to the rites of Bacchus. The latter have their festive days, which are always celebrated with mirth and carousing banquets. Those of the jews are a gloomy ceremony, full of absurd enthusiasm, rueful, mean, and sordid.

Z. Z.

[To be continued.]

TRANSACTIONS OF SOCIETIES.

ART. II. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce, with the Premiums offered in the Year 1792.* Vol. X. 472 pages, with a Print, from a Bust of the Prince of Wales, and Four Plates. 8vo. Price 5s. in boards. Doddsley. 1792.

AMONGST the great variety of temporary matter which the present agitated state of Europe has daily produced, this volume by some means was last year overlooked at the time it should regularly have been noticed. As the information however which it contains entitles it to the same degree of attention which we have paid to the preceding volumes, we trust an account of the improvements stated in this volume of the Society's Transactions, in our usual manner, although late, will not be deemed unreasonable. The first class in order, as it certainly is in importance, is, AGRICULTURE. *Planting of Trees.*—A gold medal was this year adjudged to Lewis Majendie, of Hedingham castle, Essex, esq; for having planted 5,300 oaks in two separate enclosures. The plants were two years old seedlings removed with the greatest care from the seed bed by undermining the roots so as to bring them up undamaged and intire in the strictest sense, The soil into which

which they were transplanted was dug one full spit, and the turf inverted; below this a hole was made to receive the tap root of the plant without doubling it, so that these plants were as little changed as possible from their original state, in being transplanted. By these means Mr. M. thinks he shall obviate an objection which has been long made, that the timber from trees transplanted, is not near so valuable as that raised from acorns without transplanting*. A common practice in planting oaks is to sow the acorns in a bed, and after one or two years to transplant the seedlings into a nursery, and after being there two or three years, they are finally planted out, a part of the long tap root having been previously cut off. As in this process the plant receives two checks in it's growth, Mr. M. thought it would be an improvement to take the seedlings immediately from the bed, and plant them entire in the place where they are to continue, and in this manner his plantation was formed. In order to ascertain the difference between planting the seedling intire, and cutting off a part of the tap root, he selected some plants exactly alike, the roots of which were 27 inches in length, and the height 15 inches; from some of these, 18 inches of the root were cut off: at the end of five years, some were taken up and measured, and the dimensions of two were as follows:

	Feet.	Inches.
Of the oak planted with an entire root, the extreme height from the bottom of the tap root was	11	2½
Height from the ground	7	7
Circumference close to the ground	0	6½
Extreme height from the bottom of the root of the oak planted with a tapped root	10	3
Height from the ground	6	9
Circumference close to the ground	0	6½

Mr. M. does not pretend to draw any conclusion from this experiment, as it must require long experience and a course of years to form decided opinions concerning a tree of such slow growth as the oak; he, however, intends to continue his remarks upon these trees, by digging up others from time to time, in order to observe their comparative progress.

Another gold medal was given to Mr. Holliday, of Dillorn, Staffordshire, for having planted 113,500 mixed timber trees on his estate. Mr. H.'s observations relate chiefly to the beauty of these plantations when properly mixed. He also informs the Society, that by means of ploughing deep, burying the goss or furze (the principal produce of the moor-land hills in that part of the country), and cross ploughing the following year to kill more effectually the roots and fibres, he a few years ago let 20 acres of this new improved land, meliorated with a good white coat of lime, at a rent of fifteen shillings per acre, which in it's pristine state was not worth 2s. 6d., and the tenant applied for more of the common so prepared, on the same terms. How many acres

of waste land in the vicinity of this metropolis might, by a similar process, be rendered capable of affording employment and provision for thousands, at an inconsiderable part of the sums expended in cultivating the reluctant soil of Botany bay, or employed in destructive wars!

In addition to the observations of Mr. Majendie in the preceding volume respecting the uses of the spanish chestnut, Mr. Henry Kent remarks, that on a sandy or loamy soil it will grow as fast as the ash, or faster, and be much more valuable for hop-poles, gates, and hurdles, &c.—As timber he considers it equal to the oak, except for ship-building, and in common buildings and outdoor work, much superiour. In confirmation it is stated, that a branch or limb of a chestnut was put down as a hanging post for a gate in 1726, and carried that gate 52 years, when on altering the enclosures of the farm it was taken up, and appearing perfectly sound, was put down for a clapping post in another place. As another instance, in 1743 a large barn was built of this timber, and is now as sound in every part, beams, principals, and spars, as when first built. Mr. K. also mentions other instances of the durability of this wood for posts and rails, where it has been found to excel oak of the same age, used for the same purpose. Mr. K. however observes, that this is the worst of all timber if suffered to stand beyond the time of it's attaining it's full growth, as it is apt to crack and fly into splinters, and therefore it should never stand longer than the points of the branches and the complexion of the bark indicate it to be in a healthy state. If it be cut when it squares only six inches, it will be as durable as an oak of six times its age and size. This is accounted for by this tree having so little sap in proportion to other trees, and from it's being less affected by worms or insects than other timber.

A gold medal was also adjudged to Mr. Pattenfon, of Ibernden, Kent, for planting the upland or red willow. In the spring of 1789, he finished two plantations amounting to $7\frac{1}{2}$ acres, with 1742 plants on an acre. The first summer they grew very well, the second they shot from eight to eleven feet in height.

Potatoes.—A silver medal was voted to Samuel Dunn, esq; for the continuation of his account of the advantages to be derived from planting land with potatoes in the spring previous to sowing it with wheat, instead of having a summer fallow to kill the weeds and grass. This experiment is mentioned in our Review, Vol. 11, page 122. It was made on an acre and a half overrun with quick grass. The profit from the potatoes was very considerable, and the land being immediately, in october, after taking them up, ploughed and sown with wheat, produced $8\frac{1}{2}$ quarters of clean corn, and two bushels of inferiour. The value of this at from 44 to 41 shillings per quarter, amounted to 18l. 12s., to which, adding 1l. 9s. for straw, the whole produce is 20l. 1s. 6d., the expences attending the ploughing, sowing, reaping, carrying home, thrashing, rent, taxes, &c., Mr. D. states at 6l. 7s. 3d.; leaving a profit of 13l. 14s. 3d. According to this statement, the business of farming may be made, by planting potatoes first, and

and wheat afterwards, prodigiously profitable. This experiment, however, it is to be observed, was made only on $1\frac{1}{4}$ acre; the wheat sold at a good price, and Mr. D. computes his expences at a rate considerably lower than we should imagine he could get the necessary labour performed for. But the conclusion he draws, 'that this method of tillage may very prudently be practised in future,' is so modest, that we shall forbear any remarks on the extravagant appearance, the profits of a large farm, computed on the same scale, would make.

Drill husbandry.—Mr. Rogerson, of Narborough, in a field containing 48 acres, drilled 21, and sowed broad cast 27 acres, with wheat; the produce of the drilled was about four combs three bushels per acre, and of the broad cast, four combs $2\frac{1}{2}$ pecks, being in favour of the drill two bushels $1\frac{1}{4}$ peck per acre, to which, adding one bushel less seed, the drill was better than the broad cast by three bushels $1\frac{1}{4}$ per acre. In drilling a large quantity of barley, oats, peas, and tares, at his former farm, (Narford) Mr. R. found, that what was drilled early produced a tolerable crop, but that drilled late (*viz.* in may) was very indifferent.

Mr. Smith, of *Hornchurch*, received the silver medal and twenty guineas for an experiment on 12 acres, half of which were drilled, and half sown broad cast. One bushel was drilled on an acre, and $2\frac{1}{2}$ sown broad cast. The produce of the drilled land was 34 bushels one peck and four quarts per acre; of the broad cast 32 bushels one peck, making in favour of the drill two bushels four quarts, which added to the seed saved gives $3\frac{1}{2}$ bushels and four quarts. [The bushel is eight gallons and three quarts.] This Mr. S. estimates at about 20s. per acre, beside which the land received considerable benefit from being horse-hoed, &c. The part which was drilled suffered from the rooks, and by being overflowed with water, otherwise Mr. S. is of opinion 'the drill would have beat the broad cast at least one fourth part.' In an experiment on half an acre, Mr. Dann found a difference in favour of the drill at the rate of two bushels and six quarts per acre.

Culture of turnips by drill and broad cast.—Mr. Dann, who last year received the silver medal for his comparative statements, was this year voted the gold medal for a further account of his experiments. The beginning of July Mr. D. sowed a field of seven acres, which was worth about eleven or twelve shillings per acre, three broad cast and four drilled; in December he weighed five perches of each at different parts of the field as nearly equal as possible. The broad cast weighed 1345 lbs., the drilled 1430 lb.; difference 85 lb., or 17 lb. per perch, which is at the rate of 1 ton 4 cwt. one quarter 4 lb. per acre in favour of the drill. In another experiment made on eleven acres, four perches of the drilled were weighed against four of the broad cast selected as impartially as possible; the result was a difference at the rate of 2 ton 5 cwt. 1 quarter 12 lb. per acre in favour of the drill. In another experiment the difference was computed at three ton per acre in favour of the drill, and in a fourth at 1 ton $3\frac{1}{4}$ cwt. A silver medal and ten guineas were voted to Mr. Ambrose, of Gopford,

Copford, near Colchester, for experiments of the same nature; the result in favour of the drill was 1 ton 12½ cwt. per acre. The profit Mr. A. computes at 6s. 6d½. per acre more when drilled than sown broad cast, beside the land being better cleaned by the horse hoe.

Feeding cattle with potatoes.—Mr. Dann sent to the society a variety of statements respecting the culture of potatoes, the expence attending it, the produce in bushels, and the profit in feeding cattle. Mr. D. conceives, that long dung is preferable to short for potatoes; the most expeditious method he has found is two ploughs following each other, the horses not going in the furrow. Four women and four children are sufficient to drop after the two ploughs, which, as they return, of course cover the sets, and leave a fresh furrow for the next row. The rows are about twenty-two inches from each other. By this method he plants 2½ acres a day, at the expence of 1rs. 6d. per acre. Two acres Mr. D. planted between hops, which he found were considerably injured by them. In the whole; 9 acres, 3 roods, 20 perch were planted, hoed, dug up, and carried home, (including rent, tythes, &c.) at an expence of 79l. 7s. 2d.½; the produce was 3732 bushels, which is somewhat more than 5d. per bushel prime cost. With part of these potatoes mixed with a small quantity of hay, seventeen bullocks were fattened. Each ox eat 1½ bushel of potatoes, and 8 lbs. of hay per day. Mr. D. charged the potatoes at 6d. per bushel, and the 8 lbs. of hay at 2d., making the expence of keeping 11d. a day. Fourteen of these oxen were purchased for 224l. 8s. 6d.; they were kept on an average about 106 days, and sold for 296l. 4s. 11d., being a gain of 71l. 16s. 5d. At 6d. per bushel for potatoes, and 2d. per day each for hay, the charge of keeping would be 67l. 17s. 7d., so that these bullocks paid more than 6d. per bushel for the potatoes by feeding. The other three bullocks being of his own stock, Mr. D. estimates the gain at 4l. 10s. for 134 days. The quantity stated to be eaten in the whole by the bullocks, is 2733 bushels. Six sheep that were put up to potatoes, were near three weeks before they would eat them; they eat the thatch from the shed, and the straw with which they were littered in preference. They afterwards eat about 8 lbs. a day each. The potatoes were given unwashed to both oxen and sheep, but the dirt was mostly rubbed off when they were picked up. The hay was given in equal portions at noon and night; the oxen were twice in the day loosed to drink, which in general was but little. Twice or thrice an ox was nearly choaked by a potatoe, and therefore a large stiff rope was kept ready, fast at one end, to force down the throat in case of accident; strict orders were also given that no potatoes should be left in the troughs at night. For these communications, the gold medal was voted to Mr. Dann. Mr. Hunter, of Gubbins, Harts, also informed the society that he had practised feeding cattle with potatoes two years; that in 1796 he fattened 103 oxen, principally with that food; and in 1797 had 73 capital cattle feeding on that provision, which he finds wonderfully nutritive, but will not fatten an ox in a reasonable

sonable time without hay. Mr. H. recommends, that, after a crop, the land be ploughed in boughs [or small ridges], to be bit by the frost in winter; that the potatoes be sown in april at four feet distance, that room may be left for the plough to pass, in order to kill the weeds in summer. Thus about 200 bushels per acre may be obtained, which, at 1s. per bushel, is a great return, and the land at the same time is equally cleansed as by a summer fallow, and in the month of october may be perfectly fit for wheat. This Mr. H. experienced in a field of 38 acres in 1791. We have already had occasion (Rev. Vol. xvi. p. 387.) to express our hopes, that this practice was coming into general use.

Rhubarb.—A gold medal was adjudged to the late sir William Fordyce, for having raised, in 1791, upwards of 300 plants of the true rhubarb, *rheum palmatum* of the London Pharmacopoeia.

Improvement of marsh land, &c.—Mr. Poynter, of Canewden, near Rochford, Essex, received a gold medal for having gained upwards of 70 acres of land, in Wallis's island, from the sea, which is now as good land as any in the island. To do this, a wall was made, the seat of which is 21 feet wide; it is six feet high, and five feet wide on the top; in length 5720 feet. This was done in the spring of 1790, and resisted the high tide in february 1791, without which the whole island, containing between two and three thousand acres in high cultivation, would probably have been inundated. The expence is stated at 344l. 2s.

A gold medal was also adjudged to Mr. Keyfal, of Moreton-upon-Lugg, Herts, for improving 272 acres two roods of marsh land by under-draining, by which the annual value was increased from 163l. 17s. 6d. to 238l. 12s. The whole quantity of under-draining is 31,000 yards, the shallowest a yard deep, many of them much deeper: the materials stone. A wooden cut is given to explain the manner in which the trenches are made, and the instruments made use of. These under-trenches were made about $3\frac{1}{2}$ feet deep, one foot wide at top, and four inches at bottom; two flat stones are then placed on each side of the drain edge-ways, and other stones thrown in, which leaves room for the water to run; on these the turf is placed, and the trench filled up. By these means, and opening large water-courses, making a new road through the estate, bridges, &c., 230 $\frac{1}{2}$ acres in Moreton were increased in value 56l. 8s. 6d. per annum, at an expence of 698l. 11s. 8d.; and Mr. K. observes, that *dirty* Moreton, as it was usually called, no longer deserves that appellation. A silver medal was voted to G. Pearson, esq., for having rendered 100 acres at Harperley, near Durham, fit for cultivation by underdraining, which was before entirely a bog; two thirds of it worth nothing, and one third only three shillings per acre. This was done by making 7735 yards of drain, at about 6 $\frac{1}{2}$ d. per yard on the average. The land is now worth 14s. per acre, and capable of further improvement. Another silver medal was also voted to Mr. Wedge, for describing his manner of draining land at Bicknell, near Coventry. Mr. W., with considerable ingenuity, divides the several kinds of bogs into three classes, and

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lays down rules for draining each of them, which he illustrates by examples of considerable tracts of land, which he has rendered fit for cultivation by draining, that were before of little or no value. In some places the expence was considerable, but in general this process appears to yield a very profitable return for the money employed; beside which, to the honour of this society it should be remarked, that the rewards held out by them have certainly been a considerable stimulus to this and other exertions, which have not only proved beneficial to individuals, but to the country at large.

CHEMISTRY.—The Rev. Mr. Swayne, of Pucklechurch, near Bristol, has tried some experiments to ascertain the proportion of astringent matter contained in the leaves of oak-trees, compared with that in the bark, in order to show, that, by increasing the quantity, leaves may be employed in tanning leather. The result he deduces is, that half a peck of leaves contains nearly as much astringent matter as half a pound of bark. By an act of parliament, the tanner is confined to the use of ash and oak bark, which was probably passed with a view of encouraging the growth of those trees, or at the suggestions of some exciseman; at present, however, it is to be wished that this act were repealed, as the high price of oak bark is a great temptation to proprietors to cut those trees before they are of sufficient growth for timber.

POLITE ARTS.—Under this head a description is given of a method of uniting wax and mastich with water, to serve as a vehicle for the colours used in painting in wax, to imitate the ancient encaustic; by miss Greenland. An account of this lady's method of painting was given in the fifth volume of the transactions of this society.

MANUFACTURES.—The Rev. Mr. Swayne, in a dissertation of seventeen pages, has examined the different accounts which have been given relative to the culture of silk in England, and the raising of mulberry trees for that purpose. He observes, that the white mulberry seems to prosper in a moister and stiffer soil than the black would; and that if the soil be dry, sandy, or gravelly, we should choose the black; as he conceives, that the trees, to produce proper food for the silk worms, should be in the most thriving state. It appears from his investigation, that the largest quantity of silk produced from a given number of worms in this country, was by Mr. Bertezen, who obtained five pounds from 12,000 worms, which is twice as much as others have been able to do. Mr. B. is said to have been possessed of a superiour breed, and of a secret in managing the worms, neither of which he would impart. As there are some who object to the unsuitness of this climate for silk worms, Mr. S. informs us, on the authority of a gentleman of credit on the continent, that in 1789, not less than 5400 pounds weight of silk were raised in the cold, mostly sandy territories of Prussia—What could not be raised in the milder regions of Great-Britain and Ireland, under equal encouragement!

Mr. Knight, of Norwich, sent for the inspection of the society a counterpane made in imitation of the East India shawl,
four

four yards square, without any seam. These shawls are stated to be brought to so great perfection as hardly to be distinguished from Indian, although they can be sold for a twentieth part of the price. A silver medal was presented to Mr. Knight.

MECHANICS.—Fifty guineas were voted by the society to Mr. Bell, a serjeant of artillery at Woolwich, for his invention of throwing a shell loaded with lead on shore from a mortar, to which a line being fixed, persons in the boat or vessel might draw themselves to land. For the shell being of considerable weight, sinks in the ground, and has sufficient hold to sustain persons on a raft, &c. The experiment was made at 200 yards from shore, the shell fell about 100 yards inland, and Mr. B. and another hauled themselves ashore on a raft in a few minutes. We have heard that Mr. B. has been since appointed to a lieutenancy.

Captain E. Pakenham suggests, that it would be a proper expedient to have the masts of ships of war so formed, that the heel may, in case of the head being wounded in an action, be changed to the head; for as all line of battle ships bury one third of their lower masts, particularly three deckers, it follows, that if the wounds are in the upper third, by turning the mast so as to make the heel the head, it will be nearly as good as new: and the captain observes, that, out of 58 lower masts that were wounded in eight actions which he was in last war, 32 had their wounds in the upper third. To obviate any objection against the wounded part of the mast being below, it is observed, that being below the wedges, it may with ease be both fished, cased, and secured to any size or degree you please, with the addition of it's being wedged on each deck. Capt. P. proposes, that in new masts the proportional thickness towards the top should be increased, by which means the masts, when inverted, would be nearly as strong as originally. A wooden cut is given in explanation.

Thirty pounds were voted to Mr. Howells, of Kennington-lane, for an improved detached escapement for watches and clocks, without springs. Of this a plate is given, and a model may be seen at the society's repository: as also may a model of a crane for ascertaining the weight of the body suspended, the description of which is accompanied by a plate; and fifteen guineas were given to Mr. Andrews, the inventor. Forty guineas were also presented to Mr. White for a model and description of a crane for wharfs, of which a perspective view is annexed. The principal difference between this and those cranes which are worked by walking wheels is, that, instead of a wheel, a circular plane is made for the man to walk upon, which, being fixed at right angles on an inclined axis, makes an inclined plane for him to ascend, in endeavouring to do which, the plane, with the axis, turns round, and the rope coiling round the axis draws up the weight. Parallel to the axis a beam is fixed, which prevents the machine from moving when a lever fixed to it is not pressed down. This lever is placed so as to reach about the height of a man's breast, and the man leans on it as he walks on the plane, and consequently in case of accident, by letting go the lever, the machine

chine must stop. This appears a simple and ingenious contrivance.

Another bounty of forty guineas was voted to Mr. Hill, of Depiford, for his invention of a machine for drawing bolts out of ships. The use of this machine is, to draw the kelson and dead-wood bolts out, and to draw the knee of the head bolts: many of these were heretofore obliged to be driven through, to get them out, by which much damage was done. They are drawn, in this machine, by the means of screws, of which a plate is given, and a model is at the society's repository.

Thirty-six guineas were given to ten persons for having shot fish with the gun harpoon: some of these were shot at ten fathoms distance.

COLONIES AND TRADE.—A gold medal was voted to Mr. Unwin, for having been instrumental in reviving the tin trade to China. Mr. U. states, that in the year 1788-9 about 3000 tons of tin were raised in Cornwall; that the price was reduced in consequence of the want of demand to 58l. per ton; but that in 1790-1, in consequence of 800 tons being exported to China, (at 62l. per ton) the price to the European market was raised to 72l. per ton, being together 33,950l. per annum in favour of the country. This is a vague way of calculation; but certainly the export of tin by the India company has been of very great service to the country, and a profitable speculation for themselves.

Some samples of cinnamon from Dr. Dancer, at Jamaica, having been examined by a committee of the society, at which were present some of the most eminent dealers in that spice, it was their unanimous opinion, that some of the cinnamons were preferable to any cinnamon imported from Ceylon, both in colour and flavour.

The remainder of this volume, consisting of 192 pages, contains lists of rewards bestowed from October 1791, to June 1792—of presents and models received—of the officers of the society, and chairmen of the committees—of rewards offered for inventions or improvements in the several branches of art and science, amounting to 243—and of the contributors to the society—with an index to the volume.

A. D.

M E D I C I N E.

ART. III. *Observations on the History and Cure of the Asthma; in which the Propriety of using the Cold Bath in that Disorder is fully considered.* By Michael Ryan, M. D. and Member of the Royal Antiquarian Society of Edinburgh. 8vo. 227 pages. Price 3s. 6d. sewed. Robinsons. 1793.

Few complaints to which the human body is exposed are more formidable in their nature, or more harassing in their progress, than that which is the subject of the present inquiry. The opinion of it's being an incurable disease, it's threatening instant suffocation, and the frequency of it's attacks, are circumstances so alarming to the patient, that they frequently weaken and depress the mind, although endowed with

with great fortitude and resignation. The discovery of any remedy that tends to afford permanent relief in such a distressing situation must therefore undoubtedly be entitled to the respect and attention of mankind. In this respect, however, the efforts of physicians have hitherto been very inadequate; for in their treatment of asthma, they have rather confined themselves to the palliative than radical plan of removing the complaint. It is however the intention of the author of the essay before us, to advise a different method of cure in this disease, to that which has been generally recommended.—The remedy that he appears chiefly to depend upon is cold bathing*, which, though it may not have been in general use, has certainly been noticed by different writers on asthma. The plan of this essay is first to examine and consider the effects of the cold bath on asthmatics, and then, by facts and cautious deductions from them, to establish the practice. In the first part of his work the doctor enters into an examination of the difference of opinion between the ancients and moderns, concerning the nature of asthma; inquires into the causes which operate in producing it; and considers the different remedies employed in its cure. The term asthma has often been used very indiscriminately, by being applied to different complaints of the lungs. The practical writers have confounded it with almost every species of dyspnoea; and the methodical nosologists have principally distinguished asthma from dyspnoea, only by the former being a similar affection with the latter, but in a higher degree. These applications of the term do not seem either correct or very proper; for the late ingenious Dr. Cullen has well observed, that the term asthma can only be properly applied, and ought to be alone confined to cases of difficulty of breathing that have particular symptoms, and depend upon a peculiar proximate cause. Much attention is without doubt required in giving the history of this disease, both from the nature of the complaint itself, and from its being frequently complicated with other affections of the organs of respiration.

Respecting the nature of the causes that operate in the production of this disorder, there has been great diversity of opinion. By some it has been ascribed to a defluxion on the lungs, by others to a plethora, and by a still greater number to an affection of the nerves. Indeed, the matter seems to have been much influenced by the prevailing systems of the time. The doctrines of plethora, debility, irritability, &c., by which physicians have attempted to explain other spasmodic affections, have (the author remarks) with great plausibility, been transferred by analogy to this disease; and this may sometimes have been done with propriety: but, that in general, he is convinced from accurate observation of those who commonly become its victims, that no particular temperament or habit of body is more liable to it than another: on this point, so far as our own observations go, they are directly in opposition to the conclusion the author has here drawn. We shall, however, give our readers a specimen of the doctor's reasoning with respect to this matter. p. 24.

* In this country, [Ireland] the lower order of people who are daily exposed to the various vicissitudes of the weather, who are con-

* Sea bathing is principally recommended.

stantly employed in bodily labour, and possess in consequence thereof a rigidity of fibre and robust constitutions, are very frequently afflicted with asthma—much more so indeed than persons in the higher walks of life, whose frames, enervated by indolence, luxury, and a redundancy of humours, become irritable in a high degree, and are prone to various other spasmodic affections. Besides this description of asthmatics, there is a class of artisans that appear to be the greatest sufferers by this disease, such as brewers, bakers, soap-boilers, blacksmiths, and many others *. If these be facts whose authenticity cannot be called in question, any predisposition from plethora, irritability, &c. either in the body at large or in the lungs in particular, does not seem to contribute so essentially to the production of this disease as is generally imagined.

* The symptoms of flatulence, indigestion, hypochondriasis, &c. that so constantly accompany the asthma, have in all probability very much misled practitioners. Instead of considering them the natural consequence of the disease, as they ought to do, they bring them forward as an argument in support of a contrary opinion. They suppose that such symptoms always indicate a weak, lax, and irritable fibre; and that any disorder, as the asthma, arising in such a habit, and attended with complaints of this nature, must be the offspring of nervous debility. Hence the idea of nervous and hysteric asthma first took its rise. This, however, is a very false mode of reasoning.

Take, for example, a person of the most vigorous constitution, whose stomach, previous to the asthma, would subdue the most viscid and indigestible species of aliment; behold him after several attacks of his disorder, and you will often find his appetite materially injured, the tone of his stomach impaired, while flatulence, distension of this organ, and various other nervous symptoms, as they are called, will constantly follow. This is in fact so often the case with asthmatics, that very few exceptions occur to the contrary.*

The source of these errors the author traces back to Willis, who, he thinks, was the first that considered asthma as a spasmodic disease, and capable of being induced by powers applied to the nervous system, or moving fibres.—After this we meet with the doctor owning, that irritability, or sensibility, in certain habits, may so far predominate in the lungs, as to expose persons to fits of asthma from trifling causes: but still he is convinced that this is not a common occurrence. What was it, that afforded the doctor this conviction? Was it the decisive evidence of facts? or, was it not rather the disagreement of those doctrines with the theory he has formed of the disease?—The asthma has been supposed by some writers to depend upon an hereditary taint: but this doctor R. contends not to be the case; as in 99 cases of 100, the application of cold to the lungs, in this climate, is the chief and principal cause of laying the foundation of the disorder, of bringing on the attacks, and of continuing the disease after it has once taken place.—We find the doctor attempting the establishment of this theory, of cold being the general and principal cause of asthma, through several pages; yet he allows that other causes may *sometimes* operate so as to produce the disease. If the truth of the opinion here

* Vide Withers on the Asthma, p. 38.

contended for should be granted, we cannot find how it is to improve the method of treating the disease, or that it can possibly lead to any thing new in the management of it—it's superiority therefore to the other doctrines, may justly be questioned.

We come next to the author's inquiry respecting the prognosis in this disease. On this point Dr. R. seems inclined to believe, that the notions entertained of the causes of this affection have contributed very much to influence the decisions of physicians. 'If [says he] the asthma be a disorder which is in general transmitted from parents to their offspring by an hereditary taint, or if it originate in an idiosyncrasy, as it is called, or a peculiar state of the fibres stamped on the frame by the hand of nature; then a physician is justifiable in proclaiming the disorder incurable, and in withholding that consolation from the afflicted, which neither his own character, the nature of the complaint, nor any expectations he can have from the common remedies, will allow him to give. But if, on the other hand, the majority of cases that daily occur in practice be the effects of cold, and cannot be traced to any constitutional infirmity, some ray may be emitted from this light to dissipate the mist thrown over the subject, in consequence of the errors committed with respect to the efficient cause of the disease.' From the facts and observations which the author has adduced, it appears to be his opinion, that the disease, in many instances, is an accidental complaint, and that there is no true foundation in it's nature for passing the harsh sentence upon it, that has commonly been done by physicians. Upon these principles the author rests his prognostics and method of cure; and the obstinacy of the asthma is charged to the account of the negligence of practitioners in the early stages of the disease.

The concluding chapter of this part of the work is taken up by an examination of the several remedies that have been in use in the cure of asthma, and observations upon them. The remedies that have chiefly been employed are, bleeding, blistering, issues, expectorants, antispasmodics, tonics, &c. In order to direct the use of the lancet, the author thinks it necessary to have attention to the causes that induced the disease; and as the application of cold to the lungs is the most frequent exciting cause in the doctor's opinion, he concludes, that strong symptoms of an inflammatory disposition must often accompany the first stage of asthma, and that hence venesection must be prescribed, without our views being confined merely to the removal of the plethoric state, or the abatement of spasm. At other times it may also be necessary to draw blood, to prevent obstructions, and bring on a state of intermission necessary for the operation of such remedies as are capable of putting a stop to the progress of the disease. Blisters are to be applied in the beginning of the disorder, or when a fit is brought on by the application of cold, at any period.

The frequent use of tartarised antimony, squills, ammoniacum, and other remedies of this kind, the author thinks, will be injurious to asthmatics, by increasing the force of the circulation, and thereby overheating the body, and by impairing the functions of the stomach. He therefore recommends emetics as the most safe, speedy, and efficacious remedies. In prescribing for asthmatics, great attention ought to be paid to simplicity of composition. Issues are advised in two varieties of the disease, viz. where the patient is of a full and plethoric habit;

and where, whether there be signs of general fulness or not, with the asthma, he has a catarrhal affection.

After thus noticing the evacuant remedies generally prescribed in asthmatic complaints, the author passes to the consideration of those medicines that are capable of alleviating or suspending the fits. On this subject much diversity of opinion has prevailed, and great variety of remedies have been at different times recommended, Doctor Willis has contended, that the fetid gums and volatile salts have been highly useful in these disorders, while sir John Floyer and others have altogether condemned them. Our author does not think them intitled to the high encomiums of the one, or to the severe and undistinguishing censure of the other. P. 104.

• When in the beginning of asthma the fits recur at very short intervals, after evacuations being premised, and that symptoms are still present which forbid the use of opium (as must sometimes be the case), will a physician look on with indifference, and behold the disorder advance with rapid strides, without taking such steps as may oppose its progress? No. I dare say that every physician of judgment, in such a situation, would prescribe musk, æther, and asafœtida itself in large doses, in order to lengthen the intervals of the fits, and give himself an opportunity of throwing in the bark and other tonics with freedom.

• In the hands of Dr. Millar, asafœtida, when given in large doses, proved a very powerful remedy in the asthma of infants; and it is highly probable that, on many occasions, with proper management, it may be administered in the asthma of adults with advantage. It was customary with him to join a portion of neutral salt with the asafœtida in a state of solution, for the purpose, I suppose, of procuring a moist skin, having found by experience that it was often succeeded by a complete remission of all the symptoms.

• As cold is so frequently the exciting cause of asthma, we are warranted from analogy to say, that spiritus Mindereri, and other medicines capable of procuring a gentle moisture at the surface, may with propriety be given in the early stage of the asthma; and that of course the practice of Dr. Millar may be sometimes transferred to grown up persons, and imitated with success. Of this, however, I have had no experience.

• Among the various medicines of this class, opium unquestionably, with certain restrictions, holds the first rank. Ever since its introduction into the cure of asthma, some of the most celebrated writers on the disease have considered it peculiarly well adapted to the removal of the spasmodic fits. Willis, Floyer, and others have given it with freedom, and it has frequently answered their most sanguine expectations. Willis in particular seems to have made some just observations on its use; for though he speaks in high terms of its efficacy, yet he qualifies them in such a manner as to guard against its rash or indiscriminate application.

Opium, in a first attack of this disease, is advised to be cautiously employed; but the author, notwithstanding, judiciously directs the attention of the practitioner, in a particular manner, to the early stage of the disorder, as a period in which much may be effected by this medicine when properly administered. After observing, that the bark has mostly been confined to cases of nervous asthma, the author gives it as
his

his opinion, that there can be no solid objection to it in any case, or any kind of the disorder, except where there is inflammation or tendency to it, a full habit of body, or catarrhal affections. Little can be expected from medicine when the disease is become habitual in the constitution. On the authority of doctor Withers, the author speaks of flowers of zinc as being of great use in the different forms of asthma. Like the bark, our author seems to think, that they will be found most effectual when given in the intervals of the paroxysms, and in pretty large doses. Respecting the diet and regimen proper for asthmatic patients, the author avoids entering into any detail, because he thinks the subject has been treated with great judgment by other physicians.—Upon the whole, the author is of opinion, that, in order to fix the cure of this disease upon a solid foundation, it is necessary to call in the aid of cold bathing. The efficacy of this remedy has appeared to him so very remarkable in many cases, as well in the removal of the fits, as in the prevention of a relapse, that he is firmly persuaded we have very few spasmodic diseases of equal magnitude with asthma, so completely in our power. We with other practitioners may find this remedy equally powerful in similar cases.

In the second part of our author's work, he goes at some length into an inquiry concerning the use of cold bathing in the cure of the disease in question. In the treatment of this complaint, the cold bath has seldom been employed either by ancient or modern physicians. The testimony of Cælius Aurelianus in it's favour the doctor treats as of little consequence, because unsupported by facts; nor has the experience of sir John Floyer, in the opinion of doctor K., afforded any thing satisfactory on this head. To prevent any kind of uncertainty or distrust with respect to the use of this remedy, and the advantages resulting from the trials with it, the writer has been particularly careful in putting down every circumstance of the cases which he relates; and from the situation of the different patients, before recourse was had to cold bathing, the inefficacy of other remedies, and the manner in which the experiments were conducted, he is persuaded that no fallacy can be detected in the inferences that have been drawn.

The cases which the author has brought forward in proof of the good effects of cold bathing are undoubtedly clear and decisive so far as they go, though they are much too few in number to afford a full and complete body of evidence on the subject.—But the safety and importance of this remedy we find the author attempting to establish by arguments taken from other sources. P. 170.

On examining a number of persons with various complaints, and of different ages and constitutions, who have bathed for a season in the sea, it will in general be found, that few of them have been attacked with coughs or catarrhs. This may afford some room for speculation to a person who would consider that, perhaps, the major part of them repaired to the water without consulting any physician on the propriety of such an undertaking. It must, indeed, appear surprising how such a number of valetudinarians escape with impunity, when we consider the danger that is supposed to arise from the suppression of perspiration.

However, not only the vigorous and healthy, but also the feeble and enervated, seldom experience any complaint of the lungs from the operation of this element. Even people of the latter description are often obliged to withdraw themselves from bathing, in order to avoid
many

many disagreeable and distressing complaints, among which a cough or catarrh is very rarely discovered. What conclusion are we to draw from such premises? The most obvious and natural one is, that though the perspiration be suppressed, and the fluids be driven from the external to the internal parts during the time of immersion, they are in general restored to their former situation shortly after the operation of the water is over. If this inference be not admitted, at least it is natural to suppose that, in the customary way of cold-bathing, the action of the perspirable matter on the lungs is not of a very formidable nature.

From the well-known astringent effects of cold water on the surface of the body, it is reasonable to believe that a temporary check is put to the perspiration in every instance of cold-bathing: but how or in what degree it is productive of disease, is probably a matter of difficult investigation.

Without being under the necessity of indulging the imagination in any fanciful theory, we can prove, from incontrovertible facts, that a very great latitude may be allowed in cold bathing, without any danger from the retention of the perspirable matter.

Fishermen often remain up to the middle in water, for the greater part of a day, without receiving any injury. Persons who are employed as assistants at bathing places, have the greatest part of their bodies under water for several hours every day during the season, without finding any inconvenience from it by cough, catarrh, or any such disorder.

The doctor urges a variety of arguments to prove that no mischief can possibly arise from the supposed power of cold bathing in checking perspiration in this complaint.—Perhaps not. But may not danger be sometimes apprehended in debilitated habits, from the sudden and directly debilitating operation of this favourite remedy of our author's? In this way we think it may frequently do harm, not only in this disorder, but in many others. After stating different arguments drawn from the action of cold bathing in other diseases, in defence of the propriety of it's use in this, he attempts to point out the forms or varieties of the disorder, that admit of it's application. But the author confesses, and his confession makes against him, that the task of pointing out the cases wherein the cold bath may be employed with safety is attended with considerable difficulty, both from the want of a sufficient number of facts to guide us, and from the complicated nature of the complaint. Where, however, ulcers of the lungs, tubercles, inflammation, recent or continued catarrhs, local or general plethora, dropsy of the chest, mal-conformation of it, and difficulty of breathing are evidently present, he thinks, they entirely preclude the use of this remedy. The author's reasoning on each of these heads is in general pertinent, and his observations, distinctions, and discriminations, for the most part, such as tend to elucidate, explain, and put in a more prominent point of view, the different circumstances which he aims to impress on the reader's attention. In a few instances, however, his remarks appear of less importance. The pulse is by no means always a just criterion of the diseased state of the lungs, nor are the causes of the great difficulty of breathing that so frequently occur in this disorder always to be discovered by the most judicious physician; therefore considerable difficulty must attend the recommendation of the remedy. In the close of the work doctor R. offers some

some instructions with respect to the manner of using the cold bath to the greatest advantage.—We shall conclude our analysis of this publication by observing, that the theoretical reasonings which it contains are not always such as afford conviction, consequently not of equal value with the practical deductions, which are frequently judicious and useful; but the facts adduced in support of the author's opinion are of infinitely the greatest importance, and if found by future observation and experience, to have been made with due accuracy and attention, are such as must considerably widen the range of the physician's practice in a disease where it has been extremely narrow and circumscribed.

ART. IV. *An Experimental Inquiry into the constituent Principles of the Sulphureous Water at Nottingham near Weymouth: Together with Observations relative to its Application in the Cure of Diseases.* By Robert Graves, M.D. &c. 8vo. 60 pages. Price 1s. 6d. Sherborne, Cruttwell; London, Johnson. 1792.

THESE experiments, we are told in the introduction, were made originally without any view to their publication; but the result turning out different from what the author had reason to expect, he has been induced to prosecute his inquiry with greater accuracy, and to communicate his discoveries respecting the contents of this mineral water to the public; in doing which he has not merely confined himself to a detail of experiments, but given an account of the probable virtues of this water in the cure of particular diseases, for the use of those invalids who may be led to employ it medicinally. Directions are also interspersed with respect to the best methods of its application. The spring, from which this mineral water issues, is situated at Nottingham, a small hamlet about two miles from Weymouth. In the vicinity of this well the presence of sulphureous matter is evident, particularly in wet seasons, when the water collects above the surface of the ground. Some of the contiguous standing water appears to be slightly impregnated with iron, but exhibits no signs of a sulphureous quality. A whitish circular border, marking the height to which the water rises, is distinguishable on the inside of the well, and a copious yellowish deposition is seen adhering to the blades of grass and stones in the channel through which the water is discharged. This water, when taken fresh from the well, is in general as clear and transparent as fountain water, and emits a strong sulphureous odour resembling the scourings of a gun. From these circumstances, related in this work, and several others, it is pretty evident, that this water is of a sulphureous nature. After ascertaining its temperature and specific gravity, the author presents us with the appearances which are induced in it by precipitants; and then goes on to determine the proportion and nature of its fixed principles by means of evaporation, and of its aerial contents by distillation. The analysis seems to have been conducted with great care, attention, and accuracy; and from it the author concludes, that in a single gallon of this water, wine measure, the following principles are contained, and in the following proportions.

	Grains.
• Muriate of kali, or sal digestivus Sylvii —	10½
Carbonate of kali — — —	4½
Sulphate of lime — — —	4
	Carbor —

Carbonate of lime	—	—	7	
Carbonate of magnesia	—	—	3	
Alumine	—	—	3	
Siliceous earth	—	—	1	
				Cubic inches
Azotic gas, or phlogisticated air		—	4	
Carbonic acid gas, or fixed air		—	6	
Sulphurated hydrogen gas, or hepatic air		—	6'	

Dr. G. objects to the methods that have been recommended for separating and ascertaining the respective proportions of sulphurated hydrogen, and carbonic acid gases, when present in mineral waters; and to us likewise there appears something solid in the objection; we shall therefore give the passage in his own words. P. 30.

Before proceeding further in this inquiry, I think it necessary to introduce a few observations on the methods recommended to be employed, with a view to separate, and thence to ascertain, the respective quantities of sulphurated hydrogen and carbonic acid gas when present in a mineral water; since they will serve, in a great measure, to show my reasons for adopting the foregoing method in the present analysis. Dr. Garnett, to whom the public is indebted for a valuable treatise on the waters of Harrogate, has proposed the use of lime for that purpose; from a persuasion that this substance will absorb and retain the carbonic acid, and leave only the sulphurated hydrogen gas to be extricated, together with the azotic gas which may exist at the same time. It is evident that, allowing lime exerts no further action on the existent gases than is here supposed, it would prove a very proper and convenient instrument for accomplishing the necessary separation of them. But from a variety of judicious experiments lately instituted, it would seem, that this opinion is not well founded; for, according to these experiments, lime, as well as alkalis both fixed and volatile, possesses a strong disposition to absorb sulphurated hydrogen gas when falling within its sphere of attraction. How far indeed its power of attracting this æriform fluid may be diminished by the presence of carbonic acid in the water examined, experiments alone can sufficiently determine; if, however, we may infer any thing from analogy in this case, it would teach us, that the effect of the acid, as now suggested, is somewhat considerable.—When heat is applied to sulphures made with aerated alkalis, a portion of sulphurated hydrogen is disengaged, along with carbonic acid gas; but, in order to procure any extrication of air from caustic sulphures, an acid is required, which in consequence of its greater affinity seizes the alkali, and by saturating this, gives occasion to the hepatic gas to escape, heat of itself being totally insufficient for that purpose. That carbonic acid, therefore, diminishes the affinity of lime for sulphurated hydrogen, there is strong reason to conclude; yet lime I presume can never be employed with advantage in separating those æriform fluids, for reasons which the experienced chemist, on a little reflection, cannot but readily perceive.

Dr. G. seems intentionally to have avoided entering upon the explanation of the manner in which the aerial impregnations of this water are accomplished, though the inquiry would seem in some degree necessary, and to be connected with the subject on which he treats. Neither the very ingenious observations of Bergmann, nor the remarks that

that Dr. Garnett has made on this point in his treatise on Harrogate waters, are such as render a further investigation of this matter unnecessary.

The co-existence of aerated vegetable alkali and selenite, or sulphate of lime, which the author has detected in the Nottingham waters, being uncommon, and not perfectly reconcilable to the known laws of chemical attraction; Dr. G. endeavours to afford some explanation of the manner in which it may take place. This is done upon Bergmann's supposition, that, from these substances being so very thinly scattered through the water, they must naturally act very slowly on each other, and from the activity of the alkali being likewise further repressed by its union with the carbonic acid.

P. 37. 'From these observations, it is easy to understand how the vegetable fixed alkali and sulphate of lime, as contained in Nottingham water, may exist together, without any immediate decomposition. Tho' the quantity of selenite dissolved in this water, is more than double of what Bergmann found in Spa water; yet it may be fairly supposed too inconsiderable to occasion any material difference, with regard to the particular now under consideration. Should any one, however, be inclined to expect any perceptible difference, or alteration of appearance, from the superior quantity of selenite as above mentioned; he ought at the same time to recollect, that the quantity of alkali discovered in this water, is much less than has been found in Spa water; the latter containing, according to Bergmann's analysis, near three grains to a quart, while the former I have shewn to have but one. Any objection, therefore, made to the foregoing explanation of the fact, on account of the additional quantity of selenite, it is manifest, cannot rightly be maintained; since it is clearly counterbalanced by the disproportion of alkali existing in the two waters, as above stated.'

From the experiments of Bergmann, Fourcroy, and others, the fact of the vegetable fixed alkali being sometimes found in mineral waters is certain, but yet it is difficult to show the manner in which they become impregnated with it. The trials of Dr. Ash, however, lead us to suppose, that it is most generally found combined with the nitric acid in mineral waters: but from our author's analysis it is evident, that it may exist where the nitric acid is not present; for the only acids that the author found combined with the vegetable alkali in the Nottingham water were the muriatic and carbonic.

Here our author terminates the analytical labours of the present work, and proceeds to point out the diseases in which the Nottingham water has a probability of being serviceable, and the best means of employing it in the cure of them. Long experience has sufficiently demonstrated the great utility and efficacy of certain mineral waters, denominated sulphureous, in the cure of different complaints affecting mankind; but yet the author thinks it a question not easily determined, whether their medicinal virtues are more properly to be ascribed to the sulphureous principle, than to the saline, or any other impregnation associated with it? It would seem that advantage may frequently be derived from an union of different principles in the same waters; but in a variety of disorders, especially of the skin, which are commonly termed scorbutic, the best effects may be expected from the judicious use of sulphurated waters.

The water which our author has here examined is certainly not so strongly impregnated with the sulphureous principle as the Harrogate

gate water, therefore it cannot be equally serviceable in all the different diseases, to which that water may be adapted, yet the author thinks that in many cases it will be found highly useful. In its chemical qualities, the Nottingham water appears, from the author's trials, very much to resemble the Moffat springs in Scotland, and Dr. G.'s experience would warrant us in concluding it to be useful in the same kind of diseases for which that water has been celebrated. In the cure of impetiginous disorders the virtues of this water, in the author's opinion, may be improved by an addition of some saline substance. What he recommends is a composition of two parts of common salt to one of Epsom, Rochelle, or any other purgative salt; and such a portion to be taken in the water, as will make it gently laxative. No fixed or invariable directions can be given with respect to the necessary quantity of water to be taken, as much will depend on the age, strength, constitution, and habits of the patient. For adults from one pint to three will generally be sufficient, but care must always be taken not to overload the stomach. We think with the author, that too little attention has been paid to the external application of this kind of water in the cure of cuticular complaints, and feel disappointed that he has not offered any information on this point which appears to be of so much consequence. A convenient method of applying it might certainly be easily found. In cases of scrofula, we have our doubts of much permanent benefit being derived either from this, or any other mineral water; the circumstance, however, of its being capable of being employed, together with sea bathing, is undoubtedly favourable, and deserves attention. Few intelligent surgeons, we apprehend, will be of our author's opinion, that the alleviation of pain, and promotion of the healing process, consequent upon the application of water to scrofulous sores, originates from the tonic and astringent effects of cold. This water is further recommended by our author in spasmodic pains of the stomach and bowels, and in affections of the kidneys, proceeding from sabulous concretions.

We shall conclude our remarks on this little performance, by observing, that the author has confined himself in the chemical part within too narrow limits, but so far as his analysis extends, it appears accurate and satisfactory. In the medical part of his work, the observations and directions are such as may guide the invalid in his use of these waters, but too great an attachment to theory is frequently to be observed in the author's conclusions.

A. R.

HISTORY.

ART. V. *Memoires du Comte de Maurepas, Ministre de la Marine, &c.*
Memoirs of the Count de Maurepas, Minister of the Marine, &c.
Third Edition. 3 Vols. 8vo. About 340 pa. each. Printed at Paris in 1792, and imported by J. Boffe, Gerrard-street, Soho.

THESE volumes do not contain any of the particulars of the life or administration of the late count de Maurepas, who had grown hoary in the French cabinet, and was acquainted with all its intrigues; they consist of a collection of papers, some of which were drawn up by his order, and all arranged under his inspection, by Mr. Salé, his confidential secretary, during his
exile

exile at Bourges: We shall mention the contents of the several volumes, and translate such passages as appear either new or interesting.

Vol. I. book I. contains an account of the last years of the reign of Lewis XIV, in which the influence of madame de Maintenon, and the intrigues of the court, are enumerated. Here follows a short character of the monarch himself:

‘ Lewis XIV died on the first of September, 1715, after a long illness which he had born with great firmness. The extensive authority which he possessed, and the numerous taxes which he was obliged to levy on his people, in order to support the different wars that occurred during his reign, prevented him from being regretted, and even occasioned some demonstrations of an indecent joy at his burial.

‘ He was, however, a great prince, as far as concerned the internal government of a state, and he would have been successful in all his enterprises, if he had continued to have had the same great men about him whom he consulted at the beginning of his reign.

‘ He possessed much firmness of character, and gave repeated proofs of it, having seen his son, the dauphin, *madame* the dauphiness, the duke of Brittany, &c. all die before his eyes in less than two years, and having only one heir left, who had not attained the age of reason.

‘ He displayed evident tokens of the same firmness during the bad success which accompanied his enterprises after 1704; and to such a length was he driven at one time, that when he set out from Versailles in 1712, in order to go to Fontainebleau, he left orders to unroof the castle in case Landrecy should be taken by the enemy, as he could no longer visit Versailles in safety. In case of this event, he had resolved to cross the Loire and retire to Saumur. The battle of Denain, which was gained by marshal de Villars, re-established his affairs; the siege of Landrecy was raised, and the king returned to Versailles.

‘ He was obliged, by way of supporting the expences of this war, to issue *exchequer bills* instead of money. At first, the interest was punctually paid, but this was afterwards discontinued, and such was the depreciation of this paper, that it passed at a discount of from 70 to 80 per cent.; at length it was funded under the name of *rentes sur la ville*, and two thirds of it were gotten rid of in 1714. The French never complained of these bankruptcies, for the *assignats* only gave birth to the following song:

“ Du papier pour ducats,
Un bigot pour Turenne,
Une putain pour reine;
Mon Dieu, l'étrange cas*!
Ne m'entendez-vous pas?”

Book II. *Of the minority of Lewis XV.*—It appears, that this prince, who possessed much modesty, and evinced many symptoms

* This was an expression always made use of by the monarch when any scheme happened to prove unsuccessful.

of virtue in his early years, was led into all his debaucheries by the vile courtiers who surrounded him.

The following is intitled 'the genealogy of Mr. Law's system :

' Belzebub engendra Law,
Law engendra la banque,
La banque engendra Mississipi,
Mississipi engendra système,
Système engendra papiers,
Papiers engendrèrent billets,
Billets ont engendré agiot,
Agiot engendra larrons,
Larrons engendrèrent souscription,
Souscription engendra dividende,
Dividende engendra intrinsèque,
Intrinsèque engendra Argent-fort,
Argent-fort engendra compte-ouvert,
Compte-ouvert engendra registre,
Registre engendra billon,
Billon engendra zéro.
Zéro.

Zéro s'est enfin trouvé impuissant..'

' Conduct of the prince of Conty during the mississippi scheme.—' His highness gambled by means of his lacquies, and his subaltern agents. Law was prodigal of his billets and his shares ; at length he was tired with supplying his patron's demands. The prince, in a spiteful moment, determined to *realise* all his paper money, and accordingly sent to the bank and demanded the payment of so many billets, that it took three waggons load of *specie* to liquidate his claims.'

Book III. *Administration of M. le duc (d'Orleans).*—The following is the account here given of a very celebrated statesman :

' The cardinal Alberoni, son of the duke of Parma's gardener, was born in the bishopric of Sandommio. His father, who destined him for the church, placed him with the bishop of his diocese. Some inroads having been made into the territories of the see of Sandommio during the war in Italy, the abbé Alberoni was sent to demand reparation from the duke de Vendome, who commanded the army.

' As he possessed a great deal of wit, the abbé soon insinuated himself into the duke's good graces, and was invited to all his parties of pleasure. Wishing to give a proof of his attachment to M. de Vendome, he risked his person in the capacity of a spy, in the enemy's army, and sent him intelligence of what occurred there. This general was so much pleased with his services, that he admitted him to his confidence.

' The abbé followed his highness into Flanders, and afterwards into Spain.

' M. de Vendome happening to die while he commanded the army in Valentia, Alberoni repaired to Madrid, and waiting upon the princess Des Ursins, who had been the intimate friend of his patron, besought that lady to make use of her interest to procure
for

for him the appointment of *chargé des affaires* of the duke of Parma, at the court of Madrid.

‘ The queen of Spain happening to die about this period, the princess des Ursins resolved to choose a new consort for the king: she was desirous, that his majesty should espouse the eldest daughter of John Sobieski, whose two other daughters were married to James III, king of England [better known by the name of the *Pretender*], and the duke de Bouillon.

‘ But the abbé proposed another lady (the princess of Parma), suggesting at the same time, that if her highness had any children, they would inherit the duchy, as there were no male heirs. The princess allowed this scheme to be preferable to her own, and it was agreed that it should be carried into execution.

‘ Cardinal Aquaviva, agent from the court of Rome, was accordingly commissioned to sign the contract, and conduct the bride to Genoa, whence she was escorted by the Spanish galleys to Barcelona.

‘ The artful ecclesiastic, thinking that, if his patroness, the princess des Ursins, remained at the court of Spain, the princess de Parma would never appear to advantage, communicated his suspicions to the duke her father, and pointed out the necessity of obliging that lady to leave Spain, before the royal bride made her public entry into Madrid.

‘ The bride was admirably calculated by nature to act the part assigned her.

‘ The princess des Ursins, having advanced twelve leagues beyond the capital to meet the queen, instead of receiving her majesty’s thanks as she expected, was instantly ordered to leave the kingdom, and actually sent off, under a guard, in the very carriage in which her majesty had entered it. The bride immediately after this set out for Madrid, disclosed the whole to her consort, and a good intelligence in respect to this, and every other subject, took place during the first night they spent together.

‘ The queen of Spain now bestowed her whole confidence on the abbé Alberoni, who consequently enjoyed that of the king. He thought, that, previously to his being declared prime minister, it would be prudent to obtain a cardinal’s hat, as he was well persuaded the Spaniards would not patiently suffer such a dignity to be bestowed on a stranger, if he were not decorated with ecclesiastical honours.

‘ To succeed in the latter attempt, it was necessary that his friend, the abbé Aldobrandi, should repair to Spain in quality of apostolic nuncio. He wrote to the pope on this subject, and his solicitations were backed by a letter from the king. Clement XI at length consented. The nuncio, after a short stay at Madrid, returned to Rome, and having gained over the abbé Batelli, who was his holiness’s secretary, and made a proper use of the money with which he was intrusted, Alberoni was nominated a cardinal.

‘ No sooner had he received the *hat*, than the king appointed him prime minister, and conferred on him the bishopric of Malaga. He was afterwards invested with the archbishopric of Seville, and,

as he was not very scrupulous, he received the income of both without the usual *bulls*.

‘ The new cardinal’s elevation gave great umbrage to the emperor, and the duke of Orleans. His eminence imagined himself able to avert the storm, by fomenting a conspiracy in France; but his plans were disconcerted, and the regent soon after declared war against Spain. This prince and the emperor at length succeeded so far, as to procure his dismissal; which was actually one of the secret conditions of the treaty of peace.

‘ The exiled cardinal crossed the kingdom of France, and hid himself during several months in the territories of Genoa.

‘ The emperor and the duke of Orleans requested the pope to strip him of the cardinal’s hat, and a *congregation* was appointed for his trial: the abbé Florelli was the secretary.

‘ The principal heads of accusation against him consisted in his having received the revenues of the sees of Malaga and Seville at the same time, without having procured his holiness’s dispensation; in having levied a tax upon the Spanish clergy during his administration, notwithstanding the opposition of the pope; and in having prohibited the Spanish clergy from applying to Rome for permission to receive their benefices.

‘ His trial commenced before the *congregation*, and was continued under pretence of contumacy. He was at that time concealed in the neighbourhood of Genoa, where he found an asylum, notwithstanding he was claimed by the court of Rome. Owing to this, the trial was procrastinated from time to time, and the death of the pope occurred before it was concluded.

‘ Some of the cardinals of the sacred college were of opinion, that Alberoni ought not to be admitted to the conclave, but the greater number were for inviting him to Rome: in short, he repaired thither, and contributed every thing in his power to the elevation of Innocent XIII.

‘ After this, there was no more mention of his process; he was even greatly admired on account of his zealous attachment to Spain.

‘ He purchased two large houses in Rome, out of which he formed a beautiful palace; and he also bought an estate in the ecclesiastical territories, which cost him 80,000 Roman crowns.

‘ All this property was employed in founding a prelacy for his nephew, who is an ecclesiastic.’

Vol. II. Book IV. *The History of what occurred during the administration of the duke; Memoirs of the queen dowager of Spain; scandalous anecdotes relative to the courtiers; &c.*—France, during the two last centuries, seems to have been a prey either to the follies of her kings, or the vices of their courtiers. Every one has heard, that a dispute between Lewis XIV, and his minister Louvois, about the proportions of a window, embroiled all Europe in hostilities; and we learn from these memoirs, that a dispute between two strumpets (one of whom, madame de Pléneuf, was mistress to Mr. le Blanc, the secretary at war, while her daughter, madame de Prie, lived in the same capacity with the regent duke of Orleans) occasioned a war with Spain. These

These women contended together in point of extravagance; and the mother, thinking she could not satisfy her rapacity during peace, found means to induce her lover to occasion a rupture with the court of Madrid!

Book v. *Occurrences in France during the administration of cardinal Fleury, &c.*—The following is termed ‘a picture of the government of cardinal Fleury, and the great men of his time.’

‘Tout change aujourd’hui dans la France,
Nouveau rival de Richelieu,
Fleury s’arme de violence;
L’avocat se plaît au silence;
Le conseil semble croire en Dieu.
Le parlement devient traitable
Par la crainte des châtimens;
Vintimille quitte la table
Pour composer des mandemens;
Les curés, d’un ton charitable,
A leur brebis font des leçons;
On brave Rome & ses oracles;
Les appelans font des miracles,
Et les Jésuites des poupons.’

Vol. III. *History of the regiment de la calotte; of the disputes with the parliament; the bed of justice held at Versailles in 1732; the famous letter, supposed to be written by Lewis XIV to his successor, during the administration of the cardinal de Fleury; memoir on the commerce of France, presented to his majesty by the count de Maurepas; &c.*—On perusing the last article, we are inclined to think, that Mr. Maurepas had a thorough knowledge of the interests of France, as far as respects trade. One sentiment at once pleased and surprised us: he gives it as his opinion, that nations at war should trade with each other; or, in other words, that that species of predatory warfare carried on by privateers, &c., for the sake of booty, should entirely cease. He sounds his opinion on the mutual interest of belligerent powers, and quotes a recent example in behalf of his argument.

Of the interior of the court of Spain, &c., in 1731.—‘The queen hides Philip v. from the Spaniards, whom she detests, and by whom she herself is abhorred. The king is not visible, even during his repasts; he eats with his consort; they are attended upon by the lords and ladies of the bed-chamber, who serve them on their knees. The king shows himself to his courtiers for about a quarter of an hour only, and, lest their curiosity should prolong the audience, it is the established etiquette to go to mass at the expiration of that period.

‘The queen permits Philip to have fine gardens, in which he lives in a very solitary manner, and, in order to remind him of France, she causes the walks of St. Ildephonso to be laid out in exact imitation of those of Versailles. Thus the king of Spain has never forgotten that he is a Frenchman, for all the objects around him remind him of the places which he either visited, or resided at, during his youth—such as Marly, Fontainebleau, &c.

When the duke de Villars paid a visit to the duchess d'Osuna, on alighting from his carriage, he found twenty lacqueys, who conducted him to the middle of the stair case; there, twelve pages introduced him to the second antichamber; a crowd of *valets de chambre* united themselves to this escort, and then he found a multitude of gentlemen who carried him into the saloon occupied by the ladies of the duchess of Osuna; the principal lady presented the duke de Villars, and then seated herself at her mistress's feet.

The Castilian generosity in the article of presents, corresponds with the magnificence of the court. Vaugrenant, ambassador from France, having sent a few trifles to the duchess of Osuna, was in return presented with a large quantity of oranges in baskets of superb porcelain. Wishing, if possible, to surpass her grace, he sent her an aigrette of diamonds, worth 7 or 8,000 livres. The duchess, whom nothing astonished, transmitted to him the most distinguished present known in Spain—six mules of uncommon beauty, most magnificently harnessed.

We have already said, that Mr. de M. understood the commercial interests of his country; we shall now present our reader with the substance of another memorial presented by him on this subject to Lewis xv, observing at the same time, that he was no sooner intrusted with the department of the marine, than he began to augment the naval force of France, which had been miserably neglected during the administration of cardinal Fleury.

Commerce is the source of the felicity, of the strength, and of the riches of a state. I will here give a proof of this. The obtaining of wealth and of power forms the true interest of a nation; and nothing but commerce can procure either the one or the other of them. France, were it not for her trade, would be less feared abroad; and suppose that we could obtain a sufficiency for the purposes of life, out of the bosom of our own country, it yet must be allowed, that we could never enrich ourselves by this species of traffic. It is nothing then but art, and genius, or in other words commerce, which, by attracting foreign riches, can give and assure to us the necessaries and the superfluities of life. To decide on this subject, it is only necessary to examine the difference between the towns situated near the sea or great rivers, and those distant from them. The first, by means of commerce, procure a sufficiency for the accommodation, the luxuries, and the pleasures of the inhabitants, the others only *glaze* as it were after their harvest.

Commerce, by multiplying riches and luxuries, affords occupation to the French, who but for this would be a nation of husbandmen, like the petty states of Germany, Hungary, and Russia, and covered with forests instead of manufactures.

After this, Mr. de M. compares the state of France with that of Holland, and shows how much more advantageously the former is situated than the latter, for commerce and manufactures. He thinks, that all the nobles ought to be permitted to enter into trade in the same manner as was then customary in the province of Brittany; and he observes, that a peer of France, who had become

become a merchant, ought to be far more esteemed than those wealthy, but despicable people, who were ambitious of purchasing patents of nobility.

The French have ever been panting for superiority, and the count, in the true spirit of his countrymen, here utters a wish, 'that France may become the common refuge of all nations, and the centre of their commerce.'

We select the following passage, as it may appear to be curious, if not interesting, at this moment :

'It remains to speak of war. This is a scourge, which we ought always to endeavour to prevent, more especially as it deranges commerce, that is to say, the state, and as it is followed by a thousand evils. However, a naval war against England and Holland has seldom proved prejudicial to France, and has always been infinitely more disadvantageous to those two nations, which subsist merely by their trade.'

The slave trade is here represented as being fatal to the crews of the vessels employed in that horrid and execrable traffic : this argument against its continuance has been made use of no less than half a century ago in France.

Anecdotes of the court of France.—We are assured that Lewis xv was so desirous of being acquainted with the intrigues of the ladies of his court, that he employed spies, and distributed large sums of money for that purpose. Not content with this, he appointed Mr. de Boisjourdain, one of his attendants, to form a collection of the anecdotes thus obtained.

Such an ascendancy had Fleury acquired over the mind of his pupil, that he resigned every thing to his direction, even after he had attained the age of manhood. The cardinal is here represented as a man of a little mind, occupied about little things, and this we are told is the reason, that none but *little men* made their appearance in France during his administration.

'Yesterday the cardinal, on entering his majesty's apartment, in conformity to his parsimonious disposition, extinguished all the wax candles in the room, except such as were immediately necessary.

'He displayed an equal degree of economy in respect to himself: the only addition he made to his expences after he became cardinal was a *sedan chair*, and every thing was arranged in his house with the same nicety with which he arranged the expences of the state.

'He dreaded war as much as the plague, and never regretted the expenditure of millions in order to avoid it, and to restrain those who had it in their power to plunge France into hostilities.'

Of Stanislaus.—The adventures of Stanislaus, king of Poland, will be celebrated by future historians. This prince, having escaped by flight from the resentment of his rival and successor, Augustus, and seeing himself proscribed, and even a price set upon his head, successively took refuge in Sweden, Turkey, and at Deux Ponts. He still found means, during the reign of Charles xii, to subsist, by the generosity of that monarch ; on his death, finding himself entirely abandoned, he had recourse to the regent of France.

' Affected by the misfortunes of Stanislaus, the regent permitted him to retire privately to Landau, and there sent him succour. From that place he removed to Weissembourg, where he resided when the unexpected good fortune of his daughter affected him so much, that he fell into a swoon, and remained a long while deprived of his senses.

' On his recovery, he sent for his wife and daughter, and on their entering exclaimed, "Let us fall on our knees, and return thanks to God!" . . . "Ah, my father! (cried the princess Mary) you are then restored to the throne of Poland!" "No daughter, (replied Stanislaus) heaven is infinitely more favourable to us . . . for you are queen of France!" The queen of Poland, although she did not love her daughter, was transported with joy, and the princess Mary was so astonished, that she remained during several hours in a state of stupefaction.'

The appendix to this work contains eleven caricatures of the courtiers and priests who displayed most zeal in procuring the revocation of the edict of Nantz. These were engraved by a protestant who took refuge here, and were first published in this country.

Lewis xiv is represented by a sun, which was his favourite device, but this luminary is shrouded in a cowl, while a torch, the emblem of his incendiary proceedings against the protestants, blazes in his right hand.

We shall conclude this article with a few observations by the editor, who, after recounting the persecutions of that period, continues thus:

' I have heard the people of my own province, I have listened to the inhabitants of Languedoc, while they *recounted* in what manner their children were torn from them, and how their ministers were tortured; in short, while relating the sanguinary anecdotes of the *dragons*, (military executions) they blessed those men of letters, who by their writings have given a new turn to affairs. Indeed, it is to our men of letters, and more especially to our men of letters still smarting under the rod of persecution, that we are indebted for that change in opinions, which has humanized the military power of the kings of France: it is they too, who have taught all men, that toleration is an attribute of the Divinity, and thus overturned the atrocious principles of the ministers of Lewis xiv.

' That eternal Providence, which presides over the events of this globe; and which has bereaved our kings of their usurped power, hath willed that Voltaire, Rousseau, Raynal, and all the persecuted historians, should be the precursors of a great revolution in France; and among the other *phenomena* which this revolution presents, that Rabaut St. Etienne, the son of a minister who was one of the martyrs of the protestant church, should become one of the principal members of the new legislature.'

6.

PHILOSOPHY.

ART. VI. *The Theology of Plato, compared with the Principles of Oriental and Grecian Philosophers.* By John Ogilvie, D.D. F.R.S.E. 8vo. 205 pages. Price 4s. Deighton. 1793.

SEVERAL circumstances occur to render the task which this writer has undertaken exceedingly difficult. Beside the general uncertainty which hangs upon the doctrines of the ancient philosophers, arising from the remoteness of the period in which they were taught, and the imperfect state of the reports which have been transmitted to posterity concerning them, the study of the philosophy of Plato has difficulties peculiar to itself. The doctrines of this philosopher are not delivered, like those of Aristotle, in simple terms, and in a systematic method, but are conveyed in the indirect and doubtful form of dialogue, disguised by poetical ornament, or wrapped up designedly in ambiguous language, or in the mystery of fable. And, independently of the language, the notions themselves have a degree of subtilty and refinement, which bids defiance to investigation, and favours so strongly of enthusiasm, as rather to present glowing pictures to the imagination, than to offer subjects of calm discussion to the understanding.

After all that has hitherto been done to decypher the philosophy of this ancient sage, it is still confessedly involved in obscurity; and we cannot promise our readers, that they will find the darkness wholly dispersed in the view which is here given of his theology. Dr. O. appears to have read the works of Plato, as well as other remains of ancient philosophy, with attention, and to have taken much pains in collecting and digesting his materials. But we have, in the perusal, seen some reason to apprehend, that he has not been sufficiently careful, in reading the writings of the ancients, not to ascribe to them ideas and conceptions which are purely modern, and derived from a very different source. Something like an accommodation of the notions of Plato to modern systems we think we perceive, in the opinions Dr. O. ascribes to Plato respecting the creation of matter, in his account of the origin of the belief in the existence of an intermediate race of beings between God and man, and in his statement of some of Plato's arguments on the immortality of the soul. The work is, however, the evident result of diligent study, and may be very useful in enabling young students to become acquainted with the opinions of the ancients on several important topics.

Dr. O. first undertakes to represent the doctrines of the ancients, and particularly of Plato, concerning the divine nature, perfections, and providence, and the formation of the world. He shows, that Plato understood, and taught, the doctrine of the divine unity; but withal entertained the notion of a Logos or Word, and a soul of the world, which proceeded from God, and were employed in the formation and government of the world. This doctrine, and indeed every other tenet of the ancient philosophy, Dr. O. considers as speculations which were the mere offsprings of human sagacity, and finds no reason to ascribe them to a higher origin. Whether Plato's Triad approach so near to the christian doctrine of the trinity, as to afford good ground for concluding the latter to be the offspring of the for-

mer, may perhaps be, in some degree perceived, from the account here given of the doctrine of Plato on this subject. P. 42.

Of the three persons then, the first, who is distinguished particularly by the appellation ΠΑΤΗΡ, Father, is the ΤΟ ΕΝ of whom we have already seen, that Plato writes in terms the most sublime, and appropriate; the ΘΕΟΣ strictly so called, in whose unsearchable *essence* that of all other beings is absorbed, and comprehended. His second person is the ΔΗΜΙΟΥΡΓΟΣ, or ΛΟΓΟΣ, to whom, as we shall see immediately, the work of creation is particularly assigned by Plato, as it is by the Evangelist. With these is conjoined the ΤΥΧΗ του ΚΟΣΜΟΥ, or soul of the world, as the peculiar cause of the preservation of animal and vegetable life. I shall make a few observations at present, on the nature and offices of the two latter persons; of whom the departments bear a particular relation to the present subject.

That Plato considers the second person of his Triad, as having presided at the work of creation, is obvious from a passage of his Epinomis, of which the mode of expression is remarkably significant. "The ΛΟΓΟΣ, the WORD, he says, divine above all other Beings, fashioned and rendered the heavenly bodies conspicuous in their various revolutions. This Being, an happy man will principally reverence, while he may be stimulated by the desire of learning, whatever is within the compass of human understanding: being convinced, that he will thus enjoy the greatest felicity in this life; and that after death, he will be translated into regions that are congenial (εὐφρονεῖν) to virtue."

By the term ΛΟΓΟΣ in this sentence, I should be inclined to understand nothing more than the command, or word of the great Creator, which, no doubt, is its most obvious import, were it not that the following circumstances seem to evince, that it hath here a more particular signification.

1. The ΛΟΓΟΣ here mentioned by Plato, is not a thing, but a person, who is held forth in this character, in the detail of a great transaction. In the first sentence, he is the Maker of the Universe: in the following one, the epithet εὐφρονεῖν is applied to him, in order to shew that the personification is preserved; and happiness is said to be found in supreme admiration of his perfections.

2. I do not find, that the epithet above mentioned is applied in any part of our author's writings, to signify the first, and original cause of all things. It must therefore characterize some other Being, who is distinguished from the former.

3. It appears from a passage of a letter written by Plato to his three friends, Erastus, Hermias, and Coriscus, that he had framed an idea of the difference between the paternal and filial character of the god-head: and as we have already seen, that the term ΛΟΓΟΣ is never applied to denominate the former, the latter acceptation is that which most properly belongs to it. His words are, "You ought to repeat the words of this letter frequently among yourselves, invoking God, the supreme director of all present and future events, and the Father, and Lord of this director."

When we add to these observations, that the prosopopeia occurs more frequently in the writings of our great philosopher, than in those perhaps of any other author, we have laid a foundation on which we may establish the following conclusion; that the ΛΟΓΟΣ is not only personified

personified in the present case, but that this term hath the same import in the work of the heathen, as in that of the evangelist; and is applied in both to denote the second person of the god-head."

P. 52. 'The third person of the Platonic Triad is the Being, to whom, as the source of universal animation, Plato gives the peculiar designation, *Ψυχὴ τοῦ κόσμου*, or soul of the world.

'This governing spirit, of whom the earth, properly so called, is the body, consisted, according to our author's philosophy, of the same and the other; that is, of the first matter, and of pure intelligence, framed to actuate the machinery of nature. The Supreme Being, after having created, placed him in the middle of the earth, which, in the vivid idea of Plato, seemed itself to live, in consequence of an influence that was felt in every part of it. From this seat his power is represented as being extended on all sides to the utmost limit of the heavens; conferring life, and preserving harmony in the various and complicated parts of the universe. Upon this Being God is said to have looked with peculiar complacency after having created him as an image of himself, and to have given beauty and perfect proportion to the mansion which he was destined to occupy.

'From the observations that have been made on this dogma, the reader will perceive, that the earth in Plato's estimation, is a *living animal*, informed as the human body, by a spirit, whose influence is felt in every part of it, and who acts in subserviency to the ends of his creation. In order to facilitate the operation of this intelligence, the form of the earth is perfectly orbicular, a shape of which the extremities that are in all parts equidistant from the centre, become susceptible in the same degree of an influence that is felt from this point, throughout the body. According to the doctrine of Timæus, the Supreme Being struck out from this original mind, innumerable spirits of inferior order, endowed with principles of reason; and he committed to divinities of secondary rank the task of investing these in material forms, and of dispersing them as inhabitants of the sun, moon, and other celestial bodies. He taught also, that at death the human soul is reunited to the *Ψυχὴ τοῦ Κόσμου*, as to the source from which it originally came.'

The author goes on to state the doctrine of Plato, and other ancient philosophers, concerning the inhabitants of the air and elements; the formation and constituent principles of man; the origin of evil and its effects; the immortality of the soul, and the nature of future reward and punishment. The correctness of the statement of opinions from the ancients is authenticated, but somewhat too sparingly, by references to their writings.

M. D.

PICTURESQUE BEAUTY.

ART. VII. *Picturesque Views on the River Medway, from the Nore to the Vicinity of its Source in Sussex: with Observations on the public Buildings and other Works of Art in its Neighbourhood.* By Samuel Ireland, Author of "A Picturesque Tour through Holland, Brabant, and Part of France," and of "Picturesque Views on the River Thames." 1 Vol. 8vo. 206 pages. and 29 Plates. Price 1l. 11s. 6d. in Boards. Egerton, 1793.

Mr. L.

MR. I. observes in the preface, that, 'this volume of picturesque scenery on the river Medway, may not improperly be considered as a continuation of a former work on the subject of the Thames *.

'The confluence of these rivers [adds he,] naturally led the author into a wish to explore the beauties of this more gentle, yet in some respects equally important river. The views selected in the course of this work, form the natural and artificial scenery of this rich and fertile country; and are represented with that fidelity, which the author flatters himself will entitle him to the patronage of a discerning public.'

Among the various rivers which adorn and fertilize this kingdom, the Medway ranks as one of the first. In point of extent and consequence, it is inferior to the Thames and the Severn; but it possesses beauties peculiar to itself, and, although we cannot agree with the author before us, as to the 'preeminence' of its 'romantic scenery,' yet we will readily admit, that it is admirably calculated to attract the admiration of those who are delighted with the calm and placid beauties of rural landscape.

The Medway is said to have been known to the ancient Britons by the name of Vaga, and from the Saxons it is reported to have received the addition of Med, by way of denoting its course through the centre of the kingdom of Kent: hence its compound appellation of Med-Vaga, now modernized into its present name. The entrance is defended by the extensive battery and fort at Sheerness, erected on a peninsula, which forms the north-west point of the isle of Sheppey. The dock yard is calculated for the construction of small ships of war, yachts, &c., but it is more generally employed in repairing and refitting vessels that have been damaged in consequence of any sudden accident. The garrison was formerly supplied with water from Chatham, but a very deep well has been lately sunk, and two tons of water can be raised every hour, during a smart breeze, by means of large horizontal wheels. Notwithstanding this, a vessel is still employed in the same manner as before, but 'it is rather considered as a job, than matter of necessity.' The old ships of war stationed here are termed 'water breakers,' the hulks are occupied by sixty or seventy families, and chimnies of brick are raised from the lower gun decks, 'which give them the whimsical appearance of a floating town.'

The first object worthy of notice, on entering the Medway, 'which by the depth of its channel and softness of its bed, is rendered not only the best, but perhaps the only perfectly secure harbour for large ships in the kingdom,' is Stangate creek, situate about three miles from its entrance. Here lazarettos are built on the hulks of two forty-four gun ships, which, from their being roofed and tiled, have a singular and 'amphibious' kind of appearance.

The Kentish hills, soon after passing this place, begin to afford a pleasing prospect, but the marshy lands on either side 'yield but little for ground for landscape, which, to be perfect, requires some prominent feature to attract and compose the eye.' On turning a point of land towards the village of Hoo, the face of the country begins to improve, and the scenery is more happily diversified by the hills of Brompton,

the church of Gillingham, &c. After passing Gillingham fort, and Upnor castle, which seem calculated, like many other establishments of the same kind, to produce salaries to governors, store-keepers, &c., the aquatic traveller arrives at Chatham, celebrated so early as the beginning of the 17th century, 'for affording a dock to the best appointed fleet that ever saw the sun, ready for action upon all occasions.'

'The present naval dock ranges along the eastern bank of the river for near a mile in length; the improvements and additional buildings it has received within a few years are astonishing. The sail loft in which the sails are made, is 209 feet in length, and the largest store-house 660. The spacious apartments and work rooms convey a grand idea of their contents; and the regular mode in which every branch of business is here conducted for the public service, must be highly gratifying to every wellwisher of his country. In such precise order is every article here arranged, as, on any emergency, to be drawn forth with so little confusion, that a first rate man of war has often been equipped for sea in a few weeks. I am informed that in time of war the persons employed in and about this yard, exceed three thousand. The royal wharf, in which the guns belonging to the shipping in the river are deposited, the huge pyramids of cannon balls, and vast range of store houses, in which are deposited every species of hostile weapons, one would suppose need only to be shown to the enemy, to intimidate them from an attack. The noble fund established under the appellation of the chest at Chatham, was instituted in 1588, under the direction of sir Francis Drake and sir John Hawkins: when every man voluntarily assigned a portion of his pay to the succour of his wounded fellow. The institution was sanctioned by queen Elizabeth, and has continued ever since.'

The village of Frensbury commands an extensive and noble view of the river, Rochester bridge, castle, and town, with the distant hills of Kent, &c. Stroud is principally supported by the oyster fishery, which is conducted by a company called Free Dredgers. Rochester is one of the most ancient cities in the kingdom; the gothic bridge thrown across the river at this place appears to have been completed about the fifteenth of Richard II.

The castle is of far greater antiquity; 'divers lands in this and other countries are held of this castle, the tenures of which are perfectly castle-guard; for every tenant who does not duly discharge his proper rent, suit, and services, is liable to have it doubled at the return of every tide of the Medway, during the time it remains unpaid, according to the ancient custom of this manor. On St. Andrew's day, old style, the ceremony of hanging out a banner at the house of the receiver of the rents is still preserved. At Temple farm, formerly the property of the knights Templars, the Medway, losing all its impetuosity, assumes the appearance of a gentle stream.

'North of Cockstone we approach the noble park of Cobham, amidst whose shady and venerable oaks appears, from the banks of the river, the newly erected mausoleum of lord Darnley. This expensive stone edifice is from a design of the ingenious Mr. Wyatt, and is in the florid order; its parts and ornaments are judiciously placed, and cannot fail to attract the attention as well as command the admiration of every observer of taste. But from this applause, we must except the pyrami-

dical finish at top, which is both ponderous and unmeaning; with all deference to the skill of its architect, would have had a more pleasing, and certainly a more classical effect, had it been finished with a circular dome: I am informed that this angular top is to be removed. The upper part of this building is intended as a family chapel; its decorations are simple, and well suited to the solemn purposes of prayer; beneath it is the burial vault, in which are recesses intended to receive the last remains of human greatness; for which awful ceremony every part is judiciously adapted, and its sequestered situation renders it a scene where (if such a wish had ever existed, but in the flight of poetry)

“Kings for such a tomb would wish to die.”

This celebrated mausoleum is reported to have cost ten thousand pounds. After passing the ancient village of Woldham, on the eastern bank of the river, but little variation of scenery occurs until we approach the ruins of Halling-house, formerly one of the four splendid residences of the bishops of Rochester. Bruham church produces a beautiful effect, on account of its situation; at New Hythe the stream diminishes considerably in breadth, and does not appear to be any longer navigable. After a short account of Malling Abbey, and Leyborne castle, the author proceeds thus:

“Hence returning to the river, we pass Mill-hall, a pleasant and retired village, whose inhabitants seem to derive their principal happiness from undisturbed repose, and those sources of industry which are constantly supplied upon the banks of this beautiful and navigable current. Near this rural scene, on the margin of the river, the eye is gratified with a view of the richest produce of this fruitful country, the flowery hop,

“Which in the malt’s

“Fermenting tuns infused, to mellow age

“Reserves the potent draught.”

The beautiful and picturesque appearance of this scene at the present period, renders it matter of astonishment that it has received so little attention from the pencil of the artist. The leafing of the hop is peculiarly elegant in its form; and the curled tendrils writhing round its lofty supporters, add greatly to the beauty of this luxuriant plant; the growth of which is not unhappily described by Phillips, in his popular poem on cyder;

“Lo! on auxiliary poles, the hops

“Ascending spiral, rang’d in meet array!

“Transporting prospect! These, as modern use

“Ordains, infus’d, an auburn drink compose,

“Wholesome, of deathless fame.”

* This epithet of *wholesome*, applied by our poet to a plant which has so long and so universally been infused in that which was the natural and was once the favourite beverage of our countrymen, does not itself seem to carry enough of compliment, unless we suppose it introduced by him for the purpose of adding the weight of his authority in opposition to an opinion, which in one period of our history, seems to have obtained considerable footing—that it was of a pernicious or poisonous quality; and that this was so, we find among other authorities, that, in 1428, the parliament petitioned against hops, as a wicked weed: it was introduced into England in 1524, from the Netherlands; and two years preceding, encouragement was given by act of parliament

the cultivation of it, by exempting lands employed for these purposes from penalties. The produce to the revenue, in modern times, from the increased trade in this article, amounted, in the year 1791, to ninety thousand and fifty nine pounds, one shilling and ten pence.

On approaching Aylesford the eye is suddenly attracted by the beautiful seat of the countess of that name, called the Friars. On an eminence at a little distance stands the 'rude and inexplicable monument of antiquity' called Kitt's Coity House. This pile is conjectured to have been designed for a sepulchral monument.

After passing the ruins of Allington castle, now converted into a farm-house, the Medway receives the tributary stream of Len, which runs through Maidstone, and here lord Romney's ancient seat, called the Mote, Vintners, the residence of Mr. Watman, Boxley Abbey, Leeds Castle, &c. in succession attract and engage the eye of the traveller. The river now begins to narrow considerably, but it still retains a depth of water of twelve or fourteen feet. At East Farley, an ancient gothic bridge, partly overgrown with ivy, together with the lock and village church, presents a combination of beautiful and even picturesque objects. At a little distance from Barming stands Teston House, and a few miles westward, Mereworth House, erected by the late earl of Westmoreland, after a design of Palladio.

Nettlested is situated on the eastern bank of the Medway. At Twyford bridge, the river takes an easterly direction through fertile meadows, famed for producing the largest and best breed of cattle in Kent. The next picturesque object that presents itself is Brantbridge. 'The retired and romantic situation of this spot is so peculiarly striking [says our author] as to render it impossible for the eye of observation to pass it unnoticed. It is one of those simple and interesting scenes, from the study of which the Dutch and Flemish artists, as well as the judicious of our own country, have established an everlasting fame. Nor is this spot the only one in this vicinity to be admired for it's picturesque beauties; the various meanderings and recesses of the river affording perpetual scenes of that simplicity in nature, which produces the elegant in landscape.'

Within two miles of Tunbridge, the Medway branches out into several streams, five of which unite at that town. The venerable ruins of Tunbridge castle are well worth the attention of the traveller. A gothic mansion called Great Bounds, about two miles distant, was once the residence of lady Dorothy Sydney, the Sacharissa of the melodious Waller. Somerhill was formerly the residence of that great statesman sir Francis Walsingham, and, at a later period, of president Bradshaw.

Mr. I. indulges in a long description of Penshurst-place, once possessed by the gallant and accomplished sir Philip Sydney, and celebrated as being the birth place of the renowned Algernon Sydney, who has a still stronger claim to the love, the attachment, and the esteem of his countrymen.

Soon after passing Penshurst, the Medway winds it's decreasing chain towards Hever, and is joined by the Eden near that place. It then assumes a serpentine course, and takes a direction towards Ashdown, and Waterdown forests in Suffex; several mills are worked by it in the neighbourhood of Speldhurst. After approaching Tunbridge Wells, it visits Bayham Abbey, concerning the beauties of which we
most

most cordially agree with our author. The stream now becomes scanty and insignificant to claim the attention of the traveller.

The plates in this volume are all executed in *aqua tinta*, and had much of the softness and beauty of drawings. Of Mr. L.'s style we have given several specimens, and hope, that his 'picturesque beauties of the Avon, and Severn,' will acquire him a new claim to the patronage of the public.

MATHEMATICS.

ART. VIII. *Observations on Reversionary Payments; on Schemes for providing Annuities for Widows, and for Persons in old Age; on the Method of calculating the Values of Assurances on Lives; and on the National Debt. Also, Essays on different Subjects in the Doctrine of Life Annuities and Political Arithmetic; a Collection of new Tables, and a Postscript on the Population of the Kingdom.* By Richard Price, D. D. F. R. S. To which are added, *Algebraical Notes, the Solution of several new Problems in the Doctrine of Annuities, and a general Introduction.* By William Morgan, F. R. S. Fifth Edition. 2 vols. 8vo. 972 pages. Price 14s. sewed. Cadell. 1792.

In announcing an edition of a work so well known as this inestimable treatise, it would be superfluous to offer any comment, farther than just to mention what additions or improvements have been made, either by the much lamented author, or the learned editor. And this we cannot do better than by extracting a part of Mr. Morgan's general introduction, which will be so much the more agreeable to our readers, as it gives a succinct account of some of the benefits which have been produced by this work since its first publication, with respect to the establishment and regulation of societies formed for the purpose of securing annuities, assuring lives, &c. p. vii.

The following invaluable work is one of the fruits of a life which was uniformly devoted to studious inquiry, and to the promotion of the best interests of mankind. The motives that first led the author to engage in these labours were the most humane and honourable, and the success that attended them, he considered as the highest reward and gratification he could enjoy. Even in preparing his notes for the present edition, which unfortunately were never completed, he mentions his life as then drawing near its close, but that he had reason to reflect with satisfaction on the time which he had employed in those pursuits.

The different prefaces which have been affixed to the former editions, render it unnecessary to enter minutely into the origin and progress of this work. But it may not be improper to observe, that at the time of its first publication in 1769, the advice and instruction which it contained could not possibly have been communicated at a more seasonable opportunity.—The various societies for the benefit of age and widows which, like the present tontines, were then continually rising up to allure and to defeat the hopes of the ignorant and distressed, were become an object of serious alarm, and if the evil had not been effectually opposed, it is difficult to imagine the extent to which it might have proceeded. On the first appearance of this work

the rage for establishing *new* societies immediately subsided, a *partial* reformation took place in some of those which had been already formed, and in a short time the greater part of them, convinced of their mistakes, dissolved themselves. A few, indeed, persevered in an obstinate adherence to their original plans, but they have lately exhibited a melancholy proof of their own folly, and of the truth and justice of the admonitions which had been waisted upon them.

* It was Dr. Price's intention to have written a new preface to the present edition, in which he meant to have continued his account of the state and progress of the few societies which now remain, and also to have inserted whatever additions and remarks he might have thought necessary to the improvement of the following volumes.—But he died soon after the *first* of them was printed, and has left only a few detached hints and observations in regard to the plan which he was to have adopted.—Being anxious to exert every effort in my power towards fulfilling his intentions, I shall endeavour, though in a much inferior manner, to pursue the method which he had pointed out for himself; but not without lamenting the event which has obliged me to engage in so arduous an undertaking.

* Besides the peculiar satisfaction which he derived from this work as having been instrumental in doing much good, Dr. Price was also accustomed to reflect on it with pleasure as it contained, in his opinion, many improvements in the doctrine of annuities and in political arithmetic.—It was his wish therefore to have rendered it as complete as possible; and the great number of tables and valuable observations with which he has enriched each edition, and particularly the *last*, are a proof of his zeal and success in accomplishing this purpose.—To the present edition a new table has been added of the values of two joint lives, computed under his direction from the probabilities of life at Northampton, reckoning interest of money at 6 per cent. and also three other tables of the values of a single life, communicated and computed by myself, from the same table of observations at the several rates of 6, 7, and 8 per cent. These I believe were all the *new* tables, excepting those in the first appendix*, which Dr. Price meant to have added to this edition:—nor did he seem to entertain the most remote idea of making any material alterations either in the arrangement or the matter of the second volume, which he did not live to correct.—When this edition was put to the press it was done in some haste, and his other engagements prevented him from attending to the correction of it before the two first chapters were printed off. Had not this been the case, he meant instead of the present answers to the 11th and 12th questions in the first chapter, to have substituted others from a paper communicated by myself to the Royal Society in the year 1788, which was honoured with their approbation, and published in the 78th volume of their Transactions. But being disappointed in this intention, he reserved what he had to say on the subject for a note in the second appendix.—As far as relates to the questions I

* * The first appendix contains the tables computed by Dr. P., as the basis of a plan to relieve the poor, as will be fuller explained. The second appendix contains the notes given in the former edition, with some additions.

have endeavoured to supply the deficiency. I have also explained some of the notes in this appendix which appeared to me to be too concise, and have deduced from the real probabilities of life other solutions of such problems as had been derived from Mr. De Moivre's hypothesis,—intending by this means to give a further proof that it can seldom or ever be necessary to have recourse to such an expedient in the doctrine of annuities.—In consequence of a reference made by Dr. Price in a note at the end of his third Essay (vol 1.), I have inserted all the different rules respecting the values of reversions depending on survivorships between three lives, which I had communicated to the Royal Society in the year 1789 and 1791, and which were published in the 79th and 81st volumes of the Philosophical Transactions.—These, together with a few notes in the second volume (some of which had become indispensably necessary since the publication of the last edition), comprehend all that I have ventured to add to this work.—The text has been preserved invariably the same, and the additions have consequently been kept separate; so that, if any errors have been committed, they may be easily ascribed to their real author.

From the account of the different societies which follows this extract, we shall select a few particulars, referring to the work itself for more ample information. The *London Annuity Society* for the benefit of widows, Mr. M. observes, had been established about five years before the first publication of Dr. P.'s treatise. It was founded on principles which must inevitably have produced ruin; but happily the members attended to the doctor's advice, increased their premiums and reduced the annuities which they had engaged to grant. In consequence of this reformation events proved so favorable, that in 1790 the society laid the state of their affairs before Dr. P. and Mr. M., for them to determine what further additions might be made to the annuities payable to the widows of their subscribers: and it was determined by the society, that, in addition to the annuity of £.20 if a subscriber live one year, and £.24 if he live 15 years, they would pay a further annuity of £.1 for every year that a subscriber lives beyond 24 years. In January 1789 this society consisted of 328 members, holding 377 policies, number of widows 85, their annuities £.1967. Their income, including interest on £.70,500 stock in the 3 per cents., exceeded their expenditure above £.2000 a year.

The *Laudable Society* for the benefit of widows was established in 1761 in like manner, upon erroneous principles, and although repeatedly admonished, the members of it persisted in their errors; their funds of consequence have lately been almost exhausted, and on a minute investigation of their finances it appeared, that their whole stock could not pay $\frac{2}{3}$ of the claims of the present annuitants, there being a real deficiency of £.30,000 in their accounts. As this society is for ever closed against the admission of new members, it may not be again necessary to make it's concerns the object of public notice.

The Scottish establishment for providing for the widows and orphans of ministers and professors continues to promise all that can be expected from it; as also does the scheme for providing for the nominees of East-India commanders.

The *Laudable Society* for the benefit of age, after having been obliged to reduce it's annuities from £.44 to 8, was, in 1786, necessitated to make a further reduction to six guineas, with the exception of

new members. But it is not supposed that an accession of new members will ever again render this society of public importance.

The annuities payable by the Amicable Society for the benefit of age were reduced in 1782 from £.26 to 8, and are now probably secure.

The Amicable Society for a perpetual Assurance Office has been established ever since the year 1706. This institution has been of considerable utility, and, with the alterations in it's plan recommended by Dr. P., might be made much more so, and that permanently: but as the members choose to persevere in their original plan, the society must fail in time. By increasing the number of their members from 2000 to 4000, the society has derived a large temporary relief; but this is an expedient that cannot be frequently resorted to. And it certainly is very unjust to make those members who are admitted after there are 2000 pay £.1. 4s. a year more than those who compose the first 2000*.

The accession of a large number of young members in the space of a few years must add greatly to the present finances of the society, and increase the sums payable to the heirs or nominees of the old members, because the number of deaths will be small in proportion to the number of members: but as the new subscribers grow old the proportion of deaths will increase, and consequently the sum to be paid to each nominee will decrease, until, as the stock of the society is made guarantee for £.150 to each, they must at last be obliged to sell annually a part of the capital to make up the respective shares.

The Society for equitable Assurances on Lives and Survivorships was founded in 1761, and is the only one that has been uniformly guided in it's practice by calculation. Of this society the editor is actuary, and by his calculations have been regulated the premiums to be paid by subscribers, and the additions which have been made to the claims of the members in consequence of the increasing prosperity of the society. An addition of £.1 per cent to all claims has been lately allowed for every payment, which had been made prior to the first of january 1792. In consequence of the different additions, many of the older members, when claimants, will be entitled to 50, and some of them even to 70 and 80 per cent. more than the sums which they had originally subscribed. This is certainly the most equitable method of appropriating the profits of the society, as every person is benefited in proportion to the money he has paid; and if in the early periods of the society a larger premium than what, according

* A member of this society pays £.7. 10s. entrance, £.6. 4s. a year for his share, out of which the old members receive a dividend of £.1. 4s. from the profits of the corporation, making their net payments £.5; the new members, above 2000, receive no dividend. For these annual payments the nominee of any member is entitled at his death to a share of all the sums received by the society in that particular year. Thus if the society consisted of 2000, the annual receipts at £.5 would be £.10,000; and if 40 should die in a year, the heir of each would receive £.250; if 50 died, £.200. It would certainly be more equitable to fix a sum which should not vary.

to the result appears to have been necessary, was charged to the subscribers, that is now amply repaid by the additions made to their claims; and we are told that probably in a few years still further additions may be expected. This society assures as high as £.5000 on one life, and since 1785 its business has been doubled.

Amongst the various labours of benevolence in which the useful life of Dr. P. was engaged, none lay nearer his heart than a desire of finding means for alleviating the distresses of the aged or disabled poor: and this edition is enriched with several valuable tables which he computed for that purpose. They are founded on the principle of assisting the poor by encouraging industry and saving, and hence to raise them above the wretched necessity of depending upon the parish for subsistence, when rendered incapable of providing for themselves. A bill for establishing a plan of this nature was brought into parliament about three years ago, it passed the house of commons, but was rejected by the lords.

The tables which Dr. P. computed for this purpose are inserted in an appendix to the second volume. They proceed upon the principle of small weekly payments being made to a society established for that purpose, according to the age of the person admitted, and state the weekly allowances that may be made in case of illness, &c. Computations are also given of the sums to be paid by one parish to another, in case of a contributor's removal, and wishing to become a member in the parish to which he is removed, &c. The contributors are supposed to be arranged into different classes, each of which is entitled to an allowance according to his contribution. By this plan a person under 21, who should pay 2d. a week till 65, would be entitled to an allowance, whenever he was sick or disabled, of four shillings per week bed-lying pay, and two shillings per week walking pay; and also to an allowance for life, after 65, of two shillings, and after 70 of four shillings per week, and so in proportion if he be able to subscribe more.

Compared with a plan of this kind, how contemptible do those wretched tontine schemes appear with which the walls of this metropolis are daily insulted. Mr. M.'s observations on this species of purloining from the industry of the poor are so just, that we cannot conclude this article, without inserting an extract or two from his general introduction. P. xxxiv.

Of all the phantoms which are held up to entice and to deceive the multitude, none are more mischievous or deserve more severe reprehension than the tontines which have lately become so prevalent in every part of this country. By these, while the adventurer is lured with the extravagant hope of making his fortune in a short period and at a small expence, the worst spirit of gambling and idle speculation is called forth, and those baneful effects which are produced by a state lottery in London are extended to the remotest corners of the kingdom. It is not only the person who can afford to subscribe sixpence or a shilling a week from his income that becomes the dupe of those bubbles; they are crowded in the poorer parts of the country with domestic servants whose wages do not exceed £.3 or £.4—a sum which even properly applied is hardly sufficient for their maintenance. This class of subscribers must necessarily either involve themselves in poverty and distress to complete their payments, or, which is more probable,

bable, they must find themselves unable to go on with them, and by this means lose all the money they have already advanced.—It is indeed no wonder, considering the ignorance which prevails on the subject, that so many should be captivated with the advantages which are promised them in these tontines, and it may not perhaps be improper to state a few facts which, if they produce no other effect, will however tend to moderate the expectations and consequently to lessen the disappointment of the subscribers at the final division of their stock. The well known increase of money when improved at compound interest, and the continual mortality of the human race (which is proved by the melancholy experience of every day) are the two principles upon which all tontines are founded, and from which they derive all their encouragement. But it is impossible to apply those principles more improperly than to the present purpose. In the short term of seven years the accumulation of money at simple and compound interest is much the same, and the decrements of life are so inconsiderable as to produce little or no effect in increasing this accumulation.—A weekly payment of sixpence improved at 4 per cent. compound interest for seven years will amount to £.10. 5s. 3d. but at simple interest it will amount to £.10. 3s. 10d. and at no interest at all to £.9. 2s.

From a calculation on the probable number of deaths in a given number of persons in the course of seven years, Mr. M. concludes that the share of each survivor will not exceed eleven guineas, and when the expences of management and probable losses are deducted, the surviving members 'will have the satisfaction to find at the end of seven years, that they have barely received their principal, after having endangered the loss of the greatest part of it, by the risk of dying in the mean time.'

†. xxxviii. 'The only source from which those tontines can derive any additional increase must be from the inability of some of the members to go on with their subscriptions. But this is an evil of the worst kind, and defeats the very end for which those plans are said to be principally intended. Instead therefore of relieving, they will add to the miseries of the poor, and the only persons that will be benefited by them, (excepting indeed the treasurers and secretaries) will be the more wealthy subscribers, whose shares will have acquired their chief increase from the spoils of the distressed.—I am sorry to see those schemes adopted and encouraged by so many respectable persons, who have contributed very much, by their character and situation in life, to spread the contagion; and by submitting to become trustees of the different societies, they have unfortunately given them a weight and credit which they would not otherwise have enjoyed.—In one of the most numerous of those tontines, which consists of 43,000 members, it has been urged in its defence that it would have a tendency to *improve the morals of the people* by leading them to habits of saving. Although no doubt can be entertained of the good intentions of those who patronize this scheme, it must, I think, be acknowledged that the method they have chosen of reforming the poor is rather equivocal.—It is not likely that an indigent man, when allured to save by the same motives which stimulate a gambler to his ruin, should be *improved in his morals* by this means, or that he should be much prejudiced in favour of this disposition when his hopes and expectations are kept alive by a delusion. After looking forward during the term of seven years

to the accumulation of an immense fortune, and finding himself at last barely in possession of the miserable pittance he has paid, it will be no wonder if the mortifying disappointment he feels should lead him to squander away a sum, too scanty for establishing him in trade or for any other valuable purpose, and that, instead of convincing him of the good effects of saving, it should confirm him in the habits of dissipation.'

A. D.

ANIMAL ELECTRICITY.

ART. IX. *Experiments on Animal Electricity, with their Application to Physiology. And some Pathological and Medical Observations.* By Eusebius Valli, M. D., &c. 8vo. 323 pages. Price 6s in boards. Johnson. 1793.

THE beautiful and interesting discovery that has lately been made by professor Galvani, respecting the electricity of animals, has opened to the physician and physiologist a new and extended field of inquiry. In this arduous and difficult investigation, the author of the experiments now before us was early engaged; and in the 13th and subsequent volumes of our journal we communicated the steps he had then taken in pursuing the inquiry.

The want of a proper arrangement, and due explanation, of the results of the various trials he had at that time made, has induced him to prepare the present publication, which appears particularly valuable both on account of the ingenuity with which the subject is treated, its novelty, and the number of facts that are adduced in its support. We are agreeably led to doctor V.'s experiments by a very concise account of the progress of the science of electricity, down to the present discovery. In giving this account, the author brings to our view an opinion that has been maintained by some, that the electrical fluid was the soul of the universe; from which he conceives physiologists were led to suppose, that it performed some important office in the animal œconomy; and accordingly substituted it for the *animal spirits*.—The doctrine however remained in obscurity, notwithstanding its probability was supported by the agreement of the electrical fluid in velocity and subtilty with the nervous; and by facts drawn from the history of the *torpedo*, *gymnotus electricus*, and other electrical fishes. This question Dr. V. seems to think at present determined by the discovery of a peculiar electricity in animals.

In prosecuting his experiments the author appears first very properly to have repeated the trials of professor Galvani, and afterwards to have instituted others of a different kind, and which had a probability of leading to different conclusions.—The application of the whole in the explanation of the laws of the animal œconomy is attempted with a considerable share of ingenuity and acuteness of observation; though in some respects both the medical and philosophical reader will probably draw different conclusions from what has been done by Dr. V. To give a distinct view of the different and very numerous experiments that are detailed in this work, would far exceed the limits of our labours; it may therefore be sufficient, if we point out the leading features of the work, and the general conclusions that the author wishes to support.

The

Dr. V. began his experiments by fixing a coating of some metal on the nerves of frogs, and other animals, and then applying one end of a metal conductor to the coated parts, and the other to the surfaces of the thighs or other parts which had been stripped of their skin. In this way, the movements produced were strong, and they continued for a long time. These trials also proved silver to be the best conductor of the electricity of animals. From these experiments frogs seem to preserve their vitality the longest of any animal that the author has examined; and he was at first in hopes of establishing a measure of this principle; but from further trials, and a circumstance that he did not expect, he has found that impossible. The circumstance here alluded to is, that by pressing the coating lower down upon the nerve, that is nearer the extremity of the limb, fresh contractions may be produced. In dogs, fowls, and rabbits, the situation of the coating has been changed in the same way as with frogs, and even sometimes another coating has been applied to the muscles, but without success. This second coating has however been proved to be a proper means of exciting the vitality of the animal parts, when languid and nearly gone. Professor Galvani having asserted, that, if the coating were removed from the nerves, and left only upon the muscles, the movements did not happen, or were weak and infrequent; Dr. V. repeated the experiment, and was surprized to find them nearly as strong as in the common experiment. This success led him to new trials; such as to prove the possibility of producing the electrical appearances by making a communication between muscle and muscle, as well as betwixt muscle and nerve. Though the author has succeeded in producing contractions in this way in frogs, in other animals he has never been able to produce them. After the examination of the communication between muscle and muscle, our author was naturally led to inquire concerning that which existed between nerve and nerve. His facts respecting this matter are truly curious; they seem to prove, that nerves possess in every part a vital principle, which is destroyed in proportion to the frequency and intensity of the shocks. This principle also gradually perishes of itself, and always begins to disappear from the highest part. The experiments which prove, that new movements will take place by removing the coatings nearer the extremity of the limb, also evince, in the author's opinion, that the condition of the nerves by which they possess the power of exciting muscular motion, or the life [as he expresses it], continues longer in their extremities, than at their origin. On this point, the author puts a question which future physiologists may probably determine, 'Is not their origin that which I call their extremities?'

It has been objected to this doctrine, that since the discharges and movements take place by means of two metals of different kinds, the metal itself might supply the electricity; to this objection Dr. V. satisfactorily replies, that at different times he had produced shocks by being himself the conductor; and that sometimes one metal is sufficient for the experiment. In proof of this important fact, further trials seem necessary. Of it's truth, however, some proofs are adduced in the various trials that Dr. V. has attempted. In this part of our author's works, a set of experiments which were made before a committee of the academy of sciences at Paris are introduced.

These trials will furnish the reader with a variety of curious facts respecting the action of the electrical fluid on animals; and with respect to the power of different metals in inducing movements.

The fluids that give passage to the electrical fluid the author finds capable of conducting animal electricity. On this subject it has not escaped Dr. V.'s observation, that even among men there are some individuals who are good conductors, others who are less so, and some who seem almost non-conductors of electricity.

In order fully to determine a question of such difficulty and importance as the present, facts of different kinds must be required; and the author with great labour and industry appears amply to have provided them. As the nerves are the great springs by which the various functions of the animal œconomy are performed, it was natural for Dr. V., in investigating such a subject as the present, to fix his attention upon them.—His experiments in this way are very much extended; though by no means deficient in ingenuity, or unimportant in the conclusions to which they lead.—Supposing the nerves to be conductors of a fluid resembling electricity in it's properties, tying them appeared to Dr. V. not to be capable of preventing it's passage through them. He made ligatures, therefore, on the nerves of several frogs, but not one of them afforded the phenomena he expected. After instituting various experiments with a view to this matter, the Dr. found, ' 1st. That when the nerves are tied, the electrical fluid runs off from it's direct course, when it meets with a better conductor.

' 2d. That when it has no other course to take, it follows that of the nerves.

' 3d. That when weak, it either does not pass at all, or, if it does, is not in possession of sufficient power to excite the irritability of the muscular fibre.'

On the whole, the author observed, that the ligature opposed the same obstacles to animal, that it did to artificial electricity. In making his first experiment with a view to the elucidation of this matter, the author carefully tied the nerve in such a way as rendered it perfectly in his power to remove it from the muscles, or bring it near them. It was curious to remark, that, if the ligature were but a small distance from the muscles, a very minute portion of artificial electricity only was required to put the leg of the animal in motion; but if the ligature were left in contact with the muscles, a quantity, in proportion to the other enormous, was necessary to produce the same phenomena.

The results of several beautiful experiments on this subject, made by Dr. V. along with Mr. Nicholson, are here introduced; which seem to have led the writer to the following conclusions. P. 67.

' On repeating this kind of experiment by myself, I have frequently observed, that the legs of which the nerves had been tied at a certain distance from the muscles, did not feel the action of a certain quantity of artificial electricity, although they were violently convulsed by exciting that which was inherent and peculiar to them.

' Perhaps this observation may serve to furnish us with a criterion, by which we may be enabled to calculate the force of animal electricity. If, for example, five, six, seven, or eight degrees of artificial electricity are not sufficient to awaken the muscular movements, and

we can produce them by the native electricity; we shall be warranted in concluding, that it is stronger than the known quantity of five, six, seven, or eight degrees of artificial electricity. Might we not by this means establish a common measure? Let this be submitted to the consideration of philosophers.

The impediment which both animal and artificial electricity experience under the circumstances we have noticed, is owing to the approximation of the coats of the nerves. The coats of the nerves, then, are bad conductors.

There exists in nerves a substance which appears well adapted for conducting electricity, and this is the medullary pulp itself. As this pulp is of extreme delicacy, I imagined, that by making it undergo some alteration, some changes might be produced in its conducting power.

This idea determined our author to make several trials with opium; and from them he found, that it scarcely ever extinguishes the vitality immediately. Sometimes in the space of about five minutes it deprived the piece of nerve enveloped in it of the power of conducting electricity. If it be allowed to exert its influence for some time, as 20 or 30 minutes upon any part, it generally accelerates its death. The solution appears also, from the author's observations, to possess much less activity than solid opium. The life of the nerves, as has just been observed, having appeared to Dr. V. to reside more in their extremities than origins, he attempted to ascertain the effects of opium applied to them; and found that it did not instantly destroy the life of the part of the nerve to which it was applied, but that it affected it in a specific manner, and that the affection extended to the source of the rest of the nerves, or more properly as far as the spine. This interesting fact seems to promise to the medical practitioner some advantages, if judiciously directed and properly considered. The author is of opinion, that it explains the advantages of blistering after Cotunnio's method, in a clearer manner than the theory that that author has adopted. After making further trials with opium in the manner that has been described, Dr. V. asks, why opium under certain circumstances acts on the nerves, but not under others? He avoids the investigation of the changes the nerves undergo by the application of opium to them; but his opinion appears to be, that they become bad conductors, and consequently the electricity, whether animal or artificial, relinquishes the nerves, and is dispersed.

We come in the following part of the work to the examination of the effects of opium when applied to the muscles, which is equally curious and interesting, though, perhaps, not quite so satisfactory as some other parts of the author's labours. That the fluid, which has been generally called the nervous fluid, is the same with electricity itself, we are by no means fully convinced, since many circumstances, which have been little noticed by our author, appear to us to make against such a conclusion. But as the reasoning employed in the support of the sameness of the nervous fluid, and that which constitutes electricity, carries with it a degree of probability, and is extremely plausible, we shall select it, P. III.

I have asserted, that the nervous fluid is the same with electricity, and with good reason; for

• Substances which conduct electricity, are conductors likewise of the nervous fluid.

• Substances which are not conductors of electricity, do not conduct the nervous fluid.

• Non-conducting bodies, which acquire by heat the property of conducting electricity, preserve it likewise for the nervous fluid.

• Cold, at a certain degree, renders water a non-conductor of electricity, as well as of the nervous fluid.

• The velocity of the nervous fluid is, as far as we can calculate, the same with that of electricity.

• The obstacles, which the nerves under certain circumstances oppose to electricity, they present likewise to the nervous fluid.

• Attraction is a property of the electric fluid, and this attraction has been discovered in the nervous fluid.

• We here see the greatest analogy between these fluids; nay, I may even add, the characters of their identity.

• As to what regards the attraction, I may perhaps have been deceived in my experiments, or have fancied what did not exist.

• But though I may mistrust my own observation on this point, yet the Committee of the Academy of Sciences at Paris, with whom I repeated the experiments upon animal electricity, and who were witnesses to the attraction in a less equivocal manner than I was, could not easily be mistaken.

• They placed a prepared frog in a vessel, which contained the electrometer of M. Coulomb, charged negatively and positively by turns. In both cases, in exciting the animal in the common way, the ball of the electrometer was attracted. (See *Med. Eclairée, ou Journal redigé, par M. Fourcroy, T. 10, n. 11. pour Août 1792.*)

• If we reflect, at present, upon the phenomena presented by the torpedo and gymnotus; if we consider that the fluid discharged by them is conducted or arrested by the same substances, which conduct or arrest the nervous fluid; we cannot avoid being convinced that the shock of the torpedo, and the shock and spark of the gymnotus, are effects of the same cause, which produces the movements in the frogs, fowls, cats, dogs, and horses, made the subjects of experiment.

• And as it would be absurd to assert, that the property of the torpedo is derived from a cause different from that of the gymnotus, because the torpedo does not emit sparks; so it would be equally absurd to maintain, that the fluid of frogs, fowls, cats, dogs, &c. is not the same as that of the torpedo and gymnotus, because the former neither gives shocks, nor emits sparks. The principle is the same. By means of this principle, all the effects may be explained; consequently it would be contrary to the laws of philosophizing to admit of any other.

• If the principle is unique, it must be electricity; for if we examine every species of animal, we shall meet with every character of this fluid.

It has been long well known that electricity cannot act but under the two opposite states of *plus* and *minus*, or where there is a want of equilibrium. This has been brought as an argument against the doctrine of our author, for since all the parts of animals are conductors of electricity, no accumulation can take place, which might otherwise have been suspected. This difficulty of the parts of animals being charged

charged in *plus* or *minus*, under such unfavourable circumstances, the author confesses he cannot explain, yet he is convinced that it takes place. In support of this, the author reasons from the phenomena of heat in animated beings; but the analogy is not in our opinion so satisfactory, or perfect, as the author seems to imagine it.

The parts, which seem the best calculated to perform the office of condensing the electricity of animals, are the muscles. These Dr. V. finds to have in their structure and distribution of parts a very great analogy to the electrical organs of the *torpedo* and *gymnotus electricus*. To the many great and very important offices that the muscles have been destined to perform, the author has therefore assigned them one probably still more important, that of condensing electricity.

The nerves dispersed over the surfaces of the cylinder, or small jars of muscles, appear therefore to be the threads that conduct this fluid; and they are so disposed as to form communications with each other; but the means by which this communication is established have not yet been discovered.

We have before observed the necessity for two contrary states of electricity, a positive and negative; the former of these is supposed by Galvani to reside in the nerves or inner surface of the muscles; the latter in the outer surface; or both equally in the nerves, and in the muscles. Dr. V. here puts a question, that perhaps will not be easily determined, viz. whether all the motions of muscles be effected by the same instrumentality? He thinks that the heart, vessels, stomach, intestines, in short, all the muscular parts not governed by the will, act by a simple *afflux* of electricity, which he supposes to exist in the nerves in two different states. And it is *specific stimuli* that (he thinks) 'give a determination to this *afflux*, or discharge.' There being no electrical fluid condensed in these viscera is the reason, according to this author, that, by means of a coating and conductor, shocks cannot be excited in them, as in the muscles of voluntary motion. But though he has not been able yet, by artificial electricity, to excite the irritability of these viscera, he thinks we ought not thence to conclude, that electricity is not the cause of their motions. But on this point let us hear the author himself. P. 143.

'Let us recall to our recollection, that the simple approximation of the coats of the nerves, under certain circumstances, destroys the action both of native and artificial electricity. If the nerves of the organs, of which the operations are spontaneous, are disposed in such a manner as to refuse a passage to this fluid when it is directed upon them, it is certain that the movements will not take place. Nor can electricity when applied to the organ itself, however strong it may be, produce the least effect, because it does not act as a stimulus, but by another law, as will be shewn in the fourth section.

'But that the agent, which calls these organs into action is electricity, is demonstrable both from analogy and facts. These organs possess irritability in common with muscles. The irritability of the muscles is most powerfully excited by the animal electrical fluid. It is therefore very natural to conceive, that these organs experience the same effect. If I am not mistaken, we have incontestible proofs of this in the history of diseases of the nerves.

'A person seized with convulsions, one moment has very terrible shocks in his whole body; at another in the upper or lower extremities,

ries, sometimes the heart beats with violence, at others there is an involuntary flow of tears, one while the pulse is regular, at another irregular and in a state of spasmodic contraction, sometimes a partial pulsation is discoverable in some particular artery, whilst the regularity of the pulse announces that the rest of the arterial system does not partake of this alteration. Lastly, the muscles, and other parts possessing muscularity, are affected alternately, or at the same moment. Can we in these phenomena avoid being aware of the existence of a common cause?

After this, we find Dr. V. considering electricity in a different point of view; not as being confined to the nerves and muscles alone, but as dispersed or diffused over the whole body. He imagines, that this matter exists in different proportions in different kinds of animals, and that each has its determined measure of it, in the way that each has its proper quantity of heat. It cannot, he thinks, be kept in a state of equilibrium. Constant changes in the whole constitution of the animal being produced by muscular action, the secretions, evacuations, heat, and emotions of the mind. Electricity follows these changes, and consequently is never at rest, but always acting; and by giving a gentle impetus to the constituent parts of the machine, 'animates it and sustains its life.' The existence of the fluid, he thinks, is supported by theory, and perfectly consonant to the known laws of physics. The discovery made by Mr. Walsh respecting the gymnotus, affords, in our author's opinion, a complete demonstration of this position. The remaining part of this section is taken up by an able defence of the author's doctrine against the opposition it has met with on the continent. We shall extract the concluding part. P. 174.

'That muscles, which we suppose to be organs charged with electricity, can at the same time be likewise conductors of this matter, appears a paradox. This however may be explained. The electricity which we shall call proper to the muscle, is, as it were, shut up in, and governed by the nerves.

'The nerves are so arranged as to appear only to constitute one and the same body with the fibres.

'The nerves alone are capable of receiving the electricity. They alone are conductors of it, and it is by them alone that this circumstance is effected.

'But the other parts which compose the muscle, are not similarly circumstanced with the fibre. They are not electrics, and of course the electricity finds an easy passage through them.

'To return to our present object. The action of artificial electricity as a stimulant of the nerves, does not become an argument against the theory of professor Galvani, for that does not exclude the influence of the native electricity.

'After having done away the difficulties proposed by the ingenious adversary, I must take the liberty of asking him, how it happens that prepared frogs sometimes give shocks on communicating betwixt a coated nerve and the legs, when immersed in water, without having recourse to a metallic conductor, but performing one's self the office of a conductor?

'And why in these animals have we these phenomena produced constantly at the first moment by means only of a metallic conductor, without the nerves or the muscles being furnished with a coating?

Having

Having now examined the facts and experiments which are brought in support of the curious and interesting doctrine of animal electricity, we must observe, that the circumstances upon which the author seems principally to found his reasonings are, the existence of electricity in animals, the power they have of condensing it, and the particular structure of the nerves, by which they are enabled to conduct this fluid without it's being dispersed among the surrounding parts.—How far the real existence of these different states are proved by the author, and, if proved, how far they afford a solid and satisfactory foundation for the doctrine in question, are points which we must leave to the determination of our readers, and to future observation and inquiry.

In the succeeding pages the author endeavours to explain, in a more extensive manner, the influence of the electrical principle, upon the animal economy. He therefore treats of muscular motion, the secretions, sensations, and nutrition, both in their natural and diseased states. In this investigation, however, the author chiefly confines himself to those points that relate to the subject under consideration.

The contraction of muscles has been attributed by Haller and others, to an increase of the power of attraction inherent in the moving fibre. This is only noticing an effect; the cause of which Dr. V. asserts to be electricity; and the process he supposes to be accomplished by the surfaces of the fibrils in a state of contraction being differently electrified from what they are in a state of relaxation. To this difference in the state or condition of the electricity in the muscles the attraction of the fibrils is owing; and, according to this hypothesis, an equilibrium can never take place. In support of this theory, the author adduces the known facts of electricity in increasing the cohesion of bodies, and of it's existing in two different states after a discharge. On this subject the author further concludes the nerves to be the only instruments that nature employs for changing the state of the electricity in the muscles, and for inducing movements in them. They possess an electricity of their own, by which they probably put the muscular electricity in motion; hence if a nerve distributed on a certain muscle be cut, tied, wounded, or in any manner injured, the muscle becomes paralytic, and incapable of performing it's office. Much ingenious reasoning, and some new judicious and ingenious observations will be met with, on this obscure and involved subject; and though the author's theory may probably go further than others have done in explaining the phenomena of muscular motion, yet it does not by any means appear to us to explain the whole.

Dr. V.'s observations and reflections on the different subjects of secretion, sensation, and nutrition, are extremely curious, and seem to deserve the serious consideration of the physician and physiologist. This part of the author's labours appears also particularly useful in affording to the humoralist a valuable and very instructive lesson. We have found it by no means easy to give a full and distinct view of a work which contains such a variety of experiments, upon which very different conclusions depend; therefore, for full information respecting the author's opinion, it will be necessary that the reader consult the publication itself.—It appears evident, that the whole chain of circumstances, which led to the present important discovery of animal electricity, had an undoubted tendency to establish the belief of a near relation existing between it and artificial electricity. But of the reality of this relation,

or

or of the sameness of the influence discovered by Galvani, and that of the electrical fluid, we must own that we are not satisfied either by the experiments, or the ingenious reasoning of our author. Indeed to us the influence discovered by the ingenious professor of Bologna does not appear to be perfectly reconcilable with any of the known laws of nature. By giving this opinion, however, we do not by any means intend to detract from the great merit of Dr. V. as an able experimenter, a good physiologist, and an ingenious physician. A. R.

NATURAL PHILOSOPHY.

ART. X. *An Examination of the new Doctrines in Philosophy and Theology, propagated by Dr. Priestley. With some short Strictures of the Power of the Civil Magistrate, as the Ordinance of God.* By Alex. Colden. 8vo. 165 pages. Price 2s. 6d. Berwick, Pherfon, London, Law. 1793.

THE points on which Mr. Colden undertakes the refutation of Dr. Priestley are these three: whether essential active powers can be properly ascribed to matter: whether soul and body in man may with propriety be considered as distinct substances: and whether, according to the testimony of scripture, Jesus is to be considered as a mere man. If there be any thing deserving the attention of the philosophical inquirer in any part of this publication, it is in what the writer advances on the first of these heads. We shall give the substance of his remarks nearly in his own words.

The only true sources of our knowledge are sense and testimony. We have no reason to question the truth of our simple perceptions; but we deceive ourselves as to the degree, or extent of knowledge, to be obtained by means of sense. Unseen things not pertaining to the province of sense, whatever knowledge we have of these must be derived from some other source, that of testimony or faith.

Dr. Priestley's hypothesis concerning matter is, by his own confession, liable to this objection, that it supposes matter to act where it is not present. To this objection he makes no other reply, than that it affects the hypothesis of former philosophers as well as his. Newton appears to have been sensible of the force of this objection to his theory of gravitation, and makes it a query, whether gravity might not be a secondary or relative quality of bodies, effected by the energy of a subtle ether expanded through the whole system of nature. Against the existence of this supposed ether it is urged, that if it were the cause of the cohesion of the parts of grosser bodies, it would require another still more subtle fluid to preserve it's parts in a state of cohesion, and so on *in infinitum*. But it may be fairly questioned, whether the particles of ether have any cohesion one with another, and whether any mechanical power can be found capable of arresting their mobility. In consequence of the universal law of fluids, that they press equally every way, they are mechanically in a constant disposition towards motion. Nothing of this has place in the cohesion of hard bodies. A hard body has comparative solidity, but is at the same time vulnerable and passive. A fluid body is comparatively invulnerable and impassive. An arrow leaves traces of it's path in a hard

Lady Manners's *Poems*.

hard body, but none in the air. A fluid may be supposed to have been formed of such a texture, as to be inaccessible to any foreign mechanical power, yet with such force as to be capable of being the principal mechanical agent in nature. The supposition of such an ether, supersedes the necessity of the new power, with which Dr. Priestley supposes matter to be invested.

Dr. Priestley's notion of the penetrability of matter is wholly incomprehensible. By the impenetrability of matter is meant, the power which every primary particle has of possessing it's own place, to the exclusion of all others. Now, it is impossible to comprehend, how one atom or particle can occupy the place of another, till that other be first dislodged. This is equally true with respect to the particles of all bodies whatever, whether fluid or solid. The doctrine of the penetrability of matter involves the evident contradiction of supposing two or more tangible extensions to be but one and the same tangible extension. Tangibility, which is universally considered as the discriminating character of body, must originate in solidity and extension. An hypothesis, which supposes matter to exist divested of what is essential to it's existence as matter, is absurd.

To show the insufficiency of the power of attraction and repulsion, supposed by Dr. Priestley to be essential to matter, and to be in a state of constant energy in concentric circles, about a central point, it must be observed, that equal and opposite powers destroy each other. If these opposite powers of attraction and repulsion be equal, they must cease to produce any effect. If they be unequal, the weaker force will be destroyed by the greater, which will continue to act alone with the excess by which it exceeded the weaker power. Upon this hypothesis, it is said, that the particles of matter, however near they approach, never come into actual contact; and several experiments are referred to in confirmation of this doctrine. But can any one so far doubt his sense of feeling, as to question whether he touches a pen with his fingers when he guides it in writing?

This specimen of Mr. C.'s talents for metaphysical speculation will be sufficient to enable the reader to form a judgment how far he is qualified for the encounter which he has undertaken. In the scriptural and political discussion of this pamphlet, we perceive nothing sufficiently new to require a particular account.

POETRY. THE DRAMA.

ART. XI. *Poems* by Lady Manners. Small 4to. 110 pages. Price One Guinea in Boards. Bell, 1793.

It is a circumstance which has a favourable aspect with regard to the state of public manners, when ladies of rank have the good sense to aspire to a kind of distinction, superiour to that which attends high birth, and, occasionally at least, to retire from the circle of fashionable dissipation, for the sake of enjoying the pleasures of polite literature. After having so lately paid our respects to lady Burrel as a votary of the muses, we are happy to be called upon to announce the public appearance of lady Manners in the same train; and to give it as our opinion, that, although the *Republic of Letters* is too jealous of the equal rights of it's citizens to pay homage to titles, this lady has pretensions, which will

will not fail to introduce her with honour at the court of criticism. Her claims are not indeed of that superiour kind which will command a place among the first order of poets: or is she always so attentive to the harmony of her numbers, or the elegance of her diction, as to leave no room for the charge of negligence. But the pieces breathe throughout the pure spirit of virtuous sensibility, and discover a heart capable, in a high degree, of feeling all the "dear charities" of domestic life. As a mother, a wife, a daughter, and a friend, lady Manners in several of these pieces appears peculiarly amiable. The language, if sometimes prosaic, possesses the charm of simplicity, and the general effect upon the mind of the reader is to produce, if not high admiration, yet pleasing serenity. The principal pieces are of the ballad, or the elegiac kind, and are adapted to excite tender sympathy. In one or two instances, where the author passes from the sentimental to the didactic, she is by no means successful. Her reflections on the prevalence of fashion, though containing just observations, and written with the best intentions, are very prosaic. None of the tales are short enough to be copied: and to quote detached passages, where the effect depends upon the story, would be injustice to the poem. We must therefore confine our extracts to the smaller poems; and shall select the two following pieces. P. 89.

* ON LEAVING LEHENA, IN OCTOBER, 1788.

- Dear fields, where oft in infancy I stray'd;
When every trifle charms the vacant mind!
Kind groves, that wrapp'd me in your circling shade,
When thoughtful Science fir'd my soul refin'd!
- Say, must I bid this lov'd recess adieu,
Once more to float on Dissipation's tide?
Where shall I meet with friends so safe, so true,
To whom I may my careless youth confide?
- Where yon tall elms have form'd a dark retreat,
How oft the showers of April did I shun!
Beneath the limes that overhang yon seat,
How sweet my shelter from the summer sun!
- Or when rude Boreas urg'd the chilling blast,
And desolation darken'd all the plain,
Musing I wander'd o'er the wintry waste,
And knew my charms more transient and more vain:
- For soon again shall Phoebus' golden beams
Restore the meadows to their pristine bloom:
But not his brightest, not his warmest gleams
Can wake my slumbering ashes from the tomb—
- Till the last trumpet with terrific sound
Shall call the trembling culprit to appear,
Where perfect Justice shall my guilt confound,
Or endless Mercy ease my anxious fear.
- Whene'er the inclement skies compell'd my stay
Within the walls of yon sequester'd dome,
How very short appear'd each sullen day,
While o'er the stop'd page my eyes did roam!

- * Or when, exchanging books for free discourse,
A Parent's words instructed as they pleas'd,
While to her words her actions gave new force,
My mind example more than precept rais'd.
- * She taught me humbled goodness to revere,
To cheer the sad, to succour the forlorn;
Taught me to think bright Virtue only fair,
And senseless Pride to treat with equal scorn.
- * Sometimes the Friendly Sisters * too would come,
Their conduct blameless, and their souls sincere,
Adding new pleasure to our peaceful home,
For heaven-born Friendship can each scene endear.
- * But now no more Maria glads our eyes,
No more with her the verdant fields we tread;
Med'cine in vain its healing virtue tries;
Our lov'd Maria's number'd with the dead!
- * Yet, Anna, cease this unavailing tear,
Utter no more that deep, heart-rending sigh:
Maria's body wastes upon the bier;
Maria's purer soul can never die.
- * Methinks, she views you now with tender care,
She drops a tear of pity to your woe:
Ah! then, your sainted Sister's quiet spare,
Who can no sorrow now but Anna's know.
- * Alas! while I indulge the pensive strain,
Apollo sinks into the lap of Night:
When he illumines next yon western plain,
No more this lawn shall open to my sight.
- * Stay, envious Cynthia, suffer yet one view!
To-morrow I these blissful meads forsake:
From her moist veil she shakes the silver dew,
Deaf to each feeble accent that I speak.
- * Then farewell each regretted, rural scene,
Each rising tree my careful hand has nurs'd!
Long may your branches crown this happy green,
When these frail limbs lie mouldering in the dust!

P. 79. ' TO CONTENTMENT.

- * Contentment, rosy, dimpled fair,
Thou brightest daughter of the sky,
Why dost thou to the hut repair,
And from the gilded palace fly?
- * I've trac'd thee on the peasant's cheek;
I've mark'd thee in the milk-maid's smile;
I've heard thee loudly laugh and speak,
Amid the sons of Want and Toil.

' Yet, in the circles of the Great,
Where Fortune's gifts are all combin'd,
I've fought thee early, fought thee late,
And ne'er thy lovely form could find.
Since then from Wealth and Pomp you flee,
I ask but Competence and Thee.'

The volume is printed with uncommon elegance: and a very beautiful head of lady Manners, engraved by Condé, from a painting of Cosway's, is prefixed.

ART. XII. *Marat. A Political Eclogue, in Imitation of the Daphnis of Virgil, with Variations, Imitations, and Notes, critical and explanatory.* 4to. 29 pages. Price 1s. 6d. Ridgway. 1793.

THERE being somewhat mysterious in the drift of these verses, rather than hazard our own conjecture, we shall give the author's argument.

' Rose and Burges, two celebrated directors of the ministerial journals, and occasionally given to writing in them, meet and lament the death of Marat. The one regrets the mischief which their cause may sustain by his untimely loss; the other, consoling himself with the memory of the good he has already done it, decrees him immortal honours.'

In filling up this outline, the poet makes pretty free with several great names, both in his text and his notes. Of the turn of the writer's satire, as well as of the strength of his political talents, the following lines may afford some idea. P. 14.

' Far to the west a *Vandal* city lies,
Whence caitiff science, whipt and banish'd, flies,
Where high-church reason bids a loyal mob
Preach, pillage, argue, burn, convince and rob;
There flame thy altars, there thy shrine we raise,
While vestal *poissardes* guard the sacred blaze.
Thence smile benignant on our harmless sports,
Nor scorn the pastimes of anointed courts.
First in their ranks thy civic sons appear,
Reeves in the van, and *Impey* in the rear;
Spies, affidavits, dungeons, whips, and axes,
Sure war, sure want, sure death, and surer taxes
March in their train——'

The writer is not very scrupulously exact in adhering to his classical model.

ART. XIII. *The Pindaric Disaster: or the Devil Peter's best Doctor. A Tale.* By Paul Pungent, Esq. 4to. 15 pages. Price 1s. [No Bookseller's Name.] 1793.

' Do buy the book, it must be worth a shilling.'
So says the author in his motto—for, after the laudable example of Peter Pindar, this versifier too makes his own mottoes; but, gentle reader, give him not too hasty credit; for, unless thou deem of a shilling more vilely than we, thou wilt think it ill bestowed,

bestowed, only to be told, in dull rhyme, that it chanced to Peter to swallow a spider, and that

' This spider has tainted his body and soul,
And pure thoughts can ne'er flow from a bosom so foul.'

ART. XIV. *Caernarvon Castle; or the Birth of the Prince of Wales: An Opera, in two Acts. First performed at the Theatre Royal, Haymarket, August 12, 1793. Dedicated, by Permission, to His Royal Highness the Prince of Wales.* 8vo. 39 pp. Pr. 1s. Lane. 1793.

A TRIFLE in honour of the 12th of august, the birth-day of the prince of Wales, in which the writer has somewhat too confidently presumed, that loyalty can, even upon the stage, supply the place of every other kind of merit.

ART. XV. *Democratic Rage; or Louis the Unfortunate. A Tragedy.* By William Preston, Esq. 8vo. 102 pages. Price 1s. 6d. Miller. 1793.

IT is a sad degradation of the honours of the tragic muse, to employ her in raising or supporting the temporary ferments of party rage. The dreadful catastrophe which terminated the life of Lewis XVI must have excited horror in every breast, not hardened by savage ferocity. Perhaps there are few of the true friends of liberty, who do not, from motives of policy, as well as humanity, regret that combination of impetuous passions, which produced the fatal decree. But the public mind has surely been by this time enough excited, we will add *irritated*, on this occasion. There was little necessity for the further stimulus of a tragedy, exhibiting, with all the heightening which dramatic ingenuity, and a genius not destitute of poetical ardour could supply, the last scenes of the life of this unfortunate monarch. The piece, it is true, as a literary production, has some merit; but the author would, in our opinion, have deserved higher praise, had his talents been exercised upon a less exceptionable subject.

That we may not, however, appear on this account to treat the work with undeserved neglect, we shall not dismiss it without making one quotation. We select part of a scene in which Kersaint and Sieyes converse on the political character and state of the French nation. p. 69.

' *Kersaint.* And what are we, that emulate the Romans?—
A skipping, dancing, dissipated crew,
With bursts of wild ferocious levity.

' *Sieyes.* Thy censure is unjust;—our nation boasts
Th' exalted aims and comprehensive views
Of mild philosophy, with lib'ral arms,
Embracing all mankind—the statesman's skill
In council, and in treaty—science led,
From the sequester'd lamp and barren toils,
To wed with commerce in productive union,
And great inventions, both for peace and war,
Are their glad progeny. Among the crowd,
If luxury prevail and levity,

Blame a corrupted court, from age to age,
 With base examples of unblushing vice,
 And wild extravagance exhausting art,
 Tainting the public eyes, and public mind
 With gross pollutions, canst thou wonder then,
 If yet some stains are found, the foes of freedom,
 With triumph, mark them, and on freedom charge
 What want of freedom caus'd.

Kerf. Assert thyself.—

Profound research and a commanding soul
 Are thine; and wilt thou stoop to practise arts
 That dignify such things as Robespierre?
 Resist, with firmness, the vile populace;
 Oppose thy bosom to the roaring torrent:—
 Were glorious talents, philosophic views,
 And mild humanity ordain'd to follow
 The guidance of the rabble?

Steyes. Yet, my friend,
 That guiding rabble is conjoin'd, by fate,
 With freedom's cause.

Kerf. Then, desp'rate is that cause,
 If such support it needs,—a worthless rabble,
 The ministers of luxury, the spawn
 Of dissipation join'd with sudden famine!

Siryes. We may not, all at once, the habits form
 That flow from steady freedom. It will need
 Experience, time, and, chief, calamity,
 That stern, but useful teacher, to restrain
 The wild exub'rance and impatient warmth
 Of public mind, intoxicated, now,
 With copious draughts of power; but, we shall see
 A british spirit fill the gallic breast.
 As yet, their liberty, like sumptuous garments
 Giv'n to some mendicant, restrains and galls
 Th' unpractis'd wearer.

Kerf. True, the past oppression
 Disfigur'd and embruted human kind;
 Proscribing free research, and lib'ral thought,
 And virtuous motive; binding up the tongue,
 In abject terror; that the feast of reason,
 And holy interchange of mind with mind,
 Were here unknown; and frivolous delights,
 The dice, the dance, and vague licentious love,
 Were call'd in aid, to banish rising thought,
 That told men they were slaves; and idle noise
 And mirth dissembled drown'd the hated cry
 Of jealous despotism, resounding ever,
 In tones severe and hollow, to the fears,
 Freezing the heart's warm currents as they flow.—
 But why should Louis expiate the crimes
 Of tyrants that preceded?—We are witness,
 He meekly bore his faculties, and lean'd

To wholesome counsels, zealous to concur
 In every project for the public weal.
 ' *Sieyes.* I know it—but the common herd retain
 A savage mem'ry of the past oppressions ;—
 Hence their excesses, hence the mournful waste
 Of noble blood.—Ye rulers of mankind,
 O never drive the people to despair.
 Feed them with hope, and they will much endure ;
 Still teach them to look upward to their king
 For cure of evils ; let them not be taught
 To right themselves, and know their dangerous strength,
 A fatal secret for the governor,
 And for the crowd themselves ; for, that once known,
 First, they remove their wrongs and grievances,
 They next secure their rights, but this perform'd,
 Good, in itself, injurious in the means,
 ' They rest not here content, but, flush'd with conquest,
 From bond-slaves, they commence insulting tyrants,
 And use their pow'r, with insolence, proportion'd
 To their past abject state.'

T H E O L O G Y :

ART. XVI. *The Truth, Inspiration, Authority, and End of the Scriptures, considered and defended, in Eight Sermons, preached before the University of Oxford, in the Year 1793, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By James Williamson, B. D. of Queen's College, Oxford ; Prebendary of Lincoln, and Rector of Winwick, Northamptonshire. 8vo. 239 Pages. Price 4s. in Boards. Oxford, Cooke. London, Robinsons. 1793.

Line upon line and precept upon precept, was surely the motive of the founder of this perpetual Bampton lecture. Though the business is annually committed to a new hand, yet the task itself is still the same ; and the lecturer finds himself in a situation, not unlike that of the poet-laureate, who, at the commencement of every year, is obliged to give an old subject a new cloathing. The present lecturer prudently abandons, in hopeless dependency, the project of discovering new arguments on the beaten topics prescribed by the founder's will ; and, without at all attempting, as some of his predecessors, either by themselves or their *deputies*, have done, to ransack the old magazines of eastern or western lore, in search of rusty armour for this periodical combat, very prudently contents himself with the ordinary weapons that lie ready at hand.

After a general introductory discourse on the importance of truth, in which obvious precepts are given for distinguishing truth from error, and for guarding against the arts of sophistry, Mr. W. gives a general sketch of the arguments for the truth of the scriptures, defends their inspiration, and establishes their authority as supreme and decisive in all religious questions. He then treats of the doctrine of Christ's atonement, examining the objections which have been raised

against this doctrine, adducing the principal authorities from scripture in support of it, and pointing out the particular uses to which it is capable of being applied. In a discourse on the nature of christian faith, a general view is taken of the doctrines of the church of England, in comparison with the tenets of it's adversary, in order to determine which are most agreeable to the holy scriptures; and the lectures are closed by a practical sermon on the necessity of obedience, in which the preacher shows what effect the profession of christianity ought to have upon our dispositions, our actions, and our words.

In the sermon on the truth of the scriptures, Mr. W. makes the following reply to objections lately urged by Dr. Edwards against our Saviour's prophecy concerning the jews, and the prophets prediction of the end of the world. p. 37.

“ And here it seems proper to take notice of an objection* lately urged to the prophecy concerning the jews, that our Saviour “ decisively foretold, that the generation then existing should not be totally extinguished, till it had witnessed this second and glorious appearance in the clouds of heaven.” Our Saviour's prophecy concerning the punishment of the jews, and his second coming to judge the world, is partly accomplished in the destruction of Jerusalem and the dispersion of the nation, partly we see it fulfilling before our eyes in the present state of the israelites, and partly we perceive it not yet fulfilled, as the world still continues, though we firmly expect Christ to be our judge. When we see so much of this prophecy distinctly and wonderfully fulfilled, and have such abundant testimony that Christ will hereafter come in the glory of his Father with his holy angels, we should rather think that the words, which respect the time of this event, ought to be understood in some other sense, which at the last day will be proved consistent with the rest, than that our Saviour and his apostles were either mistaken themselves, or taught their followers what they did not know to be true. When it is said in St. Matthew, (xvi. 28.) *Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom*, it does not follow, though this sentence be closely connected with the mention of the day of judgment, that by coming in his kingdom our Saviour meant to describe his most solemn and glorious act of royalty. His kingdom commenced at his resurrection; and he may in a very fit sense be said to be seen coming in his kingdom, whenever we see his power displayed in any signal act of vengeance upon his enemies, though he is not at that time personally visible. The rule here laid down by the author of this objection for the interpretation of words is not universally and strictly true. “ Whenever,” says he, (p. 14, l. 3.) “ the same word is used in the same sentence, or in different sentences not distant from each other, we ought to interpret it precisely in the same sense; unless either that sense should involve a palpable contradiction of ideas, or the writer expressly informs us that he repeats the word in a fresh acceptance.” Almost every word has many different meanings, and is used in each meaning with more or less latitude in different passages. Without, therefore, any contradiction of ideas or express declaration of the writer, we may judge that he uses the same word not *precisely* in the same sense, if the subject or the context warrant such an interpretation. And as the word *see* is frequently used for perceive, what

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* Dr. Edwards, in a sermon preached before the university of Cambridge, May 23. 1700. n. 19. l. 17.

no bodily appearance is mentioned, we may grant that Christ did visibly appear at the destruction of Jerusalem, without giving up our belief in him as a true prophet, or our hopes that he will at the last day be the judge and rewarder of his faithful followers. The signal overthrow of the Jewish kingdom, and the vengeance executed on God's chosen people, are events of such importance, as may well be described in the boldest language of prophecy. The use, therefore, of such sublime images, as in their literal sense would figure the destruction of the world, is not (as this author asserts) "to embarrass revelation with perplexities, or to involve it in cimmerian darkness." We have seen the punishment of the Jews for their rejection of Christ, and we are thence cautioned to beware, that there be not found in any of us an evil heart of unbelief. As long then as the gates of hell cannot prevail for the extinction of christianity; so long we shall expect, that he will in due season fulfil his words, and finally triumph over all his enemies. For though we now only know in part; yet at the last day we shall know even as we are known, and see the truth and consistency of all God's dispensations.

"The predictions of the apostles concerning the end of the world," are also said (p. 11, l. 5.) "to furnish examples of considerable error." But it does not appear, that they *knew the times and the seasons, which the Father hath put in his own power*; (Acts i. 7.) or that they had any authority, when they preached the gospel, to define the time of the general judgment. An exhortation, therefore, not to be overtaken by the suddenness of Christ's coming ought not to be converted into a decisive prediction, that this event would happen in that very generation. The epistles, though directed to the christians then alive, were intended for the edification of the church to the end of the world. Whatever therefore is said to them, may be understood to be said to all; and saint Paul's description of the manner of our change at the day of judgment may be applied to the christians, who shall be then alive. The same may be observed concerning saint Peter's caution (1 Pet. iv. 7.) *to be sober, because the end of all things is at hand*; and saint Paul's remark to the Hebrews, that they could *see the day approaching*. (Heb. x. 25.) Saint Paul in his second epistle warns the thessalonians *not to be troubled, as if the day of Christ was very near*; (2 Thess. ii. 2.) since that day should not come, *till the man of sin was revealed*. (ii. 3.) And though this expression does not positively affirm, that it was at any considerable distance; yet the description of the man of sin agrees very well with a system of spiritual corruption, how long soever it may continue. St. Peter also informs us, that *there shall come in the last days, scoffers, saying, where is the promise of his coming?* (2 Pet. iii. 3, 4.) To this he answers, *beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness*. (iii. 8, 9.) We may therefore conclude that the coming of our Lord is certain, though it may seem to be delayed; and though some parts of his prediction may be difficult to be explained at present, yet we may rest assured that *heaven and earth shall pass away, but his words shall not pass away*. (Matt. xxiv. 25.)

A cursory notice is taken of some remarks on inspiration in Mr. Belsham's *Essays Philosophical, Historical, and Literary*; and replies are made to the objections against the doctrine of atonement urged by Dr. Priestley, in his *Corruptions of Christianity*. But we find nothing

in these refutations which will entitle the writer to much applause for logical or critical acumen. The discourses are, in point of style, correctly written; but as a course of theological lectures, they are in many respects exceedingly defective.

ART. XVII. *Sermons on various Subjects, published at the Request of a Congregation of Protestant Dissenters in Wakefield.* By William Turner. 8vo. 454 pages. Price 6s. in boards. Johnson. 1793.

THESE sermons appear in the world in consequence of a written request, signed by the principal members of the congregation, of which the author had continued minister to the seventy-eighth year of his age. They may therefore very properly be considered as an aged father's farewell advice to his children. And this character perfectly agrees with the general spirit and turn of the discourses. They are not dry and abstruse dissertations, but plain and affectionate addresses, evidently dictated by an enlightened understanding and a benevolent heart. So much of the 'milk of christian kindness' is poured forth through these discourses, as will leave the reader no room to doubt that the author has imbibed an uncommon portion of the spirit of his master. At the same time, they are sufficiently enriched with sound criticisms, just remarks, and wise counsels, to prove that he has been a diligent and liberal inquirer after truth, a judicious observer of mankind, and a well instructed preceptor in the useful science of christian morals. If they be not embellished with the last finishings of an elegant style, they possess the superior merit of being written with unaffected ease and simplicity, and with all the ardour of a mind intent upon the single purpose of doing good.

That something more is to be expected from these sermons than mere common-place harangues upon general topics, will be seen from the following address to young people on the government of the tongue. Having urged some general arguments to enforce the practice of this duty, the author thus proceeds. P. 14.

'Now, as these things are undoubtedly true, you, my young friends, cannot but see that it is of the greatest moment to your innocence, honour, and happiness, to endeavour early to acquire the eminently laudable and useful qualification, of a well-regulated and discreet discourse. Be not impatient to give utterance to every half-formed thought in the very moment of conception, lest it be ill-timed, misplaced, or evil; but, before you speak, weigh well the purport, quality, and tendency of what you are going to say, and how it is likely to affect, or to be relished by, those who hear you; and consider and examine it afterwards by the same rule.

'Perhaps an adherence to this rule may sometimes keep you silent in company: But what then? Your youth will be a sufficient apology and vindication with all those whose good opinion you can reasonably wish; and by that silence you will, at once, confirm the useful habit of self-restraint, and collect from others materials for inoffensive, instructive, and profitable discourse, in

future.

future: You can have no reason to be ashamed of what the psalmist resolved on for himself, "to keep the mouth as with a bridle;" nor of what the apostle esteemed a high perfection, "not to offend with the tongue." Say not that such reserve will subject you to the reproach of dullness, and a want of sense or spirit; for, on the contrary, by an appearance of respectful attention to others, and by a thousand nameless modes of expression in the eye, countenance, and gestures, corresponding to what you hear, you may manifest a fine understanding and strong sensibilities, much better than by everlasting prattle; and a few just remarks, briefly expressed, and dropped with diffidence, will gain you credit with all about you, for more good sense and vivacity, than perhaps you are owners of. However, a reputation for sprightliness and fancy is always ill purchased by the forfeiture of prudence or good-nature; by offending any ear; or wounding any heart; and you must be uncommonly fortunate indeed, if, in the unguarded volubility of the tongue, you do not stumble on one or the other.

Probably you may have been told, that politeness forbids such restraint and reserve; that the laws of good-breeding indispensably require from every one to exert themselves, to keep up the vivacity and good-humour of the company. But, if this be meant as a vindication of the common sort of talkativeness, it must certainly be a wrong rule, or much misapplied. For it is not possible that any thing can be really polite, that is not both elegant in itself, and pleasing in its effects: but what can be more ridiculous or disgusting, than a perpetual rattle of unmeaning insipidities? Than to have one's attention kept in continual waiting on a chime of fashionable words and phrases, wretchedly misapplied, and meaning nothing? No wonder that we often find such companies, at breaking up, heartily tired of, and displeased with, each other, as their sarcastical remarks afterwards sufficiently manifest. And can this be politeness?

But, you will say, most fashionable people, and even the great, practise it.—It may be so—but, alas! most fashionable people, and many of the great, have been wretchedly ill-bred, and remain utter strangers to true politeness, both in theory and practice. It is not the condition of the people that makes their manners polite; but the propriety of their manners that makes the people polite. Do not then, even in matters of politeness and good-breeding, yield implicit faith and submission to mere authority of example; but judge for yourselves of what is truest and best. Instead of engrossing a large share of conversation to yourselves, true politeness requires you to endeavour, by modest enquiries, to draw out others into discourse; especially on such topics as you have reason to believe are most agreeable to them, or which they understand best, and can display their own talents most happily upon; and then to yield them a respectful attention. This, my young friends, you will always find, both most profitable to yourselves, and most obliging to others; and consequently most consonant to good sense and true politeness.

Let not the wrong examples of too many of your elders betray you into an imagination, that what one lets fall in common conversation, is of no significance. For if it be merely insignificant, it is surely unworthy of rational creatures to utter, and an abuse of the attention and time of those to whom it is addressed; but it is far from being insignificant to *you*; it is attended with many important consequences. All about you will take from it their opinion of your head and heart. If what you carelessly let fall be only unmeaning impertinence and nonsense, they will despise you as of weak and unfurnished understanding; but if it be licentious drollery, wanton buffoonery, or spiteful sarcasm, though you perhaps may mean only to display your wit and spirit, and to create a laugh, others will conclude, and justly, that, besides a weak head, you have also a corrupt and depraved heart. Thus, by the licentious sallies of an unrestrained tongue, do many young persons bring blemishes on their own reputations that can never afterwards be removed. So necessary is it to keep the tongue both from what *proceeds from evil in you*, and from what *may bring evil on you*.

And surely with no less caution should it be kept from whatever may *produce evil to others*. Be careful therefore to refrain from all *evil-speaking*, detraction, and censoriousness. With regard to characters, either treat them with tenderness, or treat not of them at all. They are of a delicate texture, and of unspeakable value; handle them therefore as you would the finest and richest fabrics of the loom: display their beauties as much as you please; but conceal their imperfections, if you observe any; and, if you can, repair, or at least excuse, their defects, when noticed by others. 'Tis wantonness to sully them; 'tis cruelty to tear out a rent. In short, whenever reputations are concerned, recollect and follow that golden rule—Do as you would be done unto; speak, as you would be spoken of, in a like case. Thus should you, as the psalmist advises, keep your tongues from evil.'

The subjects of the discourses in this volume are as follow: *The importance of good principles to the young—Careful attention to the Word of God recommended to youth, as the best security against moral pollution—Pharaoh's question to Jacob improved; or, the wisdom of attention to the progress of life—A careful attention to the faithful and diligent discharge of each man's proper duty and office recommended—The end of the wicked—The hope of the righteous—The proper enjoyment of prosperity—The intention of Providence in the vicissitudes of the present state—The gospel preached to the Poor—The good Samaritan—Useful reflections on the history of the rich young man—Instances of our Lord's filial behaviour to his parents.*

ART. XVIII. *A Sermon, preached in the Parish Church of St. Nicholas, in the City of Worcester, on Sunday, the fifth of August, 1793, for the Benefit of the Severn Humane Society, instituted for the Recovery of Persons apparently dead.* By the Rev. Robert Lucas, A. M. To which is added, an Account of the Proceedings of this Society to this Time. 8vo. 24 pa. Pr. 1s. Worcester, Tymbs; London, Evans. 1793.

A **PISTON**, upon which the stamp of benevolence is so strongly impressed, as that of the society instituted for the recovery of persons apparently drowned, ought, by all possible means, to be recommended to the attention of the public. The ingenious sermon now before us gives a very just and lively representation of the happy effects, which are to be expected from charities of this kind. Among other considerations, it is very judiciously remarked, that the probability of restoration is not confined to the operations performed on apparently dead bodies dragged from the water, but that the same means may prove equally efficacious in many cases of convulsions, apoplexies, strangulation, and suffocation. Notwithstanding the total disappearance, in these cases, of all the phenomena of life, it is remarked, there may still remain some portion of the vital principle which, by skilful management, may be again invigorated. This subject certainly deserves still further investigation; and some of the papers annexed to this sermon may be of use to those who are inclined to make it. These are, an account of the persons restored to life in the counties of Gloucester and Worcester—Directions for the recovery of persons apparently dead—Hunter's remarks upon resuscitation—Plan of the Severn Humane Society—And a list of the directors.

ART. XIX. *A Sermon preached at Knaresborough, for the Benefit of the Sunday Schools, June 29, 1793.* By Samuel Clapham, M. A., Vicar of Bingley. Published by Request. For the Benefit of the Charity. 4to. 15 pa. Pr. 1s. Leeds, Binns; London, Johnson. 1793.

THE excellent tendency of Sunday schools, and the happy effect already produced by them, are in this sermon described in language, in which are very happily united the characters of elegance and animation. The writer appears to have been warmly interested in his subject, and we can give him credit when he says, 'my sole object was to appeal to the conscience and to the bosom of each individual hearer; in making that appeal, I spoke only what I felt, and I spoke plainly because I felt sincerely.'

ART. XX. *A Discourse delivered to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge, within the Diocese of Chester, at the Visitations held June 20, and June 25, 1793, and published at their Request.* By Thomas Zouch, A. M., Chaplain to the Right Hon. the Master of the Rolls, and Rector of Scrayingham, Yorkshire. 4to. 16 pages. Price 6d. York, Wilton and Co.; London, Robinsons. 1793.

THE *still small voice* of moderation is seldom heard amidst the noise and violence of contending parties—Otherwise, it might be hoped, that the excellent advice contained in this discourse would be of some use in correcting that acrimony with which religious controversy has of late, on all sides, been conducted. The candid author laments that so many theological questions have of late been discussed with blameable harshness of language; and promises

mises himself, that the experience of the unprofitableness, and the mischievous effects of theological disputation, will ere long produce a general disinclination to it. 'I cannot [says he] forbear to anticipate better things; I cannot but intimate my hopes, that the time is approaching, when as our venerable Hooker has expressed himself, "a few words spoken with meekness and humility and love, will be more acceptable than volumes of controversies, which commonly destroy charity, the very best part of the true religion." Nothing could so effectually hasten this desirable event, as the abolition of those invidious distinctions in favour of particular tenets and forms of religion, which unavoidably produce, on the one side, artificial zeal in their defence, and on the other, a vehement spirit of opposition.

ART. XXI. *A Sermon preached at Chumleigh, May 7, 1793. At the Visitation of the Rev. the Archdeacon of Barnstable.* By James Parkin, A.M. Rector of Oakford. 4to. 24 pages. Price 1s. Law. 1793.

IN this sermon, some general observations are made on the great benefits which have accrued to mankind from the introduction of the christian religion, and of the christian ministry; and on the importance of supporting a regular order of clergy, for the purpose of preventing a relapse into ignorance, vice, and barbarism; whence it is concluded, that the clerical body ought not to be considered as a burden to the community. At the same time, however, it is remarked, that those, who are devoted to this office, ought to be strictly conscientious in the discharge of their duty; and they are exhorted to make the moral improvement of their hearers the principal object of their labour; to perform the public offices of devotion with unaffected solemnity; and to be particularly attentive to the instruction of young persons. The sermon is well written, and contains several hints particularly deserving the attention of the younger clergy.

ART. XXII. *A Sermon preached at a general Ordination held in the Cathedral Church of Hereford, on Trinity Sunday, 1793.* By Adam John Walker, A.B. Vicar Choral. Published at the Request of the Lord Bishop of Hereford. 4to. 20 pages. Price 1s. Hereford, Walker; London, Robson. 1793.

THE general topic, of the importance of cultivating religious principles and habits, or *exercising ourselves unto godliness*, is in this discourse handled, at considerable length, with much energy and animation. The preacher does not (as some zealous prelates have instructed their clergy to do) separate morality from religion, and set them at variance; he considers them as, in truth, one and the same. p. 16.

'When it is said that religion or piety should be the act of our lives, the observation is such as to startle some, and be misunderstood by others: as if an impossibility were enjoined as a point of obligation; or at least, a life of monastic abstractedness, incompatible with the relations and duties of society. But in fair and

and rational instruction, nothing is intended which can bear such an import. We speak only of religion as men, who are attentive to the force and importance of the terms, speak of virtue or morality. A man is not denominated virtuous, or a character considered as morally good, but for such conduct as demonstrates virtue and morality to be the governing principles of his life and actions. And religion, or piety, which is morality complete, entire, and perfect, cannot possibly admit of being otherwise considered. But how far is this from excluding the relative and social duties? Being parts of morality, they are essentially so of religion: which expects of us, that *he who loves God, love his brother also.*'

ART. XXIII. *A Discourse addressed to the Congregation at the Chapel in Essex Street, Strand, on resigning the Pastoral Office among them.* By Theophilus Lindsey, M.A. 8vo. 52 pa. Pr. 6d. Johnson. 1793.

WITH this discourse Mr. L. terminates his stated clerical labours, and withdraws from public duty, 'to meet the unavoidable infirmities of nature in a private station.' From the manner in which it is drawn up, it appears that he retreats in the full possession of his faculties; and no impartial person, who compares the sentiments and spirit of this discourse with the author's former writings, and with his public character and conduct, will doubt, that he retreats with the dignity of an honest man, and of an able and faithful servant of the public—of one who has given unequivocal and singular proofs of integrity, and who has with great firmness and perseverance, but at the same time with great coolness and discretion, endeavoured to enlighten the world on a point, which he has judged to be of high importance to the interests of religion in general, and of christianity in particular. The restoration of the worship of God to it's original purity, by establishing the doctrine of the simple unity of the divine nature, which has been the principal object of Mr. L.'s former labours, is the leading topic of this discourse. A brief review is taken of the corruptions in doctrine and worship, which, in the author's opinion, have been introduced into the christian church respecting the divine nature, and of the steps which have been taken for their removal. These corruptions are represented to have been the principal obstacle to the progress of the gospel, and one chief cause of the prevalence of infidelity and atheism. Hence is inferred the propriety and necessity of forming separate societies for the simple worship of one God. At the same time due care is taken to inculcate perfect candour and liberality towards christians of different persuasions. The symptoms of an intolerant spirit, which have lately appeared, are thus lamented:

P. 36. 'We had hope of this intolerant spirit being diminished, and in a way to be extinguished in our own country, 'till within these two or three years past, it broke out all at once, to the great terror of a large district, and the irreparable loss and injury of many excellent persons, and valuable citizens, of one much injured, and unjustly calumniated great name most particularly.

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* The evil also spread itself to other parts of the kingdom, and has yet by no means subsided.

* The late learned and respectable bishop Lowth, in a justly admired discourse on our present subject, after having mentioned the mischiefs and miseries produced by the disputes and quarrels of christians with one another, and the hindrance thereby put to the progress of the gospel, makes the following remark :

“ But thanks be to God, we seem at present to have a better prospect before us ; whatever other reasons we may have to complain of our own age, yet it must be allowed that a spirit of true christian charity, and benevolence, and moderation, hath of late prevailed among us, beyond the example of former times. A more liberal and generous way of thinking and acting, with regard to those that differ from us, is every day gaining ground, and hath already had visible effects in allaying former animosities and jealousies, and seems making way for reconciliation and unity. The different sects of protestants seem to have lost much of that bitterness and distaste which hath so long unreasonably reigned between them, and to be every day drawing nearer to one another.”—*Lowth's Sermon at the Visitation of the Bishop of Durham, July 27, 1758.*

* One cannot but be concerned, that in the space of so very few years, this pleasing picture should be so much reversed, and these promising tokens of an approaching cordiality and union among the differing sects of christians seem to vanish quite away. It would be no difficult task, however, to point out some of the causes which have been operating insensibly for some late years, and have changed the milder dispositions of many of the clergy and laity of all ranks, towards dissenters, and excited that most violent antipathy against them, which at this moment shews itself in the manners of some, and the language of most.

* But notwithstanding these facts, I flatter myself that this hostile barbarous temper is by no means generally prevalent ; and that on the contrary, there is a spirit of candour and gentle forbearance of all sects and persuasions towards each other gone forth, which is spreading itself silently through the nation, and which has been much owing to the discussions of the great questions concerning religious liberty, and the genuine temper of the gospel, which have been made for half a century past, and to the light and knowledge and just principles, which have thereby been disseminated.

Though Mr. L. has retired from the public as a preacher, we shall still hope for further occasions of expressing our respect for him as a writer.

ART. XXIV. *The Reciprocal Duty of a Christian Minister and a Christian Congregation. A Sermon, preached in the Unitarian Chapel, in Essex-Street, London, Sunday, July 21, 1793, on undertaking the Pastoral Office in that Place.* By John Disney, D. D. F. S. A. 8vo. 16 pages. Price 6d. Johnson. 1793.

THIS discourse contains a short and general, but very judicious statement of the grounds and extent of christian liberty, and of the obligation

obligations, arising thence, upon christian ministers and people in their reciprocal relations. It is written in the same dignified simplicity of style, and with that open integrity of spirit, which have marked the author's preceding publications.

ART. XXV. *The Temporal and Spiritual Advantages of Righteousness, considered, in a Sermon, preached at the Assizes at Stafford, on the 1st Day of August, 1793, before the Right Hon. the Lord Chief Justice Kenyon, and Sir Nash Grose.* By J. D. Nicklin, M. A. Vicar of Partingham. Published at the Request of the High Sheriff and Grand Jury. 4to. 25 pages. Price 1s. Stafford, Morgan; London, Longman. 1793.

THE general topic, expressed in the title of this sermon, is treated in a practical way; without any laboured attempt, indeed, either at novelty of sentiment, or brilliancy of style; but with plain good sense, and in a strain very well calculated to leave an impression upon a popular audience in favour of virtuous manners in private life, and peaceable submission to law in civil community.

ART. XXVI. *Counsel from Heaven to God's People, in a Time of public Danger or Calamity. A Sermon,* by W. More, Minister of Glasshouse-yard Meeting, Aldersgate-street. 8vo. 38 pages. Price 6d. Mathews. 1793.

THE 'counsel from heaven,' which this preacher delivers to 'God's people,' whom, by the way, he finds chiefly among the middle class, is to hide themselves from public calamity by retiring to their closets for the purposes of devotion; and with respect to politics, 'not to meddle with them further than they absolutely needs must.'—If all good men were to follow this doctrine of pious quietism, how would the world be defended against the fraud of knaves, and the oppression of tyrants?

ART. XXVII. *A Sermon on Suicide.* 8vo. 15 pages. Price 6d. Booley. 1793.

OF this very short discourse, which consists only of seven ordinary pages, the rest being filled up with the title, dedication, and preface, it is enough to say, that it is nothing more than a simple echo of the command, "do thyself no harm."

ART. XXVIII. *The Wisdom of our Modern Dissenters, analyzed in the Crucible of Reason, by a Chemical Member of the Church of England. In a Sermon occasioned by the late Proclamation: With a Prefatory Address to the Right Reverend Samuel, Lord Bishop of St. David's.* 8vo. 24 pages. Price 1s. Evelham, printed; London, Longman, 1792.

FROM this title page we gain a piece of information entirely new; that the church of England has, among her sons, a class of chemical members; and the circumstance enables us to account for the strange inconsistency which we observe between the spirit of this discourse and that which we have always understood to be the distinguishing characteristic of a christian minister. This preacher has been too busy among

among his crucibles, to spend much time in the study of his bible; otherwise he could not but have known, that the benevolent doctrine of christianity forbids ' railing accusations.' However, we are glad to observe, that he has too much modesty to prefix his name to a sermon, which is throughout a gross libel upon a respectable body of men.

ART. XXIX. *An Essay to counteract and spiritualize French modern political Principles in order to render them harmless to the human Mind; to the domestic, civil, and religious State. Occasioned by Letters of the Rev. Dr. Joseph Priestley, to the Philosophers and Politicians of France, on the Subject of Religion. Intermixed with Reflections on the Corruption of Christianity, and Proofs that the Doctrines of the Blessed Trinity and vicarious Sufferings of Christ, are no Part of that Corruption; that these Corruptions do not proceed from the Establishment of the Christian Religion itself; but from the Abuse thereof by the Popes since the 7th, by the Decrees of the Council of Trent since the 16th Centuries, and especially by the Decision of the States General of France, since the Beginning of the Reign of Lewis XIII in the Year 1614, when both the Safety of the King's Person and the Sovereignty of the State was voted to be in the Power of the Church and the Pope. Proved from sacred and profane History, and especially from a Letter of James I. King of England.* By the Rev. C. F. Triebner, Minister of a German Lutheran Congregation at Little St. Helen's. 8vo. 123 pages. Price 3s. Parsons.

FROM the long preamble given in this title page, our readers may learn, that the writer is an enemy to popery, to republicanism, and to unitarianism; but if they wish to know what he means by spiritualizing French modern political principles, they must have recourse to the essay itself; and after all, unless they be more fortunate than we have been, in decyphering his meaning, they will be left in the dark. He comments largely upon the book of Revelation, and every where meets with the pope, and the Romish hierarchy.

ART. XXX. *Dedicated to the Candid and Pious of every Denomination.—Quotations from Dr. Newton's Dissertations on the Prophecies, which have remarkably been fulfilled, and at this Time are fulfilling in the World; with some humble Remarks respecting the latter Days; or, the Approach of the expected Millennium; supposed to commence at the Expiration of Six Thousand Years from the Creation of the Earth. And Observations on the Benefit of the Press, &c.* By Mrs. Alice Williams, late Miss Witts. 8vo. 76 pages. Price 2s. 6d. [no book-seller's name] 1793.

THESE sheets are nearly filled with quotations from Dr. Newton on the prophecies, with which we have no further concern, than to observe, that they can be read with very little advantage in the detached form in which they are here presented to the public. As to the few remarks, which this good lady has added, they are too feeble and desultory to do more, than convince the reader of her piety and her loyalty.

POLITICS. POLITICAL OECONOMY.

ART. XXXI. *An Essay on the Natural Equality of Men, on the Rights that result from it, and on the Duties which it imposes: To which a Silver Medal was adjudged by the Teylerian Society at Haarlem, April 1792. Corrected and enlarged.* By William Lawrence Brown, D. D. Professor of Moral Philosophy, and the Law of Nature, and of Ecclesiastical History: and Minister of the English Church at Utrecht. 8vo. 272 Pages. Price 3s. 6d. Duncan.

INDEPENDENTLY of the honourable distinction which has been conferred upon this essay by the Teylerian Society, it will not fail to attract public attention from the interesting nature of the subject on which it treats. The natural equality of man, rightly understood, is, as the author justly observes, the only basis upon which justice, order, and freedom can be firmly built and permanently secured. How far the ideas here suggested may serve to cast new light upon the subject, and contribute towards allaying the ferment with which the minds of men are at present agitated, it is our business to enable our readers to form some judgment, by laying before them a brief analytical view of the solutions which Dr. Brown has given of the three interesting questions here discussed.

Question I. *In what sense may all men be said to be equal?*—

Notwithstanding all that has been asserted concerning a state of nature, in which man was a solitary animal, actuated by mere physical instinct, there is no proof that he ever existed in such a state; if he had, he could never have emerged from it. However uniform the human species may be in general, an endless diversity of ability and talent obtains among individuals, arising partly from nature, and partly from adventitious circumstances. Hence necessarily arises a natural inequality, and one man is naturally entitled to more respect, and acquires more influence and power than another. These unequivocal distinctions are variously distributed among mankind. If an individual possess some of these in an eminent degree, he is necessarily deficient in others. Hence arise among men mutual dependence and mutual obligation. And this inequality of talents produces a perfect equality of moral and social obligation. The union of all being necessary to the welfare of each, that order and subordination must be introduced, by which each member of the community may have his proper task and station allotted him. The perfection of the social state can only be attained by that reciprocal action of talents, which takes place in a state of regulated subordination. This is doubtless the *final cause* of the variety of human talents, and is to be regarded as a proof of the wisdom and goodness of the Creator.

In society, dependence and obligation are reciprocal, and every honest station of life is equally honourable. Pride and tyranny, by destroying the qualities which result from mutual obligation, sap the foundations of civil union. From an equality of wants, with a diversity of means of supplying them, arises an equality

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of obligations, with different modes of discharging them. This is an equality which degrades none but the tyrant, the ruffian, the thief, the voluptuary, and the sluggard; and exalts all, but these, to the ennobling dignity of constituent members of the grand community of mankind, and of fellow-labourers with God, in advancing the felicity of his moral and intellectual creation. Equality among mankind further arises from their being endowed with the same frame of body, and general constitution of mind; from their being equally exposed to vicissitudes and death; and from their being equally capable of virtue, and within the reach of the purest sources of happiness.

Question II. *What are the rights resulting from the natural equality of men?*—In morals, that is denominated *right*, which has a tendency to promote *general* happiness, or *particular*, when it is not repugnant to more general good. To every natural desire and propensity of the heart there seems annexed a certain feeling of a *right* to it's indulgence. Reason, recollecting the past, and anticipating the future, establishes such rules of action and enjoyment, as unite the perfection and happiness of the individual with the general interest of the species, and converts the harmonious movements of the whole social body into the most efficacious means of promoting the happiness of all it's members, of whatever rank or degree. The moral faculty surveying such a beautiful and salutary arrangement, sanctions it with it's approbation, and decrees, that every human being is bound to act, and to enjoy, in conformity to the principles of this system. The various relations and circumstances of men being considered and defined, general maxims are formed, which are denominated the *laws of nature*. As the human constitution is the work of the supreme Creator, whatever is, by just inference, deducible from this constitution, as a rule of conduct to man, is as justly held to be a divine law, as if the omnipotent legislator had proclaimed it with the most audible voice. From these general laws, various *rights* are deduced, competent to men, whether as inherent in their common nature, or as belonging to those peculiar relations, in which they are placed by the necessary arrangements of society.

Hence it is evident, that there are certain *natural, original, and inherent rights* of human nature, which cannot be infringed without overturning the foundations of human society. Every human being is a constituent member of the social body, and, while he discharges the duties incident to his peculiar capacity, is entitled, equally with every other, to the grand prerogatives of human nature, which civil society is intended to maintain and improve. He is as necessary as the most distinguished of mankind, to the general perfection and felicity, and he contributes to it that portion, which his abilities enable him to furnish. The rights, therefore, which are indispensably necessary to the preservation and happiness of each individual, in whatever rank or situation he may be placed, must equally belong to all, and can never suffer the smallest diminution from any claims or prerogatives attached to the distinctions of fortune, of rank, or of talents. In particular, every innocent member of society has a perfect

perfect right to life, and to the integrity of his body; to the full fruits of his own honest ingenuity and labour; to a fair and honest character; to liberty, or a power of acting in whatever manner he pleases, provided he offers no injury to others, and violates no law enacted by the public authority of the civil society to which he belongs; rights of liberty including personal liberty, liberty of action, liberty of conscience, and liberty of communication of sentiment. The necessity of limiting freedom within the bounds here specified is evident; for though, in a free state, no member considered as such is subject to another, every member is subject to the whole in it's collective capacity, and to those common laws, which are instituted by the delegated authority for the preservation and welfare of the system. It is the interest of governments to preserve inviolate the right of liberty; for every invasion of it, whether in the form of despotism or anarchy, hastens the destruction of the power that is exercised in contempt and defiance of justice. Beside the ordinary and universal rights of human nature, there are others, peculiar to certain stations and abilities. Those who are invested with offices are in their public capacities entitled to obedience. Where honours and privileges are conferred as an encouragement of merit, they are held by a right founded on public utility. Riches confer a title to consideration and influence, proportioned to the capacity they afford of being useful to the public. The inferior ranks have a right to demand, that delegated power, and public honours, be directed solely to the benefit of the community. And all have an equal, though imperfect, right to offices of humanity. Civil society annihilates not the natural rights of men, but fences, secures, and improves them. That government is the best, in which all the inherent rights of human nature are inviolably secured, legal authority is maintained, and restricted to it's objects, the power of the state is employed to promote the general happiness, and *inequality* itself tends to preserve *equality* of law, and parity of obligation among all the members of the community.

Question III. *What are the duties resulting from the equality of mankind?*—Civil societies being constituted for the preservation of the primitive rights of human nature, all men are equally bound to respect them. No rights derived solely from political institutions ought to come into competition with the rights of nature. The infelicities of society arise from different infractions of the latter. Diversity of ranks being necessary in society for the good of the whole, it is equally the interest and the duty of all who are placed in the inferior ranks of life to submit cheerfully to the inconveniences necessarily attending this diversity, and to discharge with assiduity the humble offices of their station. Persons in these stations are not indeed to be precluded from attempting to improve their condition; but such attempts are laudable only while they do not encroach on the natural or acquired rights of others, interfere with the duties of their station, or diminish their public usefulness. Those who are placed in higher life, and endued with distinguished abilities, are bound to employ themselves with proportionable activity for the general good; to main-

tain justice, order, and peace in society; to relieve distress, encourage industry, and reward merit; and to enlighten, humanize, and improve mankind. In fine, the principle of equality requires, not only that all men should religiously regard the rights of others, but should exert themselves, to the utmost of their ability, for the common welfare.

It will be easily perceived from the preceding sketch, that the writer of this essay possesses enlarged views, and a liberal spirit; and that his doctrine of equal right, grounded on the idea of mutual dependance and general utility, followed to it's utmost extent, would not fail to produce the renovation of the human species, and the establishment of universal order and happiness. The piece is written in a clear method, and a perspicuous and animated style; and the author very happily embellishes solid argument by eloquent amplification.

ART. XXXII. *Thoughts on Liberty and Equality.* By Sir Laurence Parsons, Baronet. 8vo. 65 pages. Price 1s. 6d. ©Stockdale. 1793.

IN the political contest which is at present agitating the world, the great question is, whether the general body of the people, poor as well as rich, ought to determine the form of their government, and choose their governors; or whether all political power ought to be in the hands of the rich. The author of these *Thoughts* is decidedly in favour of the latter plan; and upon this general ground, that the great end of government is the security of property. The poor man's right to political power, he maintains, has been forfeited by his own, or his ancestors imprudence or indolence, and can only be regained by the acquisition of property. Because in society the majority has no right over the minority but by compact, he concludes that the majority have no right, when a government is established, to dissolve that government against the sense of the minority. Some just, but with respect to the general question of political liberty irrelevant, observations are made to prove, that, for the security of property, it is desirable that a good constitution should be permanent; that inequality of condition is necessary in society; that men in society require coercion and restraint; with other similar positions, which few will be inclined to dispute. At the same time the author asserts, what no one who considers either the origin or the end of all civil government can admit, that the people have no right, without the concurrence of the supreme appointed power, to destroy or even to make any change in the constitution. In short, if from this pamphlet were taken all the declamation on points too clear to require illustration, and all the assertions destructive of that freedom to which Britons look up as their birthright, little would remain to entitle it to attention. D. M.

ART. XXXIII. *Advice to the Advisers, or free Comments upon the dangerous Tendency of certain late Writings, concerning Equality of Property, and the Happiness of the Poor, circulated by the Associators of Great Britain: with Remarks upon a Reform in Parliament, and upon the Consequences of War.* By a Friend of the People. 8vo. 17 pages. Price 6d. Debrett.

THE principles of Mr. Reeves's association seem now to be represented by all the discerning men in the kingdom; and by none more than the author of the pamphlet before us, who loudly condemns societies 'originally instituted for ministerial purposes, by a band of placemen and pensioners, who, existing by the abuses of power, and basking in the smiles of a court, were determined, at all hazards, to aggrandize the system, and perpetuate the corruptions by which they were enriched.'

'Let them disown,' it is added, 'the haughty system of a private, vexatious, illiberal control; let them desert the gaudy banners of aristocratic usurpation, and, like their ancestors of old, rally round the besieged bulwarks of rational liberty. As for ourselves, traduced, suspected, calumniated as we are, we will never be driven, by the fraudulent arts of malignant sophistry, from the firm ground on which we stand—from that rational, steady, and consistent conduct, by which the glorious settlement was effected at the close of the last century, and without which a long duration cannot be expected to the free principles of the British constitution.'

'If the objects of these gentlemen be to meliorate the social condition of those who are born with the same rights, with the same hopes, as themselves, let them avow their intention;—we are ready to co-operate. If their object be to preserve the continuance of internal peace, we will cordially assist them in so desirable an end. But we must have leave to pursue this object by means which are humane, patriotic, constitutional and just. The *new test* applied by insolent suspicion, we reject with contemptible disdain. Our oath of allegiance is the bond of our association.'

'We will not associate to inflame the minds of juries, to overawe the regenerated freedom of the press, to control fair discussion, to silence liberal inquiry, to propagate the principles of feudal submission, or the base, blasphemous, and exploded doctrines of a Stuart's reign. We will not associate to mislead honest credulity, or to intimidate the free born native of this free government; but those men we will pledge ourselves to support, who are able and willing to improve our excellent constitution, and to make the government an object not of terror and disgust, but of love and adoration to the meanest of it's subjects.'

'Keeping the domestic happiness of the kingdom for ever in our view, and convinced how intimately it is connected with external tranquillity, we will studiously avoid giving even an implied sanction to a measure; which (however specious in its origin, or successful in its progress) must probably involve this prosperous nation in *anarchy and ruin*; a measure which by the expences of our armaments, the loss of our friends, the decline of our population, the interruption of our manufactures; the seizure of our merchantmen, and a *prodigious increase of annual taxation*, must ultimately tend to irritate the mild forbearance of the English people, and to engender a spirit of remembrance and discontent.'

ART. XXXIV. *Letters on Parliamentary Reform, containing a short Review of the Origin and Constitution of Parliaments; with Observations on the Petition presented by Mr. Grey, and on some of the Arguments for and against it.* 8vo. 37 pages. 1793. (No Price or Publisher's Name.)

THE arguments here adduced are conclusive in respect to the right of the people to a reform in parliament. The author boldly and warmly contends for this constitutional privilege, and pays many just compliments to the patriotic exertions of Mr. Grey.

ART. XXXV. *Club Law, or the Consequences of a Reform in the Representation of the Commons of Great Britain, exemplified in a short Description of what has followed a Reform of the Tiers Etat, or House of Commons in France.* By the Author of a Candid Inquiry into the Nature and Origin of Government. 8vo. 34 pages. Price 1s. Owen. 1793.

THE political creed of this author, like that of the lord justice clerk of Scotland seems to be, that the possessors of landed property alone have a right to be represented.

An attempt is made to frighten the friends of liberty in this country out of their principles, on account of the commotions that have lately taken place in France; as if there were no difference between a reform, and a revolution; between the steady progress of a people who have long boasted of their freedom, and the convulsive struggles of a nation that has been subjugated for centuries; as if an increased portion of liberty would engender a civil war, or the ascertainment of the first of all rights, that of a free House of Commons, would bring down the vengeance of all the despots of Europe! After some oblique apologies for the slave trade, this author concludes with the following quotation, which is perhaps full as well calculated for the meridian of Turkey as that of England?

"Fear the Lord, and the King, and meddle not with those that are given to change." Prov. xxiv. 21.

ART. XXXVI. *Considerations preliminary to the Commencement of a War, with Remarks upon a late melancholy Event.* By the Author of "The Crisis Stated." 8vo. 18 pages. Price 6d. Dehrett. 1793.

THIS pamphlet was written previously to the commencement of the war, which is here earnestly deprecated.

ART. XXXVII. *Extermination: or, an Appeal to the People of England, on the present War with France.* 8vo. 31 pages. Price 6d. Eaton. 1793.

WE trust that the picture here offered to the inspection of the public abounds with tints of a far too sombre hue.

If the present war should prove fortunate to the operations of the combined powers, 'they will probably discover,' we are told, 'that there is too much jacobinism in the English constitution, and lend their humane interference to relieve us from this dangerous evil!' We confess, that the late execrable violation of all ties, in respect to Poland, ought to be a warning to every nation in Europe not to rely on their justice, and that our safety would originate in their impotence alone.

'But if it were to happen,' continues the author, 'that the combined powers should not succeed in their nefarious plan of re-establishing tyranny in France, and of reducing it to the present lamentable situation of divided Poland, what has England to expect? The im-

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menſe national debt, which, at the beginning of this bloody war, amounted to nearly three hundred millions ſterling, will certainly not be diminished, but will certainly be enormously increaſed. A ruined commerce, decayed manufactories, innumerable failures, and a conſequent want of employment amongſt the poor, will render future burthens upon the people impoſſible to be ſuſtained, ſo that a national bankruptcy muſt enſue. The degradation of the public mind attendant on ſo unprincipled a war, will excite a ſpirit of rapine and revolt. The curſes of all good men againſt the wicked authors of their miſery and diſgrace, who have thus deceived and betrayed them, will generate vengeance, and vengeance will produce commotion.

ART. XXXVIII. *Curſory Strictures upon the Injuſtice of the preſent War, and upon the Neceſſity of an immediate Parliamentary Reform.* 8vo. 90 pages. Price 2s. Debrett.

THE firſt part of this pamphlet is entirely occupied in combating a variety of popular errors that have gone abroad relative to France, ſuch as the unbounded ambition of her projects, the atheiſtical principles of the Convention, &c.

‘They deem France *ambitious*,’ ſays the author, ‘becauſe, in the moment of provoked reſentment, ſhe has wreſted the Netherlands from the imperial yoke, becauſe ſhe purſues her advantages, and chafes the combined armies to the banks of the Rhine! She is *ambitious* becauſe ſhe ſtill attempts to weaken an enemy ſhe cannot truſt, and in the inſtant of conqueſt, does not ſuppllicate for peace! She is *ambitious*, becauſe ſhe oppoſes every where an undaunted front to Pruſſian bayonets, and reſuſes to have her conſtitution new modelled by the aſſaſſins of Poſiſh liberty, or a convention of German deſpots!’

‘Theſe are notable proofs of the charges they prefer! clear demonſtrations of a ſettled plan of conqueſt! a deliberate ſcheme of inordinate aggrandizement!’

‘That France, fiercely exaſperated by foreign intrigue and open invasion, ſhould, in ſome inſtances of her conduct towards foreign powers, have exceeded the bounds of policy and juſtice, is a ſubject leſs of wonder than regret, and will not be diſſembled by thoſe whoſe object is conviction, and whoſe means are truth. They will not deny that ſhe may have thrown off papal uſurpation with a freedom offenſive to the holy father of the church, and that the inſolent intrigues of petty principalities ſhe may have chaſtiſed with too rigorous a ſeverity. Urged by the injured feelings of reſentful jealousy, ſhe may have in ſome inſtances forgotten the laws of juſtice, the rules of prudence, the diſtates of clemency, and the inflexible dignity of the republican character; but when her crimes are recorded, let not her provocations be forgotten. When her ſword is deſcribed as liſted up to deſtroy, let us reſlect that by tyrants her rage was firſt provoked, and that her ſword was unſheathed from it’s ſcabbard in the ſacred cauſe of liberty.’

The author enters a ſpirited proteſt againſt ‘the plan now purſuing by miniſters, for the more regular eſtabliſhment of a ſtanding army in Great Britain,’ and he calls upon the people to exerciſe their right of petitioning againſt the propoſed meaſure ‘of erecting barracks and fortrefſes for the perpetual reſidence of troops in time of peace,’ a meaſure whi: has been warmly oppoſed by Blackſtone, and reprobed by Montefquieu.

A reform in our representation is pointed out as a remedy for all the evils under which we labour, or with which we are threatened :

‘ That more enlarged notions of civil liberty are rapidly diffusing themselves amidst the middle and inferior ranks of society, is a fact which, however offensive to the venal sycophant or bigotted tory, must fill the heart of every disinterested patriot with the liveliest emotions. A reform is taking place, not in government, indeed, but in that upon which all government depends—in popular opinion. The minds of men are insensibly acted upon: the great question, “ whether the just rights of the people be at variance with the hereditary privileges of the aristocracy, and the constitutional prerogatives of the crown,” is examined with honest zeal, and a reform of the representation is confidently called for, in order to furnish a practical proof of the negative. The doctrines of blind submission and superstitious reverence disappear on every side. Severity stimulates discussion; persecutions carried on by error, involuntarily serve the cause of truth.

‘ Ever since the period of the glorious revolution in 1688, the principles of freedom have been gradually acquiring the stability of system and the support of fact; but perhaps it is no exaggeration to assert, that a greater change has been visible within these last ten years, than in the whole of the century before them: thanks to the illustrious patriots of the western world!’

‘ Who does not anticipate with joy’ adds the author, ‘ the approaching period when Spain and Portugal shall be liberated from a most jealous tyranny and debasing superstition? When the ports of South America shall be thrown open to the commerce of the world? When Poland shall become independent? When Germany shall boast her bill of rights?’

‘ Such events, it is highly probable, must, sooner or later, happen. And if a reform of parliament is not produced before these predictions are verified, it is obvious that the confusions such events must create, will for ages furnish the enemies of reform with arguments similar to those which they now draw from the disorders of France.

‘ But it will then be too late to urge such arguments with effect. The strong holds of despotism will be destroyed. In Prussia, and the Empire, the name of *citizen* will take place of *soldier*; the triumphant banner of Liberty will wave upon the castles of Despotism; and, at home, the great danger will be, that Englishmen, provoked and unredressed, might then desert the line of conduct, to which all good men wish to see them confined, and carry their plans of reform, beyond the boundaries of the constitution.’

This pamphlet is written with a considerable portion of spirit and ability.

ART. XXXIX. *A Letter from a Member of Parliament to one of the People, upon the fatal Consequences of the present War.* 2d. Edition. 8vo. 20 pages. Price 3d. or one Guinea a Hundred. Debrett, 1793.

It is thus that the author of this pamphlet animadverts on the object of the present war, and the preparations for it :

‘ France, it seems, is to be completely surrounded by the fleets and armies of every power in Europe. On the south and west, she is to

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be assailed by the persecuted Spaniard, and the merciless Portuguese. The fleets of England, Holland, and the northern potentates, are to block up her ports in the channel; whilst her eastern frontier is to be attacked by the ravenous Russian, by the hireling sword of the German boor, and the obedient vassals of Prussia. Hemmed in on every side by so formidable a confederacy, we are *commanded* to hope that 25 millions of people, because they prefer a republic to a monarchy, may be, mercifully reduced to all the horrors of famine, disease, and civil war. The price of peace and of life is the unconditional acceptance of a *king*. Unless they betray their convention, destroy their present government, acknowledge the pope, renounce liberty, and abjure the rights of man, they are to be presented with the mild alternative of famine or slaughter.

A parliamentary reform is pointed out as the only mode of relieving us from our calamities, redressing our present, and precluding the chance of future grievances.

ART. XL. *Objections to the War examined and refuted, by a Friend to Peace.* 8vo. 56 pages. Price 1s. 6d. Debrett. 1793.

We are here told, that the present 'differs so essentially from all former wars, as to have but little in common with them but the name.'

The very same language was formerly made use of, to induce us to continue the ruinous contest with America, and the name of 'humanity' was then also prostituted, by way of inducing us to put an end to the 'anarchy' of that continent.

The arguments employed in behalf of the present war are not calculated to *flash conviction* on the judgment of the people, and compensate either by the ills avoided, or the advantages to be obtained, for the blood and treasure already expended, in the course of the present conflict.

ART. XLI. *Political Correspondence; or, Letters to a Country Gentleman, retired from Parliament: on the Subject of some of the leading Characters and Events of the present Day.* 8vo. 183 pages. Price 3s. 6d. Johnson. 1793.

THIS pamphlet seems to be written by no inattentive observer of the characters and events, which at present engage the attention of the public.

In letter 1, the author insists on the duties of a member of parliament, and denies the bold and flagitious assertion, 'that the corruption of individual integrity is necessary for the security of general happiness.' He laments, that our present administration is upheld not by 'honourable aid,' but by 'the grossest corruption,' and is shocked at beholding an opposition, 'not arising from particular exigence, and acting merely from principle, but evidently founded on a settled plan of systematical resistance.'

He then remarks on the importance annexed to the situation of an editor of a newspaper, as the director of a daily print may be considered as influencing the public opinion; he confesses however, with regret, that most of those channels of communication are grossly perverted to the purposes of party.

Letter 11 commences with an eulogium on the eloquence of this country, which is said to vie with that of Greece or Rome, a comparison from which the classic reader will perhaps start, with some degree of disapprobation.

Mr. Pitt is represented as 'a tall and rather ungraceful figure, with a boyish face, that derives its chief expression from an austere and thoughtful brow.' He is said to have arrived gradually at that eminence which he now possesses, and we are told 'that perseverance, practice, constancy, and attention, have brought to perfection those fruits, of which nature had once given but a sparing promise, by a few gay and gaudy blossoms.'

The premier is seconded by a gentleman of great political talents, but 'the general distrust of principle, in a man who sides with every administration, and appears to have forsaken his party, when they lose their power, has tended much to derogate in the public opinion from a just estimate of Mr. Dundas's abilities.'

The following character of Mr. Fox will perhaps afford a just idea of the style and manner of the author now before us.

P. 23.—'With regard to the opposition, it is needless to present you with a detail of the character and talents, as an orator and statesman, of their leader, Mr. Fox.—You, my dear sir, paid a tribute of admiration to his abilities long before I ever witnessed their exertion. But as it were, indeed, absurd to pass by such a character without mention, it is proper to remark that his eloquence still preserves many of the characters by which I remember it to have been distinguished, when the American war gave a very different complexion, from the present; to the face of public affairs. He was then bold and violent in his measures, as in his reasoning; and manifested a vigorous and determined opposition to the conduct of the ministry. If Mr. Fox's manner differs, in any respect, at the present moment, it is that his notions are even more enlightened by experience, and that the asperities of his mind are worn away. He rarely descends to personal attack; but still exhibits the same dauntless spirit, the same zeal for liberty, and the same sallies of unexpected and masterly reasoning. The style and manner, indeed, of this speaker, form a very striking contrast to the style and manner of the minister. Each exhibits excellencies, for the most part, of a very different nature from the excellencies of the other. Mr. Pitt's oratory is distinguished by graceful action and correct language. Mr. Fox by no means excels in the first quality, and frequent inaccuracies of expression, committed in the warmth of speech, often prove him to be too negligent of the latter. Mr. Pitt's enunciation is distinct as audible: the delivery of Mr. Fox, when arguments press most upon his mind, peculiarly rapid and impetuous. The one speaks according to the soundest dictates of his head, the other appears governed by the impulse of the feelings of his heart. Mr. Pitt exhibits powerful abilities: Mr. Fox displays uncommon genius. Mr. Pitt persuades: Mr. Fox convinces. The eloquence of the former is distinguished by animation, dignity, and pathos: that of the latter, by energy and fire. With a figure as much contrasted as that of his adversary, Mr. Fox does not even experience any disadvantage from a very corpulent habit of body, but irresistibly interests his hearers in the cause he undertakes, even where that cause is least favourable to their prejudices; and, engaging with earnestness,

in whatever his feelings lead him to defend, reminds us of Quintilian's description of Pericles, "who was said to speak in thunder and lightning."

If we wish to turn to the unfavourable parts of Mr. Fox's character, we shall find this statesman, like every other, who has either presided at the helm of government, or conducted a formidable opposition, rendered the object of a variety of accusations. These, for the most part, as they were unfounded in justice or truth, outlived not the resentment and malice that first produced them. But the circumstance that pressed hardest on his popularity, was his memorable coalition with the late lord North. It was said, indeed, that Mr. Fox's quarrel with that minister, arose in consequence of the American war, and that it had been folly to continue at variance, when such war existed no longer: but the public mind revolted at the idea of so sudden a friendship succeeding so violent an hostility, and concluded that the sole object of both parties, must have been the gratification of their own interest and ambition. To those who are well versed in the parliamentary history of Great-Britain, this coalition will appear no uncommon incident, nor any very violent breach of public and private principle; and there were not then wanting vindicators of an act, which, however repugnant to the general principles of conduct between man and man, they thought justifiable where parties were concerned, and where a great and important interest was at stake. But their efforts were overpowered by the general outcry; and the arts of a rising party, it may naturally be supposed, were not wanting to foment and aggravate the popular indignation.

The most culpable part, however, of Mr. Fox's public character, in my opinion, is his conduct with regard to the Middlesex election, which, in perusing the circumstances of the case, appears to me to have been in direct defiance of every principle of liberty, and which the exertions of the greatest orators in parliament, and the literary powers of a Johnson without doors, in vain attempted to varnish over with a colourable excuse. All the excuse that can be offered for Mr. Fox's conduct, is, that he was then but young in his political career, and that being a member of administration, he might think it incumbent on him to defend, without exception, all the measures of government: Such is the accursed system of governing by party! most other young men, however, would have constantly pursued the same course they first adopted: while Mr. Fox evinced a contrary conduct; and, disdaining to submit to the direction of others, his abilities soon marked him out for the head of a party.

Mr. Fox is, at present, accused of democratical principles; and his avowed wish for the repeal of the test-act, and exultation at the triumph of liberty in France, has served to strengthen and encourage that opinion. So far as a regard for the rights of mankind, and the happiness of every class of citizens, extends, I believe this conception to be perfectly just: but no man who considers how much Mr. Fox is surrounded with friends deeply concerned in the interest of the aristocracy, and what obligations he fancies himself to owe to the support of the families of Cavendish and Bentinck, can, for a moment, suppose it probable that he will ever venture to infuse too strong a tincture of democratic principles into the government of this country. His desire, so cordially expressed, of seeing all sects, whatever be
their

their religious opinions, admitted to equal rights and privileges in the state, even if it should be totally indefensible on the grounds of political expedience (for it certainly is not on those of abstract justice) has evidently arisen from feelings of liberality. Liberal feelings, indeed, are the most striking traits of this gentleman's character. He is violent, because his passions are strong;—and those passions are generally employed on adequate objects. To the same source may be traced his love of pleasure, of which tolerable advantage has been taken by the literary agents of his adversaries. But the extreme violence of his temper, and those dashing habits which had marked the greatest part of his parliamentary career, are now mellowed down into more amiable and estimable qualities; and so far even has his mind operated on his features, that, without professing myself an adept in the science of Lavater, I think a man must indeed want penetration, who, on the first sight of his countenance, does not judge Mr. Fox's disposition to be that of perfect benevolence and philanthropy. It cannot, however, be denied that his political conduct, even at present, manifests too determined a plan of indiscriminately opposing ministry, and, consequently, of sometimes opposing where opposition is undeserved; an error that necessarily results from the favourite and fatal system of proceeding according to the views of party, rather than of acting from general principles of legislation. But whatever be the errors of Mr. Fox, we cannot number among them equivocation, concealment, or disguise, of any sort; and, whether his opinions be favourable or repugnant to our own, must certainly allow him the praise of always speaking as he thinks, and of proving himself, without exception, the most manly and decided character in the British parliament.

Many compliments are paid to the steady and unvarying patriotism of Mr. Sheridan, the youthful ardour of Mr. Grey, the liberal patronage, and uncommon attainments of the marquiss of Lansdowne, and the manly independence of Mr. Tooke.

Letters III and IV are chiefly occupied about the French revolution.

In letter V it is contended, that the duty of a reform lies wholly in the people; and in letter VI it is maintained, that all our parliamentary abuses are owing to the want of a systematic corrective.

In stating the sentiments contained in these letters, says the author, towards the conclusion, 'whatever innovations of customary forms I may seem to have proposed, I trust that I have suggested no measures which militate against the genius and spirit of the British constitution: and when I use this indefinite expression (so often applied by our legislators, as sounds signifying nothing) I would be understood to mean, that I have suggested only such plans as are analogous to the principles and forms established by law, and peculiar to the organization of the kingdom. I have expressed a wish that our parties in parliament were broken up: I have urged the necessity of a reform of the national representation in parliament, and have given the outlines of such principles as appear to me to be those on which that reform should be conducted. I have proposed the idea of a grand revisional assembly, which by periodical corrections of parliamentary abuses, will keep our political system sound and pure, till the latest period of its possible existence, and will then safely conduct it to any farther degree

of excellence that may suit the circumstances of the times, and the wishes, interests, and conviction of the whole country.'

The whole of this pamphlet breathes a firm and independent spirit, and the observations contained in the latter part of it deserve the attention of the public.

ART. XLII. *A comparative Display of the different Opinions of the most distinguished British Writers on the Subject of the French Revolution.*—2 vols. large 8vo. About 650 pages each. Price 18s. in boards. Debrett. 1793.

THESE two volumes contain the opinions of Mess. Burke, Christie, Paine, Mackintosh, Rous, and Loft, Sir Brook Boothby, doctors Parr, Thompson, and Priestley, Mrs. Macauley Graham, and Mrs. Wollstonecroft, on the late memorable revolution in France. The following extract from the preface contains the editor's motives for entering on the present undertaking:

'No event in the history of mankind has produced such able discussions of the principles of government, as the late revolution in France; and in a pre-eminent degree, from the talents of British writers. But so numerous have been the publications on this important and interesting event, and so desultory has been the general form in which they have appeared, that it requires somewhat of a professional perseverance to read and digest the arguments contained in them. The universal complaint on this subject suggested a comparative display of the varying sentiments of the principal writers of our own country on the French revolution; and it is now offered to the public, as containing their opinions in that state of arrangement, which will relieve the toil of those who may be anxious to investigate whatever has been written on the subject, and meet the wishes of others who are alarmed at the labour of such an investigation.'

We suppose the editor had obtained permission of the several writers, from whom he has filled these two large volumes, otherwise it would seem to be an unwarrantable invasion of literary property.

ART. XLIII. *The Catechism of Man. Pointing out from sound Principles, and acknowledged Facts, the Rights and Duties of every rational Being.* 8vo. 27 pages. Price 6d. Eaton. 1793.

It is observed in the preface, that, when the people assemble for a redress of grievances, 'their union is called faction, their petitions sedition;' but it is asserted, that those terms can only apply to them, 'who unite that they may be powerful, and are powerful that they may enslave.' After a short comparison between the aristocracy and democracy of this country, the author proceeds as follows:

'If you wanted an able lawyer, an elegant historian; or an acute philosopher, would you seek him among kings, princes, dukes and lords? Fruitless in general, in that case, would be your labours. It is the people who have been the authors of almost every thing either illuminating in science, or useful in art.

- Who discovered the circulation of the blood?—the people.
- Who the art of printing?—the people.
- Who the power of the magnet?—the people.
- Who the continent of America?—the people.

• And

Ask in short who have been the authors of all the remarkable discoveries which have been made? and the answer, with a very few exceptions, will still be—the people. Without frequent draughts from the people to infuse fresh vigour into the puny bodies of nobles, and genius and taste into their weak minds, what a pitiful race would they quickly become! What are many of them become already?—the unblushing companions of grooms and of sharpers, and the detestable patrons of boxers and of strumpets.

We shall here present our readers with a few of the questions in this political catechism, with the answers annexed to them.

Q. Are all men born equal?

A. They are all born perfectly equal in respect to their *rights*, but often very unequal in respect to their *talents*.

Q. What is the consequence of their being born equal in respect to their rights?

A. That the rights of all are equally natural, sacred, imprescriptible, and unalienable, and that as life, liberty, and resistance of oppression, are three of those rights, no person has a title to kill, enslave, or oppress another.

Q. Does government give man any new rights?

A. No, but it gives greater security, effect and extent to those he formerly possessed.

Q. What is the consequence of men being born unequal in respect to their talents?

A. A vast variety of arts and sciences, and new improvements in them every day. An useful diversity in the condition of man, and a beautiful gradation in social life.

Q. What is the origin of government?

A. The goodness of the Divine Being, expressed by the will of the people.

Q. How do you prove that the people have a right to chuse their magistrates?

A. Reason teaches it, the welfare of the people requires it, and the revealed will of God expressly authorizes it.

Q. Are kings subject to laws?

A. They are, or ought to be,

Q. What are the laws to which kings are, or ought to be subject?

A. The laws of religion and the laws of the land,

Q. Do they often transgress these laws?

A. Often,

Q. To whom are they accountable?

A. For breaking the laws of religion, they are more immediately accountable to God, for breaking the laws of the land, they are accountable to both God and to the people.

Q. Can you give any instance of this?

A. In the last century, Charles I. of England was beheaded, and James II. his son was banished, and but a few months ago, Louis XVI. of France, after a solemn trial, by near eight hundred judges, was unanimously found guilty, and met with Charles's fate.

ART.

* St. Peter calls government an ordinance of man, 1 Peter, 2 chap. 13th, verse.

ART. XLIV. *The History of a Church and a Warming-Pan. Written for the Benefit of the Associators and Reformers of the Age. And dedicated, without Permission, to their tri-fold Majesties, the People, the Law, and the King.* 8vo. 56 pages. Price 1s. Symonds. 1793.

THIS is a political tale, in which drunken ministers, and pensioned associators, are treated with great freedom.

The author, as may be seen by the following quotation, is no great friend to war.

• War is but gigantic murder; the grim idol adored by tyrants and their titled slaves; the globe is his altar, man his victim; his mouth is famine; his breath the pestilence; his looks death; and his footsteps the grave! Even now, his exterminating arm is hewing down, without distinction, the tallest and fairest cedars of Europe as fuel for his sacrifices; and the British oak itself, groaning to the redoubled strokes of his axe, nods hourly o'er a broader and a blacker shadow, prophetic of—Save, save my country, heaven!

ART. XLV. *A Letter to the Nobility, Clergy, and Gentry of France, now resident in England, on the present Crisis.* 8vo. 28 pages. Price 1s. Debrett. 1793.

EVERY writer has his *postulata*. The principal *postulatum* of this writer is, that the present emigrant French nobles and clergy are upon the eve of returning to their country, and their titles. The purport of his letter is, to advise them in what manner to proceed, upon the restitution of their dignities and powers. His counsel to them is, to adopt the English constitution, as far as they see it to be good, particularly the trial by jury; to protect the peasantry; to tolerate protestants; to be disposed towards a general amnesty, except for those who voted for the death of the king; to cultivate a good understanding with Great Britain; and, in short, to follow it's example in the limitations which they may impose upon monarchy. The letter is sensibly, and in the main temperately written, and, in the situation which the author supposes, might be of use: but it is pretty evident, that little benefit can be expected from it at present; the writer's fundamental supposition being *premature*.

ART. XLVI. *Lucifer and Mammon, an Historical Sketch of the last and present Century; with Characters, Anecdotes, &c.* 8vo. 296 pages. Owen. 1793.

THE demons of Ambition and Avarice, of Hypocrisy and Discord, and other infernal spirits, are in this work conjured up, and introduced on the political theatre of Europe, chiefly, as it should seem, for the purpose of giving the writer an opportunity of pronouncing the French revolution an *infernal* plot, and of ranking among the agents of *bell* all those, who in France, or in England, have dared to stand forth as advocates for freedom. The work is written with a degree of virulence, which, were we to follow the author's example, we should, without hesitation, call diabolical. As a literary production, the piece has too little merit to require further notice.

ART. XLVII. *Observations on the Conduct of Mr. Fox, in the Impeachment of Mr. Hastings.* By a Friend to the Freedom of the Press. 8vo. 60 pages. Price 1s. 6d. Debrett. 1793.

THESE observations are intended as a reply to some strictures that have lately appeared in the *Morning Chronicle*, relative to the origin of the impeachment; in which among other assertions it was advanced, 'That this measure was undertaken to clear the honour of the British nation in the eyes of the *oppressed inhabitants of India, of mankind at large, and of posterity.*'

The author, who pays many compliments to Mr. Fox's abilities, concludes with the following observation: 'Were I inclined to superstition, I should say, that this desertion of Mr. F.'s friends is a just judgment upon him, for having supported the leader of the seceders, through a series of years, in every species of violence and absurdity that he chose to commit.'

By way of proving, that Mr. Hastings has been tried by *one generation*, and will be judged by *another*, a list of all the deaths, promotions, &c. in the house of peers is affixed; from which it appears, that no less than 124 changes have already taken place in that house since he was first brought to it's bar.

ART. XLVIII. *The East-India Charter considered.* By William Fox. 8vo. 16 pages. Price 3d. Gurney. 1793.

THE cause is as necessary in some cases of political, as of animal disease. Few seem to require it more, than the exhausting excrescences of chartered monopoly. And we know few political surgeons better capable of administering it, than the spirited and intelligent writer of this pamphlet. In a bold vein of sarcasm, he expresses his admiration of the facility with which a British council gives laws to distant regions; of the munificence, with which immense Asiatic nations are conveyed by royal charter to certain men, women, and children, of various nations, called the *honourable* the East-India company; and of the wisdom so seasonably exerted to secure this extraordinary dominion; at a time when it has been found, by experience, that distant dominions stand on a very slippery foundation. Having ridiculed, with great keenness, the reasons assigned by Mr. Dundas for making it our first object to secure the advantages derived from our India possessions, he thus refutes the grounds, upon which it is contended, that the present plan of governing India is warranted by experience.

'When Mr. Dundas contends that a plan is warranted by *experience*, against which the experience of every age and nation militates, he pours sovereign contempt on his audience. He presumes they are ignorant of the history of this, and of every other country; or he would not have dared to assert that a distant dependent dominion is permanent or valuable. The Portuguese have preceded us in our enterprise; can she bear witness—will Spain bear testimony to the value of a colony, which though yielding an inexhaustible revenue, yet is it a source of misery and weakness to the parent state. Mr. Dundas well knows that experience will warrant no intercourse between nations, but the
intercourse

intercourse of fair and legitimate commerce; experience testifies that all other is ruinous as it is wicked; yet he seems to treat with contempt the idea of increasing our exports to India, and boldly tells us, not to risk the solid advantages we possess, in pursuit of commercial speculations; ridicules the idea of finding customers for our *principal manufactures* in that half of the world between the Cape of Good Hope and Cape Horn, though the records of parliament prove the eagerness with which the trade was pursued, even in times far less qualified for such enterprizes than the present. He knows that private adventurers offered to *treble the exports* of the company, and to supply government with saltpetre much under the company's price. He knows that India presents such a source of commercial enterprize, that all our severe laws cannot prevent English capitals being employed, in foreign bottoms, to a much greater extent than the whole commerce of the company; yet he has the boldness to say that the hopes, formed of the *limited experiment* he has introduced into his plan, will fail; which indeed may probably be the case, as himself and the company have, certainly, sufficient power in India to secure a miscarriage. Thus contrary to all experience is this plan formed, though on the very ground of *experience* he pretends to recommend it.

ART. XLIX. *Hints to Juries in Trials for Libel.* By a Freeholder. 8vo. 21 pages. Price 3d. Johnson. 1793.

THERE never was a time, when it was more necessary to instruct jurors, both in their rights, and in their duties, than the present. In this small and cheap pamphlet, both the one and the other, respecting libels, are clearly and forcibly stated. Adopting Mr. Burke's definition of government, that it is a contrivance of human wisdom for the supply of human wants, this writer fairly infers, that it's theoretical forms, and it's administration, must be subjected to free discussion. p. 7.

By a series, of happy innovations, we have in England arrived at our present state of improvement; time was when we sacrificed human beings to please God, bowed down and worshipped a god made of paste, by a priest, and trembled before a tyrant, whose will was law, and whose frown was death! Britons! do you wish to return to the same state? Then resign the right of reasoning, of reading and of writing on political subjects; subscribe to the opinion of judge Allybone, "that no man can take upon him to write against the actual exercise of government, *unless he have leave from the government*," and the business is done.—Leave from the government! What will governors give leave to any one to write against them? If they do, then it is because they are pure, and, if so, leave is unnecessary for them; for writing against them will only bring their excellence to light, and unnecessary for you; for your freedom will be acceptable.

The most cursed and abominable tyranny, which ever had existence, never required more than that the subject should think it perfect, and speak and write nothing against it.—And if there be a government, if there be a constitution, which enjoins this

on

on the subject, which makes it a crime to think and to publish any thing opposite and different from itself, it differs not from the most atrocious tyranny. In Turkey, in Russia, in Prussia it is not forbidden to *praise* government.—That government alone is just, which permits every one who pays to its support, to examine its conduct, and to offer his opinion on its measures.’

Upon this principle, the universal right of free discussion, which has all the clearness and importance of an axiom in politics, the writer states the *peculiar* importance of the trial by jury in the case of state libels; in which it is not to be expected, that the judge, who is a part of the executive government, will exert himself much as counsel for a prisoner, who is accused of attacking that government. With respect to their rights, jurors are reminded, that by the late law, introduced by that illustrious patriot Charles James Fox, to remove doubts respecting the functions of juries in cases of libel, it is enacted, that the jury may give a general verdict on the whole matter in issue; and are to acquit the defendant, or pronounce him guilty, according to their idea of the innocence or criminality of the matter charged to be a libel, and the intention of the person accused. As to their duty, it is, that they are to examine the writing in question thoroughly, in order to determine whether the matter be false, scandalous, and malicious: and to receive with anxious caution the evidence of interested informers. The piece concludes with the following animated remarks on the certainty of the progress of truth, and the futility of prosecuting opinions. P. 21.

‘Reason has shaken off its fears, and is walking abroad majestically,—it contemplates nature with a steady eye, and craft and imposition sculk in their dens.

‘The philosophers of Europe and America have ushered in the day, which shall detect the impositions of priestcraft, and dissolve the chains of ARISTOCRACY.

‘He who would suppress knowledge, must destroy all the printing presses, murder all the philosophers, and burn all the books in the world.

‘The prosecution of opinions is their diffusion; the mind is called to the subject—the subject is examined, and every groan uttered by philosophy enters the soul, and directs the judgment of the citizens. Christianity was spread by the very means which were taken to suppress it.—The seeds of the reformation were scattered by the storms of persecution—they grew, they flourished, and yield the richest increase, when soaked in the blood of the reformers.

‘The cruelty of Alva, and the introduction of the inquisition, gave light, religion, and liberty to the Low Countries.

‘Persecution peopled America, and oppression planted the tree of liberty in that sacred soil.

‘The awful experiment has been tried, the terrible apparatus has been stained with blood.—Philosophers rejoice, preach peace to the nations, the triumph of knowledge is sure.

ART. L. *Letters addressed to the Right Hon. William Pitt, Chancellor of the Exchequer of Great Britain; pointing out the Inequality, Oppression and Impolicy of the Taxes on Coals, and a Substitute for these Taxes, on all Coals consumed in England, and Scotland. Also a Substitute for the Grant of One Shilling per Chaldron to the Duke of Richmond, by King Charles II.* 4to. About 200 pages. Price 10s. 6d. Johnson: 1793.

THE author of these letters is a warm and strenuous advocate for the immediate abolition of the taxes, with which the coal trade is at present so impolitically fettered.

'The tax on coal, sir,' says he in his first letter to Mr. Pitt, p. 11. 'affords a striking instance of impolicy, directed unwittingly by the imposers of it, against the unremitting industry of the honest farmer, the invaluable efforts of the ingenious manufacturer, the persevering spirit of the adventurous miner, and the useful services of the loyal seaman, and to render more acute and extensive the operation of this cruel impost, it is inimical to population, and productive of emigration. It harasses the toil-worn peasant in his solitary cottage; the unsheltered inhabitants of many of our cold, bleak, and almost desolated islands; and even exacts a share of the gift of national or private charity from the most miserable and unpitied part of the poor of this country; those of the city of London. Surely, sir, the cause of such an aggregate of evils ought speedily to be removed, or, to adopt the language of lord Kaimes, "for the honour of Britain, the duty on coal ought to be expunged from our statute book, ne'er again to shew its face."

Among a variety of useful and important facts, with which this work abounds, we are given to understand, that the number of persons, engaged, and dependent on the coal trade of the river Tyne, amounts to 38,475; while those on the river Wear are calculated at 26,250. The following is a general statement of the capitals employed in this very necessary and important trade. p. 20.

'There are upwards of fifty collieries, in the neighbourhood of Newcastle and Sunderland: the capital employed in these collieries, including the cost of keels, &c. is upwards of

The capital employed in the shipping in the rivers Tyne and Wear, in the coal trade,	}	£ 1,030,000
		1,400,000
The capital employed by the buyers and coal factors in London, exceeds upon a moderate calculation	}	700,000

Total £ 3,130,000.

'To trace, with officious minuteness,' it is added, 'the extensive and complicated chain of dependence from the miner to the consumer of coal, would have enabled me to add very considerably to the above number. But these estimates, I am convinced, will afford, without minute calculation, and the aid of tedious animadversions, an unanswerable argument against the propriety of every measure which tends to load the consumers of coals with any charge but those which arise from mining, carrying and selling that article.'

The following observations, are worthy of attention. p. 62.

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* The duty on coal exported to foreign countries, is fifteen shillings and five-pence per *Newcastle chalders*, and the duties on coals carried to the port of London, are eight shillings and ten-pence per London chalders. Eight Newcastle chalders are supposed to be equal to fifteen London chalders. Consequently foreigners have English coal imported to them at fifteen shillings and five-pence per Newcastle chalders, and the inhabitants of London are obliged to pay at the rate of sixteen shillings and six-pence three farthings for the same quantity.

* This favours foreigners more than our own people, more especially the inhabitants in the city of London and its neighbourhood, who pay much more duty *per chalders* than foreigners; so we hereby encourage them to under-work the Londoners, more immediately in iron wares, and something likewise in all manufactures where coals are used. A tax on a commodity of such general use to the poor, as well as to the rich, must, like our excises, add to the dearth of our poor's living, raise the wages of their labour, and the price of manufactured goods, which likewise insensibly affects the rich: but who can express the hardships and miseries of the poor, when hard winters, (such as that in January 1739 or 1740) raise the price of coals excessively? And yet a heavy tax is on them still adding to the oppression*.

* To complete this sketch of the inequality which pervades the whole system of taxation on coal, I must beg leave (without meaning to be personal), to produce as a striking example, the local duty of twelve pence *per chalders*, on all coals transported from the river Tyne, granted by king Charles II. to his natural son Charles duke of Richmond and Lenox, and failing him and his heirs, to Louisa duchess of Portsmouth, and her heirs for ever. It is not by any means singular, that the tendency of this local tax in its original form, was not adverted to, during the infancy of the coal trade. At that time, the river Tyne enjoyed in a great measure, an exclusive trade of working and transporting coal to the out-ports, and to the city of London. It could not therefore appear in the light of a partial imposition; nor would the darkness which obscured the minds of our most eminent statesmen in those days, on every subject intimately connected with commercial politics, allow them to discover that a tax upon this necessary of life, and capital instrument in manufactures and agriculture, was contrary to the interest of Great Britain. As soon, however, as the coal trade was established on the banks of other rivers, political justice, as well as sound policy, should have induced the legislature either to have imposed the same duty on these rivers, or to have modified upon a general principle the original local tax, so as to obtain the amount of it collectively, by an inferior and equal impost on each river.

* The consequences arising from this tax, are, in my humble opinion, of a very dangerous nature, and without arrogating to myself the gift of prophecy, I am convinced it cannot long exist, unless it is made more perfect in its principle, and less pernicious in its tendency. It draws by a kind of local deceit, several thousands annually, out of the pockets of consumers of coals, already overburdened with heavy duties on this article; and it operates evidently upon the unfair principle of an arbitrary law, against the common privileges of a great and

* * See Decker on Trade, page 7.

respectable body of coal owners on the river Tyne, remarkably distinguished for adventurous and bold exertions in a valuable and dangerous trade.'

The following are the taxes on coal, for which the author here offers substitutes, viz.

	s.	d. per Chald.
By the 8th of Ann. ch. 4. a tax of	3	0
By the 9th of Ann. ch. 6. a do. of	2	0
By the 9th of Ann. ch. 22. for building churches,	3	0
Impost in 1779, of five per cent,	0	4 $\frac{1}{8}$
Impost in 1782, of five per cent,	0	4 $\frac{1}{8}$

And the additional $\frac{1}{8}$ to raise the fraction to an integer, making in all, eight shillings and ten pence per London chaldron.

The principal substitute here offered, by way of commutation, consists of an additional tax upon private brewers; or in other words, in subjecting private people who brew their own ale, to the same duties every person pays, whether poor or rich, who buys ale from the public brewer.

In respect to the duty, received by the duke of Richmond, it is recommended to enter into a negotiation with that nobleman, and exchange this impost for another, to be levied on all coals exported to foreign countries.

This book appears to have been written during the latter end of last year, amidst the 'very extraordinary national prosperity of Great Britain;' a war extensive in it's rage, new in it's principles, and ruinous in it's operation, has since taken place, and we are afraid, that our author must adjourn, for the present, all those beneficial schemes of improvement, suggested by him during the halcyon days of peace.

ART. LI. *An Address to the Public, on a Subject new and interesting.* By J. Cook. 8vo. 41 pages. Price 1s. Richardson. 1793.

THE avowed object of the present publication is the education of the offspring of the profligate poor, who are abandoned by their parents, and wholly overlooked by the public.

'Fellow christians,' says the author, 'join hand to hand in a petition to parliament for the redress of the greatest of grievances—for a law to prevent robbery and house-breaking, by means of a country school of industry.——'

'Let the malefactor cease to complain, that his gross ignorance, extreme poverty, and urgent necessity, drives him to depredation and destruction. Let not human blood, nor human unhappiness, any longer be laid to our charge; nor supinely suffer thousands to perish through inability and neglect. But let us strive to save innocence from ignominy, and the law from cruelty. This is a duty incumbent on us as men, this is a duty incumbent on us as christians.'

We respect the humane motives which appear to dictate the conduct of Mr. Cook, and cannot but wish success to his labours.

ART. LII. *On the Punishment of Murder by Death.* By B. Ruth, M. D. 8vo. 20 pages. Price 6d. Philadelphia, printed: London, reprinted; Johnson. 1793.

THIS small tract has been printed several times in Pennsylvania. The chief purport of it is, to show that the punishment of murder by death is not enjoined in scripture, and is contrary to the humane and benevolent spirit of christianity. Beside this, the writer maintains, that capital punishments are contrary to reason, and to the order and happiness of society; as they lessen the horror of taking away human life, as they multiply murders by creating difficulties in convicting criminals, and as such offenders might still be made useful members of society. The subject is very important, and merits a much fuller and more philosophical discussion than this writer has given it.

EDUCATION. SCHOOL-BOOKS.

ART. LIII. *Lectures on Female Education and Manners.* By J. Burton. 2 Vols. 12mo. 500 pages. Price 6s. sewed. Rochester, Gillman; London, Evans. 1793.

ALTHOUGH the old maxim, of *mixing the agreeable with the useful*, is particularly to be regarded in books intended for the instruction and improvement of the young; and although it will be acknowledged to be a circumstance in which the present times far excel the past, that they afford such a great variety of elegant productions, in which moral truth assumes the pleasing and interesting dress of fiction; it must nevertheless be allowed, that this taste ought not to be carried so far, as to preclude the use of serious writing, the sole object of which shall be to communicate useful knowledge and just sentiments to young minds. Children cannot be too early taught, that life has it's duties, as well as it's pleasures. And it may be of great benefit to them, to disengage them, at stated seasons, from all ideas of amusement, and fix their attention upon those subjects, which require, from every human being, sedate attention, and grave reflection. In this view, such works as that which is now before us are of great value; and it is with satisfaction that we introduce to the attention of those parents and preceptors, who are sensible of the importance of moral education, a course of lectures, originally read on *sunday evenings*, in a school for female tuition; and, in our judgment, very proper to be read in every school of the same kind, or to be put into the hands of young ladies, as soon as they have passed the age of childhood.

The lectures, which are in number twenty-eight, open with some general observations on the necessity of acquiring an early habit of self-command. The lecturer then goes on to describe those amiable qualities of children which gradually become the foundation of moral merit. Among these he insists particularly on docility, and gives his pupils brief directions concerning the best manner of acquiring and improving it. These we shall copy, as a specimen of the plain good sense, and the correct simplicity of language, which may be expected in these lectures: VOL. I. P. 42.

* The first thing necessary, is *attention*. Without this, the most useful lessons of instruction, will have but little effect on your minds. You can neither retain in memory that which has been communicated

to you, nor digest it afterwards. Your inattention will also be disrespectful to those, who are delivering any discourse, or conveying any information which is intended for your improvement. If you aspire after knowledge, you will listen to her voice; otherwise you will be *even like the deaf adder that stoppeth her ears*. But whatever may be the mode of instruction, or the object of it, without attention you can profit but little. No proficiency can be made in any course of study or learning, without application. Sufficient time is allotted you to relax your minds; but when you are employed on serious subjects, let not your thoughts be dissipated. Indulge not in a careless indifference, because the business of education is a matter of great importance, and therefore requires the most constant assiduity.

The next thing I would recommend to you is a seasonable taciturnity; without this, it is impossible you can give that degree of attention which is necessary. To be loquacious or talkative, whilst you are receiving instruction, denotes a frivolous mind. Silence is the first step to wisdom. It was held in such great esteem amongst the ancients, that they deified it; that is, they worshipped it as a god. By the Romans it was represented under a female form, holding up a finger to its mouth. Solomon has left a trite observation upon this subject. *There is a time, says he, to speak, and a time to hold one's peace*. This being the case, you will do wrong to suppose, that a restraint of this kind, at proper intervals, is an instance of rigour. They are your best friends, who lay this injunction upon you; to which you will strictly conform, if you have a wish, or an inclination to be improved. It is only by knowledge, that we raise the dignity of human nature; without this, we should rank with the untutored savage. And there cannot be a greater disgrace to a rational being, than to be ignorant, in so enlightened a period as the present, where so many opportunities offer for cultivating the understanding.

Consideration is another necessary step to improvement. However instructive the lessons you may receive, yet the impressions made on the mind, during the time of tuition, will soon be effaced, unless you afterwards reflect and meditate in private, on what you have been taught. Some things may, at first, seem difficult to be understood, but they will be more clearly comprehended, by making them frequently the subjects of your thoughts. Without consideration you will neither be wise nor prudent: but by means of it, you will lay up such a stock of useful materials in your memory, as may be applied and called forth, as often as occasion shall require.

After these preparatory hints, the author enters upon more particular topics, and gives young women much useful instruction, and excellent advice, on the love of truth; on the influence of the female sex in society, and their duties, present or future, as daughters, wives, and mothers; on the degree of attention which ought to be paid to female accomplishments, to beauty, and to dress; on the mental improvements which are requisite to form women for society, and the kind of reading to which they should chiefly attend; on female manners, private society, public amusements, and the love of pleasure; on the regulation of the temper, and the exercise of humanity, forbearance, and courtesy; on the folly of indulging pride of birth and rank; on affectation, false fear, and superstition; on evil speaking, and the improvement of time. The whole is closed with a farewell lecture,

addressed to those pupils who were shortly to leave school. From the great variety of useful matter contained in these volumes, we shall make another short extract on the topic of affectation. VOL. II. P. 147.

* Affectation has been defined *a perpetual disguise of the real character by fictitious appearances* *; or, an awkward imitation of what we observe in another. Those, who practise it, assume a deportment contrary to their station; and step out of their own sphere, in order to act a part for which they are not qualified by genius, education, or fortune. Hence it is, that what may be graceful in another, will be a blemish in them. Simplicity of character is respected, because it has truth for its basis. It is easy, because it is natural. But affectation will always be offensive, because the mind within, and the actions without, do not correspond. This outward deception, this effort to impose on the world under a borrowed dress, is not only ridiculous, but often fails in its end; which end is the desire of pleasing, or of gaining admiration. There requires but little discernment to detect the fraud; and we generally despise those who have attempted to deceive us. It is also absurd, because no persons can appear so advantageously in a fictitious character, as in their own. In support of the former, they are indebted to the tricks of artifice, falsehood, and grimace; but to exhibit the other, nothing more is necessary than to follow the dictates of nature, who attracts the most notice when disguised the least.—I would here distinguish betwixt those persons who put on the mask of hypocrisy, in order to conceal their moral depravities; and those who, from motives of ostentation, affect to be what they are not.

* Having thus explained to you what is meant by affectation, I will next endeavour to delineate the cause, and exemplify the effects of it.

* Affectation, for the most part, proceeds from vanity. The first is said to be the inseparable attendant of the last; and has been figuratively described, as seated near the throne of vanity, holding in her hand a mirror, by the means of which she practises all those mimic and fantastic airs, by which she thinks to attract notice, and procure admirers.

* When once you conceive an exalted opinion of your own abilities, whether natural or acquired, you will presume that they are sufficiently perfect; and you will be too conceited to regard either the censure or the admonition of your friends. So far from supposing that you require advice or instruction, you will be vain enough to imagine, that your boasted merit is held in the same estimation by others.

* It does not, however, follow, that because you shall have flattered yourselves with self-applause, which is indeed purchased at a very easy rate, you will then be certain of the approbation of others. You cannot command this approbation. It is a tax which the world will not readily pay. You must first deserve it by your own propriety of conduct; but receive it at the same time with so much diffidence, as if you were conscious you had not deserved it. You may observe, that persons of real worth are not immediately rewarded with public respect; because they proceed silently and modestly. They have, besides, the torrent of calumny and detraction to oppose, which, as Shakespeare remarks, *patient merit of the unworthy takes*. The envious will

will spare no pains to discover spots in the brightest characters: and mankind seem more disposed to find out faults than beauties. If, then, the approbation of others is so reluctantly given to the deserving, what must they expect, who wish to attain it on false pretences—by superficial ornaments, or by the affectation of qualities which they do not possess! The last may be praise-worthy in the right owner, but contemptible in the servile imitator. If pure metal can scarce pass through the fiery ordeal of public scrutiny, that which is base cannot expect to escape detection. And if sterling sense will hardly make its way in the world, that which is counterfeit cannot long remain unexposed. *It is a sufficient cause of disgust, says Dr. Johnson, that there is an intention to deceive, which every heart swells to oppose, and every tongue is busy to detect.*

ART. LIV. *Questions to be resolved: or, a New Method of exercising the Attention of young People. Interspersed with various Pieces, calculated for Instruction and Amusement. Translated from the French of Madame de la Fite. Vol. II. 12mo. 260 pages. Price 2s 6d. sewed. Murray. 1792.*

IN our ninth volume, page 566, we gave an account of the nature of this publication: at the same time we expressed our approbation of the manner in which it was executed; and recommended it to the attention of parents and teachers; as not only in itself a useful performance, but as suggesting a method of instruction, which might with advantage be extended at pleasure to other subjects. We have now only to inform our readers, that the plan is in this volume very successfully pursued in morals, history, and mythology. Among other articles, it contains several moral stories; an instructive and affecting play, imitated from the German, entitled *Beneficence Rewarded*; and the History of Pythagoras, together with some particulars concerning the Spartans, from the Travels of Young Anacharsis.

It is a great recommendation of the plan of this work, that it is adapted to habituate children to exercise their understanding, as well as their memory; a point which ought to be more attended to than is usual in our present modes of education.

ART. LV. *The Elements of Useful Knowledge; comprehending among other interesting Particulars, short Systems of Astronomy, Mythology, Chronology, and Rhetoric; with a brief Account of the Trial and Execution of Louis XVI, and of the late Transactions in France. To be read in Turns with such approved Selections as are generally used in Schools; and to be chiefly committed to Memory. By the Rev. J. Adams, A. M. Author of the Elements of Reading, and Lectiones Selectæ. 8vo. 333 Pages. Price 3s. 6d. Law. 1793.*

THOUGH the collections made in this volume are much too miscellaneous to deserve to be dignified with the name of *Systems*, they contain a great deal of useful information. In astronomy, the principal phenomena are clearly stated, and reflections are added to impress young minds with religious sentiments. In mythology,

thology, the fables most frequently alluded to in poetry, or made the subject of painting, or statuary, are briefly, and in the main correctly related. Under the head of chronology, the most useful articles respecting the various divisions of time are properly given. A series of memorable events is added, which is in several respects materially faulty. Instead of following the easy and simple plan of dating all the events before or after the christian æra, it dates before that æra, from the creation of the world, which it fixes, without any intimation of uncertainty, four thousand and four years before the christian era; though it is well known, that among critics who agree in acknowledging the authority of the Jewish scriptures, there is a difference respecting this great event of many hundred years. In like manner are given as ascertained facts, that the flood happened A. M. 1656; that Prometheus first struck fire from flints, A. M. 2289; and that Jesus Christ was born on the 25th of december, in the first year of the vulgar era. Thus to settle, by an *ipse dixit*, chronological dates, which all the learned know are still undetermined, is not to instruct young people, but to mislead them. There is also a manifest absurdity in attempting to catch the popular humour of the day, by tacking to a chronological series of this kind, newspaper details of political occurrences. The events of the year 1792, which ought to have been comprized in half a page, are ridiculously spread through twenty pages. In the part which treats of rhetoric, little discrimination or taste is shown, and even grammatical accuracy is violated.

The remainder of the volume, which treats of several miscellaneous articles of natural history and philosophy, and of the constitution and the civil forms of Great Britain, is less liable to objection. We have been the more particular in pointing out some of the defects of this work, because we judge it of great importance to the public, that elementary treatises should be drawn up with the most rigorous attention to accuracy and propriety.

ART. LVI. *An easy Method to acquire the Italian Language, by the Help of the French and English. Two Parts in One Volume.* By John Soilleux. 12mo. 124 pages. Price 2s. 6d. Bound. Elmſley. 1793.

EVERY attempt to facilitate the learning of any language, by bringing it's grammatical rules into a narrow compass, at least deserves attention. This small volume appears to contain whatever is essentially necessary to introduce the learner into a knowledge of the Italian language; and it is a great recommendation of the work, that it renders the Italian words and phrases both into English and French.

MISCELLANEOUS.

ART. LVII. *Profusiones Juveniles. Præmiis Academicis dignatæ.*

Auctore Joanne Tweddell, A. B. Trinitat. Colleg. Cantuarenf. Socio.—London, Dilly and Payne; Cambridge, Merrill and Lunn. 8vo. 248 pages. Price 5s. boards. 1793.

THE publication of such juvenile essays as have obtained academical honours and distinctions, though it has been sometimes blamed by fastidious censors, is a practice which seems in itself useful and reasonable, and has been sanctioned by the example of the most distinguished scholars. The first fruits of genius have an interest, which is wanting even to it's more finished works; and if middling or inferior men sometimes obtrude their immature productions on us, the neglect of the public is a sufficient punishment to them, and a sufficient example to others. The hope of public applause is a new incentive to the ingenuous ambition of youth, and the appeal to public judgment tends to preserve the purity of academical decision, by powerfully controlling the partialities and prejudices of the judges. The genius of the candidate is thus animated to higher exertions; and the private sentiments of the judges are silenced, by the knowledge that their sentence may undergo revision before another and an incorruptible tribunal.

These general remarks might indeed have been spared in a review of the elegant volume before us, which needs no such defence for it's publication; in which nothing *juvenile* is to be discerned, except in the modest *title page*, unless indeed it be that noble ardour in the cause of virtue and liberty, which (to the disgrace of years and experience be it spoken) is almost peculiar to the purity and sensibility of youth. This collection consists of Greek and Latin poems, Latin and English essays and orations, which have at various periods obtained prizes in the university of Cambridge. It is introduced by a modest and classical preface, in which Mr. T. deprecates the severe judgment of certain accomplished scholars, whom he seems to have marshalled according to the supposed degrees of their learning:—‘Atqui vix, aut ne vix quidem, spero fore, ut quæ in variis scribendi generibus verècundè et timidè tentavi, omni ex parte satisfaciant superbissimo aurium judicio PORSONI, PARRII, BURNEII, BURGESSII, WAKEFIELDII, HUNTINGFORDII, aliorum.’ Pref. p. vii.—And he justifies himself from the imputation of forwardness or singularity, by the example of other distinguished sons of Cambridge.—‘Scilicet profusiones suas pro re natâ primò affectas inchoatasque, et postea, ut opinor, magis accuratè cogitatèque ad umbilicum perductas, oculis legentium subicere non dedignati sunt GULIELMUS ROBERTS collegii Etonensis haud ita pridem præpositus, JOANNES HALLAM ecclesiæ Bristolienfis nunc temporis decanus, et nuperrimè GULIELMUS COLE Collegii Regalis socius.’ p. viii.—The latinity of Dr. Roberts will neither be exalted nor depressed by comparison with that of Mr. T.; but, without intending any disrespect to Mr. Cole or dean Hallam, we must confess, that in the style of the first there is a want of energy, and in that of the second a want of ease and perspicuity, which the sternest critic would not impute to the compositions before us. As many of the political opinions contained

contained in this volume must have been displeasing to academical governors, it is not without justice that the author celebrates his liberal and impartial judges, and more particularly one whom he does not mention, but whom we suppose from the character to be the learned and excellent Dr. Barnes, of Peter-House. Of the poetical portion of the miscellany the following will not be considered by our classical readers as an inelegant specimen.

‘ IN VENTRILOQUUM.

Salve! magna tui Britannique
Salve! gloria temporum tuorum
Qualis nemo fuit, neque est, eritve
Posthac—O utinam repente voces
Sint centum mihi, sint et ora centum ut
Te, tui similis, Poeta laudem!
Audin’! Nunc hominem foeminamve
Juxta, nunc procul et remoti ores
Hæc illæ, puerumve ineptientem
Credas multa loqui, simul disertâ
Ac vox parturit sonos in alvo.
Atque nil tremit vox loquentis. Atqui
Nil motum est labium. Quid ergo? Fallor,
An verum est? Loqueris tacetve? Certè
Et nusquam tua vox et est ubique.’

The author of these verses is certainly no mean proficient in the difficult art of trifling with ease and grace.

Among the English essays, the most conspicuous are a discourse on the policy of Henry VII, and an oration on the character of William III. If in the latter the author sometimes betray the partiality of a panegyrist, yet he compensates for it amply by just reasoning and manly eloquence, and by an enlightened zeal for the most sacred interests and rights of mankind.

p. 145. ‘Liberty,’ says he, ‘has begun her progress, and Hope tells us that she has only begun. She has already unveiled the charms of her august countenance to the fortunate inhabitants of the western world; *she is now combining in glorious concert the Polish king with the Polish people* *!!! and rekindling in the breast of modern Gauls an emulation of their free and hardy progenitors. Soon will she deign to visit the Spaniard and the Hollander, the Prussian and the Swede, the German and the Turk; nor shall the sovereign of all the Russias be able to prevail against her.’

That these benevolent hopes have hitherto been disappointed, will far less derogate from the sagacity of our author, than it will aggravate the guilt of those (and such there are even in the least guilty of the contending parties) whose crimes have so fatally clouded the glorious prospects which were opening on mankind.

Of the compositions in Latin prose, the most remarkable, both for the subject and the execution, is a dissertation on the question, ‘Whether a free and equal government can be established and

* Our readers are too well acquainted with the fatal reverse.

preserved in a great empire.* The author contends for the affirmative, on the principles of the republican philosophy of Harrington and Hume. Two short extracts will, better than any general criticism, enable the reader to judge of a discourse eminently distinguished, in our opinion, both for intellect and eloquence; and deserving as well to be considered by the philosopher for it's arguments, as to be admired by the scholar for it's style. The first relates to a celebrated writer and orator.

P. 203. 'Animas mihi in dies incandescit quoties plebis in aures insufurrari audio falsos. nescio quos rumusculos earum rerum quæ in Gallia geruntur, quod scilicet ab æquæ libertatis patrocínio cæteræ homines absterreantur. Cur autem hi latius percrebuerint, præcipua causa stetit magni olim nominis orator, qui animo ad causam tyrannidis adjecto miserabiles quasdam excitavit tragædias, et putidis ampullis somnia mentis suæ decoravit. Grandi paginâ turgescens, et læsæ antiquitatis crimen specioso verborum exercitu gestiens ulcisci, quantum erat in ulâ unquam linguâ, intemperiarum et conviciorum omne virus acerbioris suæ, in gentem de iis omnibus, quibuscunque cordi est libertas, optimâ meritam, evomuit et penitus exantlavit. Quippe spes de se pridem conceptas nihil reveritum non illum puduit REGIUM tanquam BUCCINATOREM videri, et *consceleratæ tyrannorum colluvioni quæ bellum atrocissimum jam nunc in Gallos movet* classicum inhumaniter præcinuisse.'

And soon after, speaking of the same celebrated person:

P. 204. 'Et nos quoque ei gratulamur, quod furorem ei et insaniam Deus injecisse videatur, hoc utique consilio ut a partibus suis sanos omnes abigeret et conculcatæ a se libertati invitus ipse opitularetur. Formidolosissimum enim in se provocavit scriptorum agmen, qui exilia ejus argumenta turpissimam in fugam verterunt, fregerunt, trucidarunt.'

In the next and only remaining extract which we shall present to our readers, Mr. T. displays the indignation of virtue, in the language of eloquence, against the oppressors of Poland, who are now become the allies of England.

'Adde quod magno imperio id insitum est robur quod ægrius opprimatur ab hoste extero, minusque igitur libertati illius sit periculum ex iis calamitatibus, quæ te miserranda POLONIA! tuasque jura omnino omnia, vereor ne brevi infringant, penitusque gravissimo interitu subvertant. Enim vero ab istis teterrimis Russiæ et Borussia tyrannis, istis versulis veteratoribus, illis penè dixerim effertis carnificibus, in æquam libertatem, in omne quicquid est jus gentium, in ipsum denique humanum genus, incredibili atque immani more et modo sævitum est. Pavet intere totâque mente, ac totis artibus contremiscit ipsa POLONIA. Obstupescunt missâ cum dolore et metu indignatione gentes vicinæ. Quin Britannia libertatis illa quondam violatæ ultrix et acerrima vindix tyrannorum inter minas et strepitum horrendorum silet torpetque.'

* "Utrum magnum imperium cum æqua omnium libertate constare possit!"

Minute exactness of typography is peculiarly important in compositions in the ancient languages, and we observe two or three errors, which seem to have escaped the author in the revision of his sheets; such as *immeritè*, p. 19, for *immeritò*—*fraudentè* for *fraudentèr*, p. 226.—*aptare* for *optare*, Pref. p. xii.—*satur* for *satura*, p. 117. In the note, p. 86. *recitare* is an error of the press, probably, for *recitaram*, though *recitassè* would, we think, be more consistent with that critical accuracy in the use of tenses which distinguishes the composition of Mr. T. A few other errors equally unimportant, we think, we noticed in perusing the volume, among which we recollect the use more than once of *æ* for *æ*.

ART. LVIII. *The Minstrel; or Anecdotes of Distinguished Personages in the Fifteenth Century*. In Three Volumes 12mo. About 650 pages. Price 7s. 6d. sewed. Hookham and Co. 1793.

THE term *anecdote* being commonly understood to mean, a relation of some biographical or historical occurrence in real life, is very improperly applied to the incidents of fictitious history; and introduced, as it is, into the title of the present novel, it tends to give a false idea of the nature of the work. It is therefore necessary to inform our readers, that the *distinguished personages* here introduced are for the most part not real but fictitious characters, and that the incidents, excepting some occasional references to the history of the fifteenth century, are not anecdotes but fictions. In correcting this error, whether accidental or designed, in the title of this novel, we do not mean, however, to cast a censure upon the novel itself, which must be allowed to possess very considerable merit in invention, arrangement, and language.

The fable is founded upon the historical events of the reign of Henry VI. The heroine of the tale is the daughter of one of the nobles, who, in the contest between the houses of York and Lancaster, enrolled himself on the side of the former. Two young men of opposite parties become rivals in their passion for her. In order to escape the persecution of the one, whom she rejects, she assumes the dress and character of a minstrel. In this disguise she passes through adventures, which, though romantic, are not unnatural, considering the manners and circumstances of the time in which they are supposed to pass. At length domestic and political changes render her concealment no longer necessary; her lover, whom she supposed to be dead, is restored to her; and the story, as usual, ends in their happy union.

Though the principal incidents of this novel turn upon the tender passion, the piece is not a mere love story. The writer has interwoven with the narrative frequent allusions to the history, customs, and manners of the times to which the story refers; and has added some digressions historical and antiquarian, which the young reader will find instructive as well as amusing. From the former we shall extract a passage, in which the writer sketches the character and situation of the duke of York, and describes his feelings previous to an engagement with the royal army.

Vol. I. P. 64.—The royal army approached. All was spirited preparation for the ensuing battle, which it was imagined would prove decisive of the grand contest, and either encircle the brows of York with a golden diadem, or end his pretensions to it.

The

* The evening closed with this expectation: the contending hosts were encamped so near each other, that the advanced centinels could almost hear the whispers of each other's watch;—steed neighed against steed;—and the armourers closing up rivets in the accoutrements of the knights, gave signal of a general preparation.

* By degrees their labour ceased, a general stillness prevailed; and both armies seemed to resign themselves to that repose, so necessary to renovate their spirits and strength for the important exertions of the ensuing day.

* The duke of York had also thrown himself on his couch, and vainly courted sleep, as a momentary oblivion of those anxieties which oppressed him.

* Nothing could be more amiable than the natural temper of this prince. In his government of France, he not only evinced great courage and distinguished abilities, but also the utmost prudence and mildness of disposition. Early recalled from that command by the intrigues and superior interest of the duke of Somerset, he had yet an opportunity in Ireland of displaying the same virtues; for being sent there to quell a rebellion, he had the happiness, whilst his rival was losing Normandy, and all our remaining possessions in France, not only to subdue the insurgents, but by the moderation of his conduct, and the sweetness of his manners, to attach them, as well as the whole Irish nation, to his person and family.

* In right of his mother he plainly stood, in the order of succession to the crown, *before* Henry, being descended from the *second* son of Edward the third; the house of Lancaster from the *third* son of that monarch: but had he not been stimulated by characters much more ambitious than his own, the nation would not have been disturbed by his pretensions.

* He had married a Nevil, one of the most potent, opulent, and noble in all its numerous branches, of any family in the kingdom; and at the same time the most grasping, turbulent, and ambitious.—The duchess of York was daughter to the late earl of Westmoreland, and sister to the earl of Salisbury; her brother and nephews proud of the alliance, sought by her aggrandizement to lift themselves still higher in power. The title of queen seduced her; she joined her influence over her husband's mind with that of her family, for its attainment:—her sons were educated in the same ambitious desires; the moderation of, the duke had been shaken by the general assault: but though he had been repeatedly impelled to take up arms, it was always, on his own part, declaredly for a redress of those grievances under which the people laboured, and for the reformation of a government at once weak and tyrannical. To evince incontestibly that those motives *alone* governed him, when a parliament was assembled to consider the state of the nation, on Henry's falling into a distemper, which increased his natural imbecility, and rendered him incapable of maintaining even the appearance of royalty;—when this parliament created York protector, and proved by unanimously conferring sovereign authority on one who had such evident and strong pretensions to the crown, that its members were not averse to his taking immediate possession of it; then, when he might have stepped quietly into the throne, he contented himself with the mere office of protector; desired that it might be recorded in parliament, that his authority was conferred upon him on
their

their own free motion, without any application on his part; expressed his wish that they would assist in the exercise of it; made it a condition of his compliance, that those lords, who had been nominated his counsellors, should also accept, and exercise *their* commission; and required that all the powers of his office should be specified and defined by act of parliament.

Thus moderate was the duke of York, left to the dictates of his own noble nature; thus incapable of violence or injustice: and how much it is to be lamented, that he was not always consistent with himself: happy had it been for the nation if in that crisis of public affairs, so favourable to his ambition, he had still listened to its dictates; or in moments less propitious been deaf to them! what animosities, what commotions, what wars, what a deluge of blood, would have been spared this unhappy kingdom!

ART. LIX. *An Asylum for Fugitive Pieces, in Prose and Verse, not in any other Collection: with several Pieces never before published.*
Vol. IV. 12mo. 278 pages. Price 3s. sewed. Debrett. 1793.

If the reader sit down to this Olio with a keen appetite, he will meet with some pleasant entertainment. The pieces, though of course unequal in merit, are, on the whole, at least not inferior to those of the former volumes. The late busy scenes on the political stage have furnished materials for many humorous and satirical pieces in this collection; among which the principal are, in *prose*, authentic account of the late victory gained by the Bonzes over the association in the kingdom of Triuna; political creeds; and village politics, a dialogue: in *verse*, an ode to Mr. Pitt; the Marseilles march; reflections on reflections [addressed to Mr. Burke]; liberty, a pindaric ode by Mr. Crawford; *now or never, or a rebelle to the church*; and

F. 269. * THE GOITRE. A FABLE.

* Reader! you've seen perchance (for ev'ry sight
John Bull's devout attention draws);
You've seen with equal wonder and delight,
The Monstrous Crows.—

Now, if you feel your vig'rous fancy able
To give a mere unform'd excrescence,
Existence personal and essence,
See how a *Wen* can figure in a fable.

* A *Goitre* in an Alpine valley bred,
In shape and size full rival to the head,
Esteem'd among the Belles of Syon
The prettiest lump of flesh was e'er set eye on,
Made vain, as we may well suppose,
With admiration, like a noddy
Puff'd with self-consequence and folly, chafe
To stand in competition with the body;

* And thus he argu'd—"In the general plan,
That forms the commonwealth of man,
We may presume that ev'ry single part,
In bulk, and growth, and distribution,

Was made by never-erring art,
Best suited to the human constitution.
"Twere then enough for me to found pretensions
On my long standing, place, and large dimensions;
But be it known, that if I please,
I can bring better claims than these.

" And first my *privileges*. When the head,
Fatigu'd with thinking, or with raking,
Lies on the pillow, pale and dead,
Ready to split with aching;
When the heart flutters, and with diseased rumble
The cholick'd bowels grumble;
When limbs are on the rack,
And grinding pains run thro' the long, long back,
I loll upon the breast,
In ease and rest,
With nought to do, but put my juices
To all their proper uses;
And thus I fatten, grow, and thrive,
While they, poor souls! scarce keep themselves alive.

" Now for my *services*. I need not tell ye,
How once the members quarrell'd with the belly;
And still the resty rascals, led
By the rebellious head,
Are prone to riot.
'Tis then my talk to keep them quiet,
By draining off superfluous humours,
Suppressing ferments and plethoric tumours,
And by the wholesome system of starvation,
Maintaining peace and due subordination:
And thus I keep the balance even,
And fit the body-politic for heaven.

" These things consider'd, reason must agree,
That place and preference are due to me;
Yet, for the gen'ral welfare, I'm content
To make a close and firm alliance,
That we may all live easy and content,
And bid our foes defiance."

" While thus Sir Goitre, swagg'ring and vap'ring,
Led his poor passive partner such a life,
Comes a *French Surgeon*, flourishing and capering,
Who whipping out his knife,
Made an incision to the quick,
Like boys about a stick,
And presently proceeded to sever
The ill-match'd pair for ever and for ever.
Here Goitre lay, a wither'd, lifeless lump,
While the disburthen'd body vig'rous grew and plump.

" Most states abound in hangers-on and tumours,
From petty warts to wens of monstrous size,
That suck the blood and waste the precious humours,
Yet call themselves *supporters* and *allies*."

In polite literature among the more considerable prose pieces, are lessons in biography, or how to write the life of one's friend; how to write one's own life; and, Whitehead's full and true account of an earthquake in London: in verse, a journal of an excursion to Bath; the bard; Milton's ghost; and a long string of sonnets, songs, epigrams, elegies, prologues, epilogues, impromptu's, and other poetical trifles. We extract the following pleasing sonnet by miss Williams. P. 152.

‘ TO HOPE.

- O, ever skill'd to wear the form we love,
To bid the shapes of fear and grief depart,
Come, gentle Hope! with one gay smile remove
The lasting sadness of an aching heart.
Thy voice, benign Enchantress, let me hear;
Say—that for me some pleasure yet shall bloom!
That Fancy's radiance, Friendship's precious tear,
Shall soften or dispel misfortune's gloom!
- But come not glowing in the dazzling ray,
Which once with dear illusion charm'd my eye;
O strew no more, sweet Flatterer! on my way,
The flow'rs I fondly thought too bright to die:
Visions less fair will sooth my pensive breast,
That asks not happiness, but longs for rest.'

ART. LX. *Charles and Allestun. The Memoirs of the Reverend James Thomson, Minister of the Gospel at Dundee. In two Books.* 8vo. 102 pages. Edinburgh, Creech. London, Cadell. 1793.

SUPERSTITIOUS credulity is supposed to be nearly extinct in this country, or at least to be confined to the lowest and most ignorant part of mankind. That this, however, is a mistake, the present publication may be sufficient to prove. We have here a learned divine of Scotland, who publishes to the world a set of old-wives' tales, of second sight; of a sage woman who discovered a wonderful knowledge of past and future events; of the appearance of angels; of dreams and their accomplishment, and the like; too ridiculous to merit a moment's attention. The ordinary circumstances which are here related are trivial in the extreme; and the observations and reflections are of a kind, which discovers them rather to have been the effect of mental imbecility, or of derangement, than of profound speculation. Mr. Thomson, for example, is of opinion that God has his residence in what we call electrical flame, and that the original chaos would have appeared to the eye of a spectator, as a permanent and palpable flash of lightning.

D. M.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. SOCIETY OF ARTS AND SCIENCES AT UTRECHT.

June 5. On the question respecting the bite of a mad dog [see our Rev. Vol. VII, p. 465.] no satisfactory answer was sent in time; but shortly after the society received two of considerable merit, to one of which, written in french, with the motto, *Miserrimum morbi genus, quo oppressis in angusto spes est*: Cels., the prize would have been awarded; had it not been too late. The directors, however, have thought proper to offer the author a gold medal of 20 duc. [91.], if he make himself known within six months.

On the subject of education [ib.] many papers were sent. The prize was adjudged to one written in low dutch, the author of which has concealed his name, and requested the value of the prize, if obtained by him, might be bestowed in furthering a plan he has laid down. Three other memoirs obtained accessits of the silver medal each. The author of one was Mr. G. C. C. Vatebender, teacher of latin at Gouda: of one, written in latin, with the motto, *Opinionum commenta delet dies, naturæ judicia confirmat*: Cic. de N. Deor., the author is requested to make himself known; as is the author of the third, written in bad french, with the motto: *Fronti nulla fides*, and at the same time to translate it into some other language, or explain it's obscurities.

The following was the new question proposed.

What are the best means of promoting industry and manufactures in our republic, without prejudice to commerce? The prize 30 duc. [131. 108.], and the memoirs to be sent by the 1st of october, 1795.

At the same time the gold medal of 20 duc. [91.] was offered for the best memoir on some *astronomical subject*, and the accessit for the second best, sent before the 1st of october, 1794.

ART. II. Nuremberg. *Nova Acta physico-medica Academiae Cesareae Leopoldino Carolinae Naturæ Curiosorum, &c.* New physico-medical Transactions of the Leopoldine Academy of *Naturæ Curiosæ*, containing the Discoveries and Observations of learned Germans and Foreigners communicated to the Academy. 4to: with Plates.

This eighth volume has been impatiently expected some years, and on a work of such reputation we may dispense with any thing but an account of it's contents. These are 1. On the utility of the robs of alder and juniper in abdominal obstructions: by prof. Rousseau. 2. Botanical observations on the difference between *aconitum napellus*, and *cammarum*: by Mr. Sigel. 3. On an aneurism of the heart and aorta: by Dr. Consruch. 4. 5. Two cases of trismus: by the same. One was cured by the eruption of a bastard small pox, the other by an hemorrhoidal flux. 6. Expulsion of a tænia by Herrenschand's remedy: by Dr. Zanetti. 7. Five observations communicated by prof. Ploucquet. A double hernia in the diaphragm of a horse. A wound made by a sword entering under the right nipple, and passing out between the last two false ribs, cured in six weeks by dilating the wound, and pursuing the antiphlogistic treatment. Two fatal cases of convulsion.

sion in children a year old. The bladder and intestines were extremely contracted in each, though their functions were duly performed. Two cases of sanguineous apoplexy. Sugillations appeared on the temples and occiputs of the corpses, though no external injury was received. A monster with one eye. This eye had two corneæ, and two pupils. 8. On the yellow colour communicated to the liver by nitrous acid: by Mr. Gmelin. 9. An abscess of the liver, succeeding a caries of the bones of the face on the right side. 10. Experiments on phosphoric acid, with the method of obtaining it from bones: by Mr. Bouze. 12. Abscess in the pancreas, the matter of which corroded the stomach and liver: by Dr. Bonz. 13. On the stimulating virtue of opium in hypochondriasis: by the same. The patient, an ecclesiastic, took half a grain for a dose, at different times in the day, by which his spirits were exhilarated, his strength recruited, and he was enabled to perform the functions of his office. He persevered in it's use for several years, with the same success, and without inconvenience. 14. On the external use of volatile alkali: by Dr. Nole. The doctor has found a mixture of one part of sal amoniac and two of kali an useful resolvent of contusions, ecchymoses, and other tumours. 15. On the presence of marine acid, together with vitriolic, in gypsum: by Mr. Delius. 16. Description and figure of a cheap and simple instrument for reducing a luxated humerus: by Mr. Evers. 17. Method of curing tinea, by means of a plaster of gum ammoniacum: by the same. 18. On the utility of belladonna in uterine obstructions: by the same. 19. Virtues of the water of Sinnberg: by Mr. Zwierlein. 20. On prussian blue: by Dr. Wernberger. 21. On a blue urine: by the same. A patient of the doctor, who had obstructions in the liver, made during a whole week blue urine, which deposited a brick-coloured sediment. We know by experience, that water forming a blue ring at the edge in the prinal, and throwing down a lateritious sediment, is not extremely rare in liver complaints, and gastric fever. 22. On a separation of the stomach into two, by a detachment of it's internal coat: by the same. 23. On the washing of gold in Transilvania: by Mr. von Born. 24. Cure of an obstinate headach by the application of moxa: by Dr. Jahn. 25. Case of breasts filled with milk in a woman who did not give suck: by the same. This woman, being delivered of a dead child, had her breasts filled with milk for six months. The menses then flowing, the milk disappeared; but returned as soon as the menses ceased. This alternation continued when the doctor saw her, we are not told how long after, but the milk it is true did not always flow from the breasts. 26. An occasional difficulty of swallowing: by the same. 27. History of several pregnancies in a woman exempt from the menstrual flux: by the same. 28. Case of melancholy cured: by Dr. Eckner. The disease was occasioned by the use of a cosmetic, containing muriated quicksilver, applied to remove some tetters from the face and neck. It was cured by the application of blisters to the crown of the head, though they appeared at first to exasperate the symptoms. 29. Caries in the posterior part of the cricoid castilage: by Mr. Knappe. 30. Means of facilitating the proof of wine: by the same. Mr. K. mixes two parts of new milk with one of red wine, and beats them up together: on settling, the colour precipitates, so that the changes made by a rest are more easily perceivable. 31. Evacuation of urine by the navel: by Mr. Ferro. A man about thirty, receiving a contusion in the region of the pubis, had an ischury for thirteen days, at the end of which

which the urine was discharged at the navel, through two small apertures. The urine afterwards resumed it's ordinary course, and the patient lived ten years; but whenever he made water, two jets spouted from the navel at the same time. 32. A true hernia of the spinal marrow: by the same. A man falling on his reins had the lower extremities palsied. Spirituous fomentations dissipated this affection, and during the two years he survived he had no complaint but an impossibility of straightening himself. On dissection, the bodies of two of the lumbar vertebrae were entirely destroyed, and the spinal marrow with it's membranes formed a tumour as large as the fist. 33. An hereditary difficulty of hearing in two families; by Dr. Lange. 34. Description of an epidemic jaundice that prevailed at Cronstadt from feb. 1784 to may 1785: by the same. 35. Eight cases of suppuration of the lungs, in which artificial drains were of no utility: by Mr. Piderit. 36. Efficacy of vegetable alkali in poisonings with arsenic: by Dr. Hufeland. Two cases. 37. Convulsions in a girl of nineteen occasioned by cutting the wise teeth: by Dr. Boher. 38. Case of vomiting and spitting of blood: by the same. 39. On sand in the brain: by Mr. Isenstamm. Mr. I. has observed, as well as Soemmering [see our Rev. Vol. XII, p. 468], small stones or gravel in the brain, chiefly in the pineal gland and it's environs, of all adults. 40. Rare and preternatural cause of constipation: by prof. Ehrhard. This was a contraction of the colon. 41. Case of incontinence of urine: by the same. Owing to a callosity of the bladder. 42. On the origin of pearls: by Mr. Voigt. 43. Account of an extremely voluminous head: by Mr. Benvenuti. The head of a boy seven years old, well proportioned in all parts, suddenly began to put on a prodigious degree of growth, so that in his twenty-seventh year it was forty inches two lines [english] in circumference, and the face seventeen inches long. Neither the rest of the body nor the voice of this young man was answerable to such an enormous head; but he was singularly strong in the arms, and his intellectual faculties were astonishingly vigorous. He died of an apoplexy at the age of thirty. 44. Medical constitution of the autumn and winter 1790: by prof. Sprengel, of Halle. 45. Two observations on diseases occasioned by worms: by Dr. Nicolai. Dr. N., having met with worms in rheumatic patients, infers, that those reptiles may sometimes occasion arthritical complaints. 46. Additions to the oryctography of Erlang: by prof. Espen. 47. On some phenomena of spontaneous electricity, observed in himself: by vice-president Schoepf. For some years Mr. S. has occasionally perceived, at the moment when he is just falling asleep, an appearance very deep in the brain, a noise similar to that of an electric explosion, and at the same time a number of sparks seem to flash from his eyes. The phenomenon terminates in a sudden yet agreeable commotion of the whole body; and from that moment all inclination to sleep is gone, though he does not feel languid, or otherwise disordered. Mr. S. has never experienced this, unless after taking tea or coffee instead of a supper, or when some other cause, such as anxiety, excessive fatigue, or the like, deprives him of the faculty of falling asleep quickly. It is to be observed also, that he never finds it, if he takes a mouthful of rum and water after his tea or coffee supper. 48. Cure of a very considerable laceration occasioned by a mill-wheel: by Mr. Rudolph. 49. Description of two birds of Carinthia, the *cuculus alpinus*, and the *lanius rufus*, Briss.: by baron

von Hochenwart. 50. Case of considerable obesity in a woman attacked with violent pains in the stomach occasioned by acidities: by Dr. Blom. A woman of thirty, suffering in an uncommon manner from pains in the stomach, that would yield to no remedy, grew so lean, as to be nothing but skin and bone. After a certain time she began to grow singularly fat, without the symptoms of acidity disappearing; on the contrary she was troubled with them till her death, which happened some years after. On opening the body a pound and half of liquid, smelling sour, and effervescing with alkalis, was found in the stomach; and all the cellular membrane was stuffed with fat, 51. Zoology of the environs of Trieste: by baron von Wulfen. 52. Observations on the cactus hexagonus: by president Schreber.

The appendix contains 1. Description of some species of mesembrianthemum, discovered at the Cape of Good Hope: by prof. Thunberg. 2. Sketch of a classification of medusæ: by Mr. Modeer. 3. Observations on some multivalve mytili: by Mr. Chemnitz. 4. On the blood and water that flowed from the side of Christ: by Mr. von Man. 5. Metallurgical essays on two lead ores of Carinthia: by Mr. Heyer. 6. On father Amb. Soldani's valuable work, entitled *Saggio oritografico*, &c. 7. On an ore of lead mineralized by molybdic acid: by Mr. Heyer. 8. Life of the late Ferd. James de Bayer. 9. On the state in which Delius found the academy on his nomination to the presidency: by himself. 10. Life of the late Mr. Cothenius. 11. Foundation of Cothenius, and subject proposed for the prize. 12. Life of Dr. Demun, of Nimeguen.

L'Esprit des Journaux.

CHEMISTRY.

ART. III. *Mémoire sur la Nature de l'oxide gazeux d'Azote, &c.* Memoir on the Nature of the gaseous Oxyd of Azot, called by Dr. Priestley dephlogisticated nitrous Air.

Recherches physico-chymiques.

Among the luminous discoveries of modern chemists is the property of oxygen, to produce by combination with the same substance different species of substances, according to the proportion in which it is combined. The first degree of oxygenation, or smallest proportion of oxygen, produces oxyds; a greater produces acids; and from other proportions are formed different sorts of oxyds and of acids. The azotic gas, which constitutes a very great proportion of the atmospheric air, can combine with oxygen gas, and the result of the union is nitrous gas, nitrous acid, or nitric acid. Dr. Priestley and other chemists have frequently obtained a species of gas different from nitrous gas, though the constituent parts of it are azotic and oxygenous gases, in which a candle burns very splendidly, and animals die. It is neither diminished in bulk, nor does it form an acid with nitrous gas. It has been confounded sometimes with azotic, and sometimes with oxygen gas. By exposing nitrous gas to the action of alkaline sulphures moistened, azotic gas was obtained by the authors of this memoir; and Dr. Priestley under these circumstances procured the gas above-mentioned, which extinguishes life, but not flame. This difference in the result of the same experiment induced the authors to investigate the properties of this species of gas, the account of which is the subject of the present memoir.

The

The dephlogisticated nitrous gas of Priestley contains less oxygen than nitrous gas, and it is called by our authors gaseous oxyd of azot. By exposing nitrous gas over water to the action of iron filings moistened with water, in a day's time a part of it, and in three days the whole was changed into gaseous oxyd of azot; and in six days nothing remained but azotic gas. In the first case the diminution was $\frac{3}{8}$, in the second $\frac{2}{3}$, and in the last not $\frac{1}{4}$.

This gaseous oxyd of azot may be absorbed, although slowly, by water; and then nothing remains but azotic gas, which arises from the accidental mixture of this gas with the nitrous gas employed in the experiment, and not from the decomposition of this gas. Over mercury the result was different.

Nitrous gas exposed to sulphure of potash, or of soda, moistened with water, was changed into gaseous oxyd, with a diminution in volume of $\frac{2}{3}$; but by longer exposure there was a residuum only of $\frac{1}{8}$, which was azotic gas.

Muriat of tin has a very strong affinity to oxygen; and accordingly it was found to change nitrous gas, over mercury, into gaseous oxyd, and to diminish it's bulk in a degree varying from $\frac{2}{3}$ to $\frac{7}{10}$.

Nitrous gas being exposed to the action of ammoniac with a bit of copper in it, for three or four days, the volume of it diminished to $\frac{2}{3}$, and sometimes nearly $\frac{1}{4}$, and the residuum was gaseous oxyd of azot.

Nitrous gas, as fast as it was disengaged from a solution of copper in diluted nitrous acid, was passed through melted and red-hot sulphure in a glass tube over coal. The collected gas was gaseous oxyd mixed with a little nitrous gas.

By mixing phosphorated hydrogen gas with nitrous gas, in an hour or two the volume of it was diminished, and a candle burnt in the residue as in gaseous oxyd.

Our authors next proceed to give an account of the cases in which gaseous oxyd was directly obtained, or rather in which the nitrous gas was decomposed, and became gaseous oxyd as fast as it was produced, and before it acquired a gaseous form.

Iron dissolved in a mixture of diluted sulphuric and nitrous acids, or of muriatic and nitrous acids, furnishes first hydrogenous gas, then gaseous oxyd, and at last nitrous acid. If copper be used, nitrous gas only will be obtained.

Sulphuric acid exerts it's affinity upon the hydrogen gas in the instant of it's disengagement, but not when in it's gaseous form. The attraction which iron, the sulphures, &c., exert upon oxygen by means of water, may also take place upon the oxygen of atmospheric air, assisted by water, as in the case of lime attracting carbonic acid by the aid of water, as well as upon the oxygen of water. In general hydrogen only exerts it's affinities while in the nascent state of gas. Thus in this state it carries off oxygen from nascent nitrous gas, and gaseous oxyd is composed.

Solutions of iron and zinc in extremely diluted nitric acid give nothing but gaseous oxyd with a little nitrous gas. The purest gaseous oxyd is afforded during the beginning of the solution of zinc, and before it appears of a brown colour.

Nitrat of ammoniac, mixed with three times it's quantity of sand, if heated gently affords a great deal of gaseous oxygen, and at the end of the operation much gaseous azot.

Next

Next follows a relation of the properties of the *gaseous oxyd of azot* obtained from nitrat of ammoniac, or by the solution of zinc in nitric acid, before it begins to grow brown.

This oxyd when pure is neither decomposed nor diminished in bulk on being added to oxygenous gas, atmospheric air, or nitrous air. On adding oxygenated muriatic acid, there is at first no change; but on standing over water the whole is absorbed, except a small portion of azotic gas accidentally present.

Gaseous oxyd of azot is absorbed by water in a few hours time, and may be disengaged from it without any alteration of it's properties; but this absorption does not take place if a bit of ammoniac be plunged in the elastic fluid.

Liquid caustic alkali produces no effect upon this gaseous oxyd, and there is very little absorption by it on standing. Muriat of tin has no effect.

The more pure the gaseous oxyd, the brighter and larger the flame of a candle burning in it; as in oxygenous gas. Mixed with a little hydrogenous gas, it burns with an explosion by means of the electric spark. The electric spark, unless continued to be applied for a very long time, produces no effect. Phosphorus and sulphur, over mercury, did not burn in this gas, although melted in it. Charcoal burnt in this oxyd, and carbonic air was formed; a candle was inflamed more rapidly in the residue than in oxygenous gas. To observe better the difference in the affinity of this gaseous oxyd for charcoal and hydrogenous gas, it was applied to carbonated hydrogenous gas; and the charcoal was evidently precipitated. One of the principal effects of respiration is to discharge charcoal from the animal machine. It was concluded, that the gaseous oxyd of azot does not yield it's oxygen to charcoal, and therefore it cannot serve for respiration. We must acknowledge this to be a beautiful conclusion.

Birds died in a few seconds of time in this gaseous oxyd. The mixture of this elastic oxyd and hydrogenous gas, exploded by the electric spark, produces an elastic fluid analogous to atmospheric air, nearly in the same degree with which it diminishes on mixture with nitrous gas; and so did the oxyd of azot, which had been passed through a red-hot tube. The conclusions drawn are,

1. That azot by it's first degree of oxygenation forms gaseous oxyd of azot, which is especially proved by explosion of the mixture of hydrogenous gas and gaseous oxyd of azot, in consequence of which there was diminution, on mixing the residue with nitrous gas, nearly to the same degree as with atmospheric air. Three parts of gaseous oxyd, with one part of hydrogen gas, being inflamed, the whole of the hydrogen gas was destroyed. But it is ascertained that 1,00 of hydrogen, in bulk, requires 0,50 parts of oxygen to compose water: therefore 3,00 parts of oxyd furnished first 0,50 parts of oxygen to the hydrogen burnt: the rest, 2,50 parts, was reduced to nearly the state of atmospheric air, which contains in 1,00 part in weight, 0,73 of azot and 0,27 of oxygen; but the azotic gas being specifically lighter than the oxygen in the proportion of 0,444 to 0,5, the proportion of 73:27 is reduced to 75:25; then we have 100:25::250:62 parts nearly, in volume. Hence on adding these 0,62 parts, with the 0,50 employed for the combustion of the hydrogen, we find 3,00 parts of the gaseous oxyd in volume will contain nearly 1,12 parts, or that 1,00 part

part will contain 0,37 parts of oxygen. This gaseous oxyd then contains less oxygen than nitrous gas, which contains of it 68 parts in 100.

2. Various substances, as iron, sulphures, muriat of tin, attract the oxygen from this gaseous oxyd of azot.

3. Iron, zinc or tin, exposed to concentrated nitric acid, disengages only nitrous gas; but when water is added, or muriatic acid which contains it, or diluted sulphuric acid, then the metals will be oxidated in part at the expence of the water, and at the same time hydrogenous and nitrous gases will be produced: the former will attract in part the oxygen of the latter, and change it into gaseous oxyd of azot.

4. Azot, although capable of uniting itself with a large quantity of oxygen, is supposed to retain it feebly, as it readily yields it to other substances: but these experiments show, that only the portion of oxygen united to the azot above the quantity necessary to form gaseous oxyd of azot is thus easily separated; for the affinity between oxygen and azot in nitrous gas is very strong, inasmuch as this gas cannot be decomposed by the sulphures, muriat of tin, sulphur, charcoal, or phosphorus. The hydrogen only of the inflammable bodies can separate the oxygen from it, but the candle only burns in it on account of the hydrogen it contains. The electric spark and intense heat only produce a separation of the constituent parts.

5. In order that animals should respire, charcoal must be carried off by oxygen: but it appears, that the oxygen of the gaseous oxyd of azot has a greater affinity for it's base than for charcoal, therefore animals die in it.

6. With regard to the different degrees of oxygenation of azot, the first is the gaseous oxyd of azot, the second is the nitrous gas, the third is the nitrous acid, the fourth is the nitric acid. The atmosphere is only a mechanical mixture of azot and oxygenous gas. The distinguishing quality of the gaseous oxyd of azot is it's solubility in water.

We have extracted the above from the second number of the *Recherches physico-chymiques*, published at Amsterdam; a work conducted by J. R. Deiman, A. Faets van Troostwyk, P. Niewland, and N. Bondt, under the auspices of H. Hope, H. Muilman, P. de Smeth, W. Six, and T. Hope. In our fourteenth volume, p. 110, &c., we gave an extract from it, taken from the *Journal de Physique*, through the channel of which only we were acquainted with it at that time.

COMMERCE.

ART. IV. Hamburg. *Ueber die durch den jetzigen Krieg veranlasste Zerrüttung des Seehandels, &c.* On the Interruption of Commerce by the present War, and the particular Ill consequences to the Trade of Germany to be apprehended from it: by J. G. Büsch. 8vo. 324 pages. 1793.

There is no part of the law of nations so deficient in fixed principles generally and uniformly acknowledged, as that which relates to maritime affairs: at the same time it is a common concern, as the sea is the grand medium of foreign trade, even to those inland countries that are totally destitute of coasts. To examine the present state of the marine law of nations, therefore; to investigate it's fluctuating history; and to reduce it to sound principles of general utility; are subjects worthy the pen

pen of a man, who to great integrity unites comprehensive views, and a thorough acquaintance with the object of his investigation. Such is the character of Mr. B.'s work: and we wish with him, persuaded that it would be for the mutual advantage of all parties, even of those engaged in war, that the navigation of the sea should ever remain free and undisturbed, at least as far as private trade is concerned, whatever might be the articles of that trade.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. V. *Gottingen. Ideen über die Politik, den Verkehr, und den Handel der vornehmsten Völker der alten Welt, &c.* A View of the Polity, Trade, and Commerce of the principal Nations of the ancient World: the Africans, Carthaginians, Ethiopians, and Egyptians: by A. H. L. Heeren, Phil. Prof. Ex. 8vo. 487 pages. 1793.

The objects of prof. H. are no less than to conduct the reader safely through the immense deserts of Africa; and to show, that the ancient greeks were at least as well acquainted with the interior of that country as the modern europeans; that caravans formerly traversed the same sandy wastes, and in the same directions, as now; and that the carthaginians had the greatest share in this trade, carried on from Thebes in upper Egypt, partly to Meroe in Ethiopia, and thence to the extreme boundaries of Asia, and partly to the southwest of Africa. So certain is the prof. of his point, that he more than once looks down from his height with a smile, and assures the spectator, that no one before him had ever reached the summit, at which he is arrived. That no one has reached so far we allow; but we are apprehensive, that he stands on too sandy a foundation, to stand secure. Herodorus, 'the great, the matchless Herodotus,' is his chief authority; and though we must give prof. H. the praise of great acuteness and penetration, and think his positions well worthy farther investigation, we imagine he has seen in his author what no other eye will perceive; a mistake which sometimes happens to those who look too far. These strictures, however, will not apply to his account of the carthaginians, which has certainly great merit, if we set aside the bias occasionally given it by the professor's favourite hypothesis: and the comparison between the ancient account of Ethiopia by Agatharchides, and the modern by Bruce, which strikingly coincide, is well executed.

Jen. Allg. Lit. Zeit.

Erratum in the first page of this Number,

Line 22, from bottom, after *luxury* instead of a note of admiration put a comma.

T H E

ANALYTICAL REVIEW,

For DECEMBER, 1793.

HISTORY.

ART. I. *The History of Great Britain from the first Invasion of it by the Romans under Julius Caesar. Written on a new Plan.* By Robert Henry, D. D. late one of the Ministers of Edinburgh, and Member of the Royal and Antiquarian Societies of Scotland. Volume the Sixth. To which is prefixed some Account of the Author, and which contains two additional Chapters written by Malcolm Laing, Esq; Advocate, F. R. S. E. 4to. 726 pages. Price 1l. 11s. 6d. boards. Strahan and Cadell. 1793.

EIGHTEEN years, which have elapsed since the appearance of the first volume of this work, have been so amply sufficient to ascertain the kind and degree of excellence possessed by Dr. Henry, that to enlarge much at present on those subjects would be to discuss questions on which the impartial judgment of the public has deliberately pronounced. Much perhaps both of the praise and censure, which were once bestowed on it, arose from a misconception of the nature of the work. It is, properly speaking, neither entitled to the appropriate praises nor subject to the peculiar laws of historical composition. The essence of history is narration: and pictures of manners, of literature, and of government, though they form very beautiful and instructive portions of the writings of great historians, yet are by them interwoven in their narrative, made to arise out of it naturally as episodes, or diffused over it as a colouring, which bestows new grace and interest. Many severe critics have indeed lamented the absence of this great secret of historical composition among some late writers, who, in pursuit of the reputation of philosophical historians, have suffered digressions on government and manners to stand rudely and artificially prominent from the body of their narration. To write thus is perhaps to change history for the worse. But to break it up into independent dissertations upon the materials of history, is utterly to destroy it's nature. Narrative stripped of it's natural ornaments is reduced to meagre and uninteresting annals; reflections on government and manners lose that air of vivacity and nature, which they possess when insinuated in the course of narration, and assume the dry and repulsive appearance of research and dissertation; events are separated from their causes, the parts of

a story from each other, and characters from those circumstances which confer on them their chief lustre. To give an example from the work before us.—We shall find the civil history of Sir Thomas More in one part of the volume, his religious opinions in a second, and his literary reputation in a third. But the historical effect of character arises from blended interest and accumulated splendour, and is entirely destroyed by this analysis and dispersion of that which is indeed separable in the understanding, but which is mingled in the experience, the imagination, and the feelings of men. The office of the historian resembles more that of the painter, who exhibits the human form in that fulness of beauty and proportion which arises from the just union of all its component parts, than that of the anatomist, who, in order distinctly to exhibit the parts, destroys the beauty of the whole.

Yet the very circumstance which precludes one kind of praise may bestow another; and he, who sacrifices the felicity of general effect to the distinctness of partial exhibition, may obtain his end, and be entitled to his just and distinguishing praise. This justice is due to Dr. H.: though his work be not history, it is a more just and exact delineation of the separate parts of our history, than any other which has been offered to the public. It is indeed much more so than the rules of legitimate history could admit. The plan of history is more productive of interest, but that of Dr. H. is perhaps in some respects more instructive. For the execution of this plan he seems to us to have been well qualified, as well by his negative as by his positive qualities. We doubt whether more eminent talents would have been favourable to the production of so useful a work. A more ardent sensibility might have been the source of prejudices; a more animated eloquence might have delighted to colour and adorn the cold accuracy of historical statement; and even a philosophical spirit itself might have more frequently viewed facts through the unfaithful medium of theory, to the illusions of which the greatest understandings have been sometimes not superiour. From these temptations at least Dr. H. was exempt. Accuracy was the highest praise which the constitution of his nature enabled him to attain, and accuracy was the highest merit which the plan of his work permitted him to pursue. Just distinction and invidious derogation are not to be confounded. While we refuse to Dr. H.'s work some praises which may have been bestowed on it, while we even doubt whether it be entitled to the appellation of history, we cordially confess, that the greatest gratitude is due to his memory from the students and the writers of English annals; that he has exhibited a complete and faithful picture of our nation in the several stages of its progress; that he has collected a highly valuable body of historical materials with equal sagacity, industry and impartiality. One observation will tend perhaps to conciliate those, who at first may think our praises scanty and our criticism invidious. They will not deny, that the narrative, or properly historical part, of Dr. H.'s work, is the least valuable. It is indeed so obviously so, that in the judgment of some the public would suffer little by its not being reprinted, if the learned and interesting dissertations which follow were used

as a companion to Hume; a circumstance which proves not only the mediocrity of the author's genius, for in that part genius was chiefly to be displayed, but also the fatal effect of his plan on the impression of narrative, which is the specific and characteristic merit of history. From the specimens indeed which are offered to us in this volume by his continuator Mr. Laing, it is not likely that the last remark can be with truth applied to any continuation which he may compose. But of this more hereafter.

To this volume is prefixed an account of Dr. H., in which the particulars of his life are related with simplicity and propriety.—It were an injustice to his memory to suppress the following character of the first and second volumes of his history, which, from the way in which it is introduced, we suppose to have been written by Mr. Hume. 'Those who profess a high esteem for the first volume of Dr. H.'s history, I may venture to say, are almost as numerous as those who have perused it, provided they be competent judges of a work of that nature, and are acquainted with the difficulties which attend such an undertaking. Many of those who were so well pleased with the first were impatient to see the second volume, which advances into a field more delicate and interesting; but the doctor hath shewn the maturity of his judgment as in all the rest so particularly in giving no performance to the world that might appear crude or hasty; or composed before he had fully composed or digested the materials.—I venture with great sincerity to recommend this volume to the perusal of every curious reader, who desires to know the state of Great Britain in a period which has hitherto been regarded as very obscure, ill supplied with writers, and not possessed of a single one who deserves the appellation of a good one. It is wonderful what an instructive and even entertaining book the doctor has been able to compose from such unpromising materials: *Tantum series juncturaque pollet*. When we see those barbarous ages delineated by so able a pen, we wonder at the oddness, the singularity of the manners, customs and opinions of the times, and seem to be introduced into a new world; but we are still more surpris'd, as well as interest'd, when we reflect that those strange personages were the ancestors of the present inhabitants of this island. The object of an antiquary hath been commonly distinguished from that of an historian; for though the latter should enter into the province of the former, it should only be *quanto basta*, that is, so far as is necessary, without comprehending all the minute disquisitions which give such supreme pleasure to the mere antiquary. Our learned author hath fully reconciled these two characters. His historical narrative is as full as those remote times seem to demand, and at the same time his enquiries of the antiquarian kind omit nothing which can be an object of doubt or curiosity. The one as well as the other is delivered with great perspicuity as well as propriety; which are the true ornaments of this kind of writing. All superfluous embellishments are avoided, and the reader will hardly find in our language any performance that unites together so perfectly the two great points of entertainment and instruction.' *Life of Dr. Henry*, p. xiii, xiv.

In the volume before us are comprised the reigns of Henry VII, and Henry VIII; a period which contains indeed two of the most important revolutions in religion and government of any recorded in the British annals; but which is not very fertile in those events that belong to the properly historical part of Dr. H.'s work. Perhaps the Scottish part of the history during this period is not the least interesting. At least the characters of the Scottish monarchs who then reigned will bear an advantageous comparison with those of the English. The legislative views of James I were untainted by the rapacity and craft which dishonoured the superiour talents of Henry VII; nor was the generous and romantic heroism of James IV disgraced by any resemblance to the capricious violence and fantastic brutality of Henry VIII. The character of the former of these Henries is well illustrated by the following account of the various arts which he used to enrich himself. 'Few princes have been better acquainted with the enriching arts of getting and keeping money than Henry VII. It would be endless, and indeed impossible, to enumerate all the arts of this kind which he put in practice; but it may be proper to mention a few of them. War, which empties the coffers of other princes, contributed greatly to fill those of Henry. He well knew that his subjects considered the French and Scots as their natural enemies, and that to propose a war with either of these nations would procure an ample supply from his parliament. Such wars were therefore once and again proposed, and when he had thereby obtained a supply, he concluded a peace and kept the money. The insurrections with which he was harassed in the first years of his reign, he contrived to render no less lucrative by the forfeitures of the noblemen and gentlemen concerned in them, and by exacting as heavy fines and compositions from those of inferior rank who had favoured them, as they were able to bear. Many penal laws had been enacted in former ages which by the lapse of time and the change of circumstances had become obsolete and forgotten. He employed in his service certain expert lawyers, who searched into these laws, and who employed innumerable spies in all parts of the kingdom to discover those who had transgressed them. These unhappy persons were apprehended and cast into prison, where they were long detained without being brought to trial, and in the mean time frequent alarms were given them of their danger, till they were brought to offer large compositions to obtain deliverance. Such of them as obstinately refused to compound for their delinquency, were tried, not before the ordinary courts of justice, but before commissioners appointed by the king for that purpose, who tried and condemned them in a summary manner, without juries and without witnesses. Many gentlemen who had born offices were accused before these commissioners of certain misdemeanors, which it was pretended they had committed in the execution of their offices. The same arts were practised with those gentlemen to bring them to offer compositions, and if they refused they were tried, condemned, and severely fined. For example, sir William Capel, who had been lord mayor of London, was fined 2700l., and after a long struggle, and remaining

maintaining several years in prison, was forced to compound for 1600*l*. Thomas Knefworth, mayor of London, and his two sheriffs, suffered a long imprisonment, and at length obtained their deliverance by the payment of 1400*l*. Christopher Hawis, mercer and alderman of London, was so harassed by those inquisitors, that he died of a broken heart. Sir Laurence Alemoor, and his two sheriffs, were fined 1000*l*. and committed to prison, but obtained their deliverance by the king's death. The feudal system of government had long been on the decline in England, and the several prestations drawn from those who held their lands of the crown, had in some preceding reigns been levied with less strictness than formerly. But Henry compelled the tenants of the crown to pay the full amount of all these prestations. Beside this, many gentlemen who held their land by other tenures were brought before the king's commissioners, and compelled to submit to the payment of all the feudal prestations, to avoid greater inconveniences with which they were threatened. Outlaws on personal actions were compelled to pay enormous sums before they could obtain their charters of pardon. Several laws were enacted under the specious appearance of promoting the public good, which in reality were only intended to encrease the revenue of the crown. In a word, hardly any justice, and no favour, could be obtained from these commissioners, without paying for it a very extravagant price. These were a few of the arts by which this avaricious monarch harassed his subjects and encreased his treasures. Sir Richard Empson and Edmund Dudley, two bold unfeeling lawyers, with their spies and informers, were the chief instruments employed by Henry in these iniquitous transactions. So unrelenting was the avarice of this prince, that his best and most zealous friends, who had done him the most essential services, were not exempted from these exactions; John de Vere, earl of Oxford, had been a most zealous Lancastrian, and had done and suffered more for that cause than any other person. His great estate had been twice forfeited, and he had endured a long imprisonment in the castle of Hams, from which he had made his escape; joined Henry when he was earl of Richmond in France, came over with him into England, and contributed greatly by his valour and military skill to the victory at Bosworth. This nobleman entertained the king several days in a splendid and sumptuous manner at his castle of Henningham. At the departure of his royal guest, the earl's servants, friends and retainers, in their livery coats and cognisances, were ranged in two lines through which he was to pass. The king observing their rich dresses and prodigious numbers, called to the earl and said, "My lord, I have heard much of your hospitality, but I see it is greater than the speech. These handsome gentlemen and yeomen which I see on both sides of me are sure your menial servants." The earl smiled and said, "It may please your grace, that were not for mine ease: they are most of them my retainers; they are come to do me service at such a time as this, and especially to see your grace." The king started a little and said, "By my faith, my lord, I thank you for your good cheer, but I may not endure to have my laws broken

in my fight, my attorney must speak with you." The earl was accordingly prosecuted for violating the laws against retainers, and forced to compound for no less a sum than 15000 marks. Henry did not only grasp with eagerness at great forfeitures and compositions, but was attentive to the most trifling gains. Of this the noble historian of this reign gives us the following remarkable example: "I remember to have seen," says he, "a book of accounts of Empson's that had the king's hand almost to every leaf, by way of signing, and was in some places postilled in the margin with the king's hand likewise, where was this remembrance, *Item*, Received from such a one five marks for a pardon to be procured, and if the pardon do not pass the money to be repaid, except the party be some otherways satisfied; and over-against this memorandum, in the king's own hand, *OTHERWAYS SATISFIED*. Henry excelled no less in the arts of saving than of obtaining money; the expences of his household were regulated by the most strict and correct œconomy. He constituted his second son, Henry duke of York, warden of the marches towards Scotland, and lord lieutenant of Ireland, when he was only two years of age. In the management of his greatest affairs, and in his embassies to foreign courts, he chiefly employed clergymen, and rewarded them with preferments in the church instead of money. By these, and various other arts of the same kind, this prince collected a greater mass of money than ever was in the possession of any former king of England. This it was said amounted at length to 1,800,000*l.* in money, besides plate and jewels, all which he kept with the most anxious care in secret apartments of his palace at Richmond under his own lock and key."

We shall conclude our extracts for the present with the following character of Henry VIII, as a specimen of Dr. H.'s talents in that department of historical composition. 'He was very tall, and in youth extremely handsome, strong and active. He delighted and excelled in all manly exercises, as riding, tilting, hunting, &c. &c. His gait was stately and his air majestic. These personal charms and accomplishments being visible to all, gained him great admiration and popularity in the first part of his reign. He was fond of music, a good performer on several instruments, and no contemptible composer. Great pains had been taken with his education, and he had a genius capable of acquiring knowledge. He spoke several languages fluently, particularly Latin and French; but unfortunately his favourite study was school divinity; in which he imagined himself so great a doctor that he entered the lists against *Martin Luther*, in his famous book *de Septem Sacramentis*; for which he received such a deluge of praise as no author of an inferior rank must ever expect. We have no reason to suspect that he was deficient in personal courage, though he was not forward in exposing himself to danger. His understanding was good, when it was not blinded by some reigning passion.—The truth seems to be, that the ungovernable impetuosity of his passions was the great defect in his character; the source of all his errors and of all his crimes. In his youth the love

of pleasure was his reigning passion, and an extravagant fondness for tilts, tournaments, and the other pompous expensive diversions of the great in those times. About these he employed his thoughts, in these he spent his time and squandered away the treasures that had been hoarded by his father. To this he was also prompted by his vanity and encouraged by his ministers, particularly by his great favourite cardinal Wolsey, for very obvious reasons. As he advanced in years and began to interfere more in business, passions of a darker complexion and of a more dangerous tendency appeared. From his father he inherited an extreme jealousy of those who were related to the royal family, and could be supposed to entertain the most distant thoughts of the throne. To this several persons of high rank fell a sacrifice. His excessive self-conceit and the high opinion he entertained of his own superior wisdom, though it was rather a ridiculous than a criminal passion, had the very worst effects. It rendered him susceptible, or rather greedy of flattery, and highly pleased with praise, with which he was accosted on all occasions. The two great parties, the friends of the pope and the followers of the reformation, tried to exceed one another in the arts of flattery and in a servile compliance with his humours, which rendered him intolerably proud, obstinate, and impatient of contradiction. This also increased his authority, subjected both these parties to his will, and put it in his power to do whatever he pleased. The court that was paid to him by the two great rivals, the emperor and the king of France, contributed still further to enflame his pride; and in spite of all his faults it rendered him popular among his own subjects, who were pleased to see their sovereign the arbiter of Europe. Though prodigality and avarice are opposite passions, they are often found in the same person, and Henry was both profuse and covetous in the extreme. Of his prodigality the immense sums he squandered are a sufficient proof, and his history affords many instances of his avarice. At two different times he borrowed great sums from many of his subjects, and procured acts from his servile parliaments absolving him from the obligation of repaying them, though he had given his creditors security under his privy seal. But of all his passions his anger was the most terrible. When he had conceived a jealousy or dislike of any person their ruin was resolved; no submission, no supplications, no intercessions, no proofs of innocence could save them from destruction. In a word, the character he is said to have given of himself, "*That he never spared a man in his anger nor a woman in his lust,*" seems to be too well founded; and they are not inexcusable who have denominated him a tyrant, if they had not forgotten to add that he was possessed of many valuable qualifications; capable of generous and laudable actions and of kind affections; and that he had been an instrument in the hands of providence of much good to his subjects and their posterity, by dissolving their connexion with the court and church of Rome.

These specimens may be sufficient of the narrative of civil and military transactions comprehended in this volume. We shall in our next lay before our readers some extracts from the eccle-

statistical, the literary, and the commercial history, as well as some remarks on the part of the volume which has been executed by Mr. Laing, who merits our particular attention, not only from the various knowledge and vigorous talents which he has displayed, but because we hope the public approbation will invite him to be the continuator of this important work.

[To be continued.]

ART. II. *Maured Allatafet Femaledдини Filii Togri-Bardii, seu Rerum Egyptiacarum Annales, ab Anno Christi 971, usque ad Annum 1453, &c.*—The Maured Allatafet of Femaleddin, the Son of Togri-Bardi; or, Annals of the Kingdom of Egypt from A.D. 971 to 1453. From a Manuscript in the Library of Cambridge, now first published in Arabic, with a Latin Translation, illustrated with Notes. By J. D. Carlyle, A. M. late Fellow of Queen's College. 4to. 264 pages. Pr. 10s. 6d. Cambridge, Merrills; London, White. 1792.

THE storehouse of oriental knowledge is but recently opened; and much useful, if not splendid, treasure is yet to be drawn out of it. Since the revival of Arabic letters by Erpenius, many valuable tracts in that language have been published; especially in Germany, Holland, and England: but there are yet many more that deserve to see the light; and we rejoice to find, that so many learned men of the present day have directed their studies to that object. The work before us is a considerable accession both to history and literature; and the public is much indebted to Mr. C. for the accurate manner in which the text of his author is edited, and for the elegant Latin version which accompanies it.

The author of this history was *Femaleddin Abul-Mebassen*, the son of *Togri-Bardi*, prefect of the province of Haleb. He flourished about the middle of the 15th century, and wrote a complete history of Egypt from its first coming under the dominion of the Arabs, to his own time, viz. to the year of the hejra 857; of Christ 1479.—The present publication is only a part of that history, or an epitome of it for a particular period, and contains only an account of three dynasties, viz. the *Fatimite*, the *Aioubite*, and the *Turkish*; which successively took place in Egypt.

The first of the *Fatimites* was *Almoaz-Ledinallah-Moad*, who obtained the empire of Egypt and Syria in 980. 'This khaliph,' says our author, 'though a schismatic, was, otherwise, a very good man, wise, just, and liberal;'—of which he gives some examples. He died in 984*, at the age of 40.

He was succeeded by his son *Alaxiz-Abu-Mansur-Barar*. In his reign a great dearth prevailed in Egypt, in 997. He committed the government of Syria to a jew, and that of Egypt to a christian; who, it seems, were so partial to those of their own communion, that the *faithful* mohammedans were entirely neglected. These, therefore, to move the khaliph to attend to them, formed

* We have throughout reduced the years of the hejra to those of the christian era.

a woman of paper, and put into her hand a scroll, on which was written: "I beseech thee, by HIM who, through Mishra [the name of the jewish vizir] hath made the jews so powerful; and, through Nestorius, the christians; why hast thou no pity on the faithful?" This image was industriously placed in the khaliph's way; who, on seeing it, and reading the label, was enraged at his two vizirs, and crucified them both. He died in 1012, and was succeeded by his son

Hbacam-Beamrillah. In the beginning of his reign, he was a good and just man, says our author. He ordered the christians to wear *blue*, and the jews to wear *yellow*: he permitted neither to ride on horse or mule: he assigned them particular bathing-places, to which crosses were affixed. On the top of every church he caused a mohammedan chapel to be erected, for the purpose of calling the people to prayer. But he soon deviated from the right track, addicted himself to astrology, and did so many ridiculous things, that he became the jest of all. Among those *ridiculous* things were shutting up a number of women in a bath, until they perished—destroying all the vines—killing all the dogs, to the number of 30,000—forbidding the ground to be sowed; and crucifying those who hoarded grain.—In short, he was a complete tyrant. He was killed in one of his nocturnal rambles, by whom no one knew.

In the days of this khaliph a large fish was taken at Damietta; 260 cubits long and 100 palms broad. Asses loaded with salt went *into* it's belly, and came *out* loaded with fat. It's flesh fed the citizens of Damietta many months.

Hbacam's son, *Aldabab*, succeeding his father in his infancy, aunt governed for him, until he came of age. His reign was of short duration. He died in 1049.

In the reign of his successor, *Almoftanser*, there was such a famine in Egypt as had never been seen before. Not only dogs, but human carcases were greedily devoured: on the other hand, the dogs that were left devoured children, their parents looking on, but unable to rescue them through mere weakness. One woman offered two *measures* of jewels for a few grains of corn: but no one would make the barter. She threw the gems into the street; but no one would pick them up: The khaliph's own treasury was totally exhausted; so that at length he had nothing left him but a mat to pray on, and a pair of wooden sandals. A reverse of fortune, however, soon took place; and in the course of his long reign Egypt had recovered it's former state. He died in 1109.

The reign of his son *Almoftaali* was remarkable only for a tremendous storm, accompanied with a pitchy darkness over all Egypt. He died in 1117.

His son and successor, *Albbacam-Alam*, was given to every vice; and after an inauspicious reign of 38 years, was slain by his people. In his days the franks, under Baldwin, got possession of a great part of Palestine. In his days, too, was another extraordinary darkness; namely, in 1126.

On the death of *Alamr*, *Albafidh* was created khaliph; whose authority, however, was almost reduced to nothing. In his reign Damascus was well nigh swept away by an inundation. He died in 1166, and was succeeded by his son

Aldbaser; who was slain, after a short reign of five years, by one *Abas*; whose son he had made a catamite. In the days of *Aldbaser*, there was a dreadful earthquake felt in most parts of the ~~the~~ then known world. *Abas*, having pillaged the palace of an immense quantity of money and jewels; and having appointed the infant-son of *Aldbaser*, *Alfaiz*, his successor in the khaliphath, fled into Syria with his booty; but was in his way surprised by the franks, and carried into captivity.

In the non-age of the new khaliph, the vizir *Talaia* administered the government. He procured *Abas*, to be delivered up for an immense sum; and immediately affixed him to a cross at the gate of the palace. In the year 1155 there was an earthquake in Syria, which overwhelmed many castles, and laid several villages in ruins. *Alfaiz* died in 1177, after a nominal reign of six years and two months.

His cousin, by the father's side, *Aladbed-Ledinallah*, was then raised to the khaliphath. But though he had the name of khaliph, the vizir *Talaia* had the whole power, and exercised it with a high hand. Our author says, it would be impossible to express in few words the greatness and number of his crimes. He met at length his deserved fate; and suffered death by the order of the khaliph. The khaliph himself is depicted as a wicked, perfidious *schismatic*. In his reign, the franks made an attack on Egypt, with a fleet of 200 ships, and an army of 500 cavalry, and 3000 infantry; provided with every sort of warlike implements, either for battle or siege. Having defeated the mussulman troops, who opposed their landing, they laid siege to Alexandria; but the inhabitants opening the gates, and permitting the franks to enter, rushed upon them with violence, and killed the greater part of them. The rest were made capives. The fleet was partly destroyed, and partly wrecked by the winds.

After the death of *Talaia*, *Aladbed* gave the vizirship to *Shawar*; who was the cause of the ruin of the Fatimite dynasty, and of bringing the *Aioubites* into Egypt, which happened in the following manner.—*Shawar* being obliged to flee from his enemy *Darga*, applied to *Nouraddin* for aid; and promised him, for recompence, a third part of the tribute of Egypt. *Nouraddin* accepted the offer, and sent *Asfededdin-Sbirconh* to his assistance. This was the uncle of *Salabeddin*, who accompanied him in this expedition. *Darga* was defeated, and *Shawar* restored to the vizirship; but as he neglected to perform his promise to his restorer, he was assaulted, on a journey to the tomb of *Shafei*, by *Salabeddin*, and carried in chains to *Asfededdin*; who slew him, and sent his head to the khaliph *Aladbed*. *Aladbed* was so pleased with this deed, that he immediately sent for *Asfededdin*, invested him with the dignity of vizir, and gave him the name of *Almalec-Almansur*. This office he did not long enjoy; for at the end of two months and five days he died, in the year 1186. His brother's son, *Salabeddin*

beddin, succeeded him in the vizirship; with the title of *Almalec-Alnaser*; and *Aladbed* dying that same year, *Salaheddin* took possession of the palace; and seized the supreme government; but still under the name of the vicar of *Noureddin*.—Such was the end of the Fatimite dynasty.

Salaheddin, after a reign of 24 years, died in 1211, leaving ten sons, with an exhausted treasury, and scarcely any manorial possession. He was succeeded by

Almalec-Alaziz; a prince of great virtue, and a lover of virtuous men. The year of his death is not mentioned. His son

Almalec-Almansur possessed the sultanship but a few days; being dethroned by his grand uncle,

Almalec-Abubecr, who reigned over Egypt until his death, in 1237. He was succeeded by his son

Almalec-Alcamel. In his days the franks made an irruption into Syria: but were generally repulsed. *Alcamel* was a liberal, as well as warlike prince. He founded a college at little Cairo, for teaching the mohammedan principles, according to the system of *Al-Shaphi*. After this he retired to Damascus; where he died in 1257. His son

Almalec-Aladel was so much addicted to his pleasures, and frivolous pursuits, that he was dethroned by the emirs of Egypt; and the sultanship given to his brother.

Almalec-Ben-Alsalah. It was he who instituted the famous corps of mamalukes. In his reign so great a famine prevailed, that whole estates were sold for a single sack of wheat. In his reign, too, the franks took *Damietta*; but were soon obliged to surrender it as a ransom for their king who was taken prisoner. This king was *Lewis ix*, but our Arabian historian calls him *Farafis*; which Mr. C. thinks is *Francis*. We are of opinion that it alludes rather to *Paris*. *Alsalah* died in 1269. His successor was

Almalec-Almoadhim; a virtuous prince, slain by his subjects in the first year of his reign; and succeeded by his father's mistress,

Shejer-Aldor; who taking to her bed the general of the army *Aibec*, he assumed the reins of government, and was the first *Turcoman* sovereign of Egypt. He took the name of *Almalec-Almoazz*. By his wife's contrivance he was stifled in the hot bath; and succeeded by his son

Almalec-Almansur 11. Him the mamaluke *Kotz* threw into prison, and then usurped the government under the name of

Almalec-Almoabaser. He expelled the mogul tatars from Egypt and Syria; but not till after they had pillaged Aleppo during five whole days, and butchered all its inhabitants. On his return from this expedition, he was assassinated by an Egyptian emir, named *Bibars*; who was invested with the regal dignity, and took the name of

Almalec-Aldebaber. He was a warlike prince, who greatly extended his dominions, and was a terror to all the neighbouring kings. In his reign, seven islands, on the coast of *Acca*, are said to have sunk into the sea; and, the same year, some whole provinces were overrun and ruined by a multitude of large mice; which devoured not less than 300,000 sacks of wheat, beside beans and barley.

barley. *Aldhaber* died by poison, in 1298. He was the fourth *Turcoman* sultan. His son

Almalec-Alsaid was deposed by the emirs, after a reign of two years; and succeeded by

Almalec-Aladel, a child seven years old; who was also deposed, after a reign of four months; and the sovereignty given to

Almalec-Almansur-Kalawni. During his reign, in 1300, the tatars invaded Syria with a powerful army. In their first encounter with the mussulmans, the latter were routed and slaughtered in great numbers: but rallying, they attacked the tatars with such impetuosity, and pressed them so closely, that they were almost all destroyed. A hundred thousand spears were numbered among the spoil. In the year 1302 a torrent of rain at Damascus carried every thing along with it, corn, animals, trees; nay, a whole camp of soldiers. *Almansur* died in 1304; and was succeeded by his son

Almalec-Alasbraf; who, in 1310, retook Acca from the franks; and, after a reign of three years, was murdered at Taranetta. To him succeeded the prefect of Egypt,

Almalec-Alkaber; who, after reigning one day, was slain by *Alasbraf's* mamalukes; and the kingdom restored to the son of *Almansur*,

Almalec-Alnasar; who was soon obliged to cede it to

Almalec-Aladel-Canboga. His reign was distinguished by a very grievous famine, in 1317; in which, not only the dead carcases were eaten with avidity, but the people devoured one another. At little Cairo, three men were found eating the flesh of a pickled child, and confessed that they had often done the like before. They were hanged at one of the city gates: but before next day their bodies were totally eaten up. A plague succeeded the famine, and made horrible ravages. After a reign of two years *Canboga* was deposed by the prefect *Hafameddin-Lajin*, who mounted the throne himself, and took the name of

Almalec-Almansur. He oppressed Egypt with exorbitant taxes; and was slain by the emirs, in 1320, after a reign of three years. He was succeeded by

Almalec-Alkahir; who reigned one day; and had for his successor

Almalec-Alnasr-Mohammed. The tatars, in his reign, invaded, and reduced Syria; and carried thence an incredible booty of money and women. They were not so fortunate in their next incursion, at Damascus; where, although at first they had considerable advantage, they were ultimately routed with great slaughter. Soon after this victory, *Alnasr* sent his army into the Thebais, and took the capital of the *Orbanenses*: the spoil of which amounted to 500 horse, 100000 sheep, 30000 beeves, and arms without number. The children and women were publicly sold. In 1324 there was a dreadful earthquake in Syria; which, with other wonders, joined two contiguous mountains at the distance of 100 cubits. In 1325 the sultan expressed a desire of visiting the prophet's tomb: and gave the emirs leave to choose for their

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vereign whom they pleased. The choice fell on the emir *Rokneddin-Bibars*; who took the name of

Almalec-Almodhafer. Mean while *Alnafr* changed his mind; and, wishing to recover his throne, wrote for that purpose to the emirs; by whom he was so well seconded, that Almodhafer was obliged to resign amid the hisses and insults of the people, whose favour he could never obtain. Thus Alnafr remounted the throne, which he held until his death, in 1363. Yet he was an oppressive, and cruel prince, who taxed the Egyptians beyond example. His annual revenue in grain alone amounted to more than 900,000 bushels.

So many remarkable things happened in this reign, that we cannot resist the inclination of giving a part of them at full length; and in the translator's own language: as they exhibit a very favourable specimen of his style and latinity; which are both what we would require in a latin historian.

P. 58 'In hoc anno [1338], ita muribus magnis scatebant regiones Thebaidis Ægyptiacæ, ut metus omnium animos occupaverit ne terræ proventus penitus vorarent: fertur quidem nuncios missos è finibus Om-Alkassouri (urbis nempe in provinciis Mansaloutensibus sitæ) narrasse, incolas earum regionum, cum ferias ob fruges ex agris collectas celebrarent, uno consensu ad mures adoriendos atque exterminandos sese accinxisse, hoc quoque præstitisse, et murium quodcumque capere poterant diversis locis reservasse à die quodam conventus ad diem conventus proximè sequentem. Omnes verò qui in septem diebus interfecti sunt, in unum collecti ac dimensi, 323 ardabas, et ardabæ trientem implevisse dicebantur (mensuris autem Kahirettensisibus in calculo utimur). Harum rerum testes oculati ad Arcem montanam munitionem Kahiretæ sese convertebant, taliaque ibi referebant.

'Hoc ipso anno, tantum exundabant flumina, ut nulla quidem vallis videri possit quæ aquis non fuit submersa. Pagus quidem in provinciis Damascenis situs, unâ cum rebus omnibus ibi se habentibus, domis, arboribus, jumentis, hominibus, terrarum proventus ac frugibus collectis, vi aquarum obrutus est: nec præter quinque viros, aliquis incolarum evadere potuit; hi autem taurorum colla brachiis amplectantes, natando mortem fugiebant.'

P. 59. 'Dein, tempestate magnâ coortâ, arbores plurimæ radicitus evulsæ sunt, ac columna sese in nubibus exhibuit, scintillas undique emittens; Ecclesia verò Græca (quæ lapidibus maximis et inter se consolidatissimis extructa fuit) ventis correpta, ex imis sedibus dimota est, in altum sublata, et per tractus ærios, spatium teli jactus, pervecta; figuram vero pristinam semper structura servavit, nec singulus quidem lapis à suo loco decidit. Homines interea prodigium aspicientes, lachrymis soluti sunt, et summâ observantiâ Numen æternum colebant. Lapidibus autem alternatim delapsis, structura paulatim imminuta est, ac tandem omnino humi procubuit; locus autem quo raptæ fuerunt ædes, imensis fossæ speciem exhibuit. Huic autem turbini, fulgura, tonitru atque tenebræ ita terribiles sese addiderunt, ut quisque mortem præsentem expectaret. Deinde ex aëre grando cecidit, et longus terrarum tractus hæc percussus, penitus vastatus fuit, nec quicquid

quicquid vel hominum vel pecorum vel ferarum vel volucrum quod in iis regionibus versabatur exitium effugit. Grandinem hanc subsequebatur aquarum inundatio, quæ totam illam vallem (nomine vallis Elephanti notam) aquis implevit, et omnes homines, omniaque pecora, quæ eam tenebant, undis obruebantur. Populi autem qui sedes vicinas occupabant, statim demigrârunt, metuentes ne tale aliquid etiam posthac eos aggrediretur.

P. 61. 'Haud multò post, grandine vexantur populi, cujus quisquelapis libræ pondus habuit et quodcunque percussit penitus perdidit.

'Anno 719 [1341], magno prælio inter Fideles et Francos Hispanienses dimicatum est, nec quicquid in toto terrarum orbe hoc prælio mirabilius accepimus. Res autem ita se habuit; Rex Castiliæ, copiis undique coactis, ad bellum Mussulmannis inferendum ducenta millia hominum paraverat, atque hos omnes, navibus imponere instituerat. His de rebus certior factus fuit Fidelium Imperator Abi-Alwatid-Ismaïl. Franci, interea, cum omnibus suis copiis oras Granatæ attingunt, tot belli apparatus secum adducunt, cum ad urbes oppugnandas, tum ad prælia conferenda, ut ipsæ terræ ad eos recipiendos vix suffecerint. Imperator Fidelium suo exercitui præfecerat Alsheich-Alsalahum-Abu-Said-Othman-f. Abi-Alalii, et huic mandata dederat ut in Francos impetum faceret. In eos igitur cum quinque millibus heroum Mussulmannorum irruebat. Non parvâ autem admiratione percussus fuerunt Franci, cum manum hanc exiguam ad ipsos aggrediendos sese accingentem vidiissent. Prælio autem commisso, Franci sese fugæ dedere, eosque fugientes gladii Mussulmannorum undique persecuti sunt: vestigiis eorum hæserunt Fideles, et in iis cædendis atque capiendis tres dies consumpserunt. Deinde Granatenses ad impedimenta Francorum spolianda ex urbe erumpentes, multos captivos abduxerunt, ac plurimas opes diripuerunt. Aurum verò quod prædæ fuit, ad pondus trium et quadraginta cantarorum rediisse dicitur: fœminarum quæ in captivitatem ductæ sunt numerus fuit novem millia, et inter captivos uxor Juani nec non omnes ejus liberi videbantur. Quò libertatem suam obtineret Regina, urbem Tariff cum monte Alfetah (*Victoria*) * atque octodecim aliis arcibus à suâ ditione alienavit. At hoc minimè Mussulmannis placuit. Prælio ceciderunt ampliùs quam quinquaginta mille, nec pauciores ex inscitâ locorum in fluminibus periisse dicuntur. Viginti quinque viri qui inter eos summâ dignitate pollebant unâ cum omnibus suis affectis, penitus excisi sunt. E Fidelibus vix decem ceciderunt. In jumentis spoliisque aliis vendendis sex menses egerunt.

P. 63. 'Hoc ipso anno, regiones orientales, Diarbecrum, Mousalum, Armalum, Mardinum et Mesopotamiam annona tam gravis premebat, ut homines liberos suos venundarent ac mortuorum corpora canesque vorarent; hinc pars maxima incolarum periit, perpaucis quidem è tot populis mortem fugentibus, et miseræ quidem hæ reliquæ, haud ita multò post, invadente peste, penitus interierunt.'

In another number, we shall conclude our account of this curious work.

NATURAL PHILOSOPHY.

ART. III. Hutton's *Dissertations on different Subjects in Natural Philosophy*. (Concluded from p. 166.)

THERE is no science which has, of late years, received such important enlargements as chemistry. By a diligent attention to the analysis of bodies, and particularly by investigating the nature of those aeri-form substances, which in their condensed state constitute a part of solid bodies, much new light has been thrown upon the chemical constitution of things. In the course of these inquiries, an important dispute has arisen, respecting the theory of fire; whether phlogiston, or the matter of light and heat, be a substance *sui generis*, or whether the phenomena of burning may be explained upon any other principles, without the supposition of such a distinct substance. In the new school of chemistry it is maintained, that vital air contains in itself the principle of fire, or heat; and that this heat emerges, upon the combination of the air with the particular substance of the burning body, to which the other has a chemical affinity. Dr. Hutton opposes this doctrine: and it is the object of the SECOND PART of this work to prove, that some important facts, or essential phenomena in burning bodies, are not explained in the new theory of *calorique* or the anti-phlogistic system.

With this view, the real existence of phlogiston is first investigated, by examining the decomposition of that substance in the inflammation and calcination of bodies. The first fact, which is examined, is Mr. Cavendish's surprising experiment, in which water is produced from the combination of vital and inflammable air. These two kinds of air being mixed in due proportions, and this mixture kindled in a close vessel, the two elastic fluids disappear, and a quantity of water, equal to the weight of the two bodies which were inclosed, is found in the vessel after cooling. From this fact it has been concluded, that water is composed of vital air and inflammable air, and there is not required any phlogistic substance in order to explain the phenomena of burning. In order to set aside this conclusion, Dr. Hutton endeavours to show, first, that there is no ground for the supposition, that, in this experiment, the two constituent parts, or attractive elements of water are before inflammation restrained from rushing together by latent heat, but that they are combined with other substances, in some particular state, by which the natural union of those constituent parts or elements of water is prevented; and secondly, that when these constituent parts are united in forming water, upon their inflammation, union, and condensation, there is an emission of light and heat which cannot be explained by the principle of latent heat; whence he infers, that there is another principle, beside that of latent heat, by which the matter of light and heat may be combined and restrained in bodies.

It is next maintained, that, when bodies emit light in consequence of the decomposition of their phlogistic substances, this luminous matter has not been derived immediately from any species of heat, but is a luminous emanation proper to the decomposition of phlogistic substance, and the sensible effect and proof of that operation. In proof of this, an appeal is made to experiment, to show, that, when inflammable bodies in the state of vapour are kindled, it is not the
vapour

vapour heated by incandescence that emits the light, but the intense illumination that gives the heat; and that bodies, which have no more than the common temperature of the atmosphere, may emit light by the decomposition of phlogistic substances. Whence, on the whole, the fact is concluded to be ascertained, that in inflammable bodies a quantity of the matter of light and heat is contained before their inflammation or combustion, and separated from them in the act of burning. And it is added, that there cannot be a more proper term to express that principle, by which these substances possess a certain quantity of the matter of light and heat, than the phlogistic principle.

In reply to the objection, raised by those who oppose the theory of phlogistic substance, that it gives to the composition of bodies matter which has no weight, and therefore no palpable existence, Dr. H. denies the propriety of admitting it as an universal principle in natural philosophy, that all matter gravitates. He allows, that all the experiments on phlogistic bodies prove the phlogistic matter to be destitute of weight: but nevertheless he asserts the necessity of admitting the existence of phlogiston as a distinct substance.

Further to support the doctrine of phlogiston, this philosopher proceeds to consider it's importance in natural philosophy, as well as in the science of chemistry, and to appeal to the operations of nature, in which animal bodies acquire heat in the consumption of phlogiston, and vegetable bodies compose phlogiston by growing under the influence of light. In conclusion, he thus brings the two theories into comparison. P. 256.

19. We have now two different theories for the explanation of fire; the one of these is the oxygenous principle or vital air alone, in which it is pretended, that there is, even in its concentered state, a certain quantity of heat, which is rendered sensible or emerges upon the oxygenous or aqueous composition of that chymical principle. The other again is the phlogistic principle, which supposes a certain modification distinctly different from any species of heat. According to this last theory, the solar substance is emitted, in the case of burning bodies, upon a new combination or arrangement of the other chymical principles. Let us now see which of these two theories is most consistent with the general system of things in which we live.

With regard to the first, (which is a mere supposition unsupported by any matter of fact), it is to be observed, that, when this species of heat emerges from the burning body, this must be accomplished by the strong chymical attraction, of the oxygenous principle of vital air, with that chymical substance to which it is then united. But so violent is often the heat on this combinatory occasion, that there is not any room to suppose this aqueous or oxygenated composition should ever be again dissolved or decomposed by means of heat. Therefore, according to that theory, vital air should in the burning of bodies, and in the oxygenating of substances, be lost to the burning and breathing purposes of this world; and there does not appear, from those principles, to be any resource for restoring to the world vital air, after it is thus combined.

It must not be alledged, that vital air is actually disengaged from oxygenated bodies by means of heat; the fact is true; but this only shows the inconsistency of that theory, which is obliged to suppose, that the same cause produces contrary effects, therefore, when according

to that theory, the secret or pretended latent heat of the vital air is said to be disengaged in burning, what reason is there to suppose, that an oxygenated substance should again part with that principle, from no other cause but simply the action of heat? If heat be the cause for the separation of two substances, can we suppose such a capricious law of nature, as this, that heat should be again the cause of their union? And yet all this must be supposed in the theory of *calorique*, which has been substituted in place of phlogiston.

The theory of phlogiston, on the other hand, cannot be charged with such inconsistency. For it is not as heat that the solar substance is lodged in the phlogistic body, consequently it may be disengaged by means of heat without any inconsistency, as happens in the case of phosphoretic bodies; and when vital air is separated by means of intense heat from oxygenated substances in our experiments, there is always the matter of light to complete the double elective change. But it is evident, that it cannot be by means of fire, that the salutary state of our atmosphere could be restored; for, in the burning of that fire, more vital air would be lost than gained. Therefore, it is by vegetation that the general loss of vital air is to be repaired; and it is only by the influence of light, not of heat, that this salutary transmutation in our atmosphere is made to take place.

But, besides the loss of vital air, by the inflammation of that extreme light fluid in which the hydrogenous substance is combined with phlogiston, there is another evil arising from the burning of vegetable bodies; that is, from the combustion of coally matter in those bodies. It may be now of some importance to consider that operation in the system of this world.

When the gravitating matter of charcoal is oxygenated in being transformed to fixed air, the vital air is not only lost, but it is rendered the most noxious thing to the lungs of animals. How then is this two-fold evil to be corrected? Not by the absorption of alkaline matter; for alkaline substances are all of them already saturated with it. But even were alkaline substances, in sufficient quantity, found also in an unsaturated state, so as to absorb the viciated atmosphere, which would be thus continually impaired, yet there would be only one half of the evil thus corrected; the noxious part indeed might be then removed; but the consumed air would not be restored.

The antiphlogistic theory cannot be allowed to say, that in vegetation, the *calorique* is restored to the oxygenating principle, and that thus vital air and the *matiere charbonique* are again separated; there is not the vestige of a reason for such a supposition which that theory is here forced to make. No degree of heat, even of the most intense fires, appears capable of decomposing fixed air; how then should this be looked for in vegetation? when all this is duly considered, we shall be ready to acknowledge that it is light which forms the *matiere charbonique* in the bodies of growing plants, and which also separates the vital air which appears on that occasion. But if light causes that decomposition as light, and not as producing heat, that solar matter must be combined in the vegetable substance as the matter of light, and not in any modification of heat.

Therefore, whether we consider the formation of phlogistic substance in the growing of vegetables, or whether we consider the consumption of it in the burning and breathing processes, we are more and

more confirmed in the theory of phlogiston, and we are dissatisfied with a theory which endeavours to establish the chymical constitution of bodies in gravitating matter alone, without any other combination of the solar substance besides the modification of heat.

The THIRD PART of this work consists of physical dissertations on the powers of matter, and the appearances of bodies. And here our ingenious and adventurous author takes a wide range, through which it is impossible we should follow him, further than to mark the general outline of his theory.

As the fundamental idea in this theory, body and matter are distinguished from each other: the former being understood to be that which has certain sensible and perceptible qualities; the latter, that which is the active cause of the existence and the motion of bodies. According to this philosopher, matter is essentially active, and it's actions are the principles of natural or sensible bodies, by means of which bodies or their qualities come to exist. These actions are of two kinds, differing not in degree, but in nature, from each other: they are gravitation and heat: the former is, in bodies, the principle of union; the latter, the principle of separation. In these two opposite principles of action may be discovered particular intentions: by which each kind of matter contains distinct species, or different modifications. One of these kinds of matter, that which appears in the action of gravitation, is proper to this globe; being from it's nature here collected, and inseparably connected together in this planetary body. The other kind, which appears in heat, proceeds from the sun, although it may occasionally belong to all the bodies of the system. Of these two different kinds of matter natural bodies are composed; and it is from the various modifications of these two general principles of their constitution, that natural bodies derive all their particular properties.

Gravitation, *the first material principle* in this theory, is examined with respect to examinable bodies on the surface of our globe. The nature of action and re-action is investigated, in order to explain the laws of motion and resistance. Gravitation is considered as a pressing power, a moving power, and a power directing projectiles, and extended to the moving bodies of the solar system. It's intensity, varying with the distance in a certain ratio, is explained; and the theory further illustrated in the observed figures of the planetary bodies, and in the changing position of the axis of this globe. In order further to generalize gravitation as a principle of mutual attraction, it's effects are observed, in the aberrations of the planetary bodies from their natural paths; in the reciprocal action of a heavenly body upon the centre of it's attraction, and in the influence of the heavenly bodies upon the regular figure proper to this globe. The principle of gravitation is submitted to the test of experiment, in order to prove the increased weights of bodies, as they approach the centre of their attraction, and to prove the mutual attraction of bodies upon the surface of the globe. Lastly, it is maintained, that this principle, though general, is not universal.

The principle of volume, or bulk, in material things, is next investigated. Heat and cold are examined with regard to the conditions in which these sensations are felt, and to certain appearances with which they are necessarily connected, in order to form a theory of heat and cold.

cold. A view is taken of cohesion, as a physical principle: the laws of cohesion and gravitation are compared, and their force is found to be the same. The volume of body is shown to be diminished by gravitation, and to be increased by heat; their reciprocal action is assigned as the cause of volume, which must remain as long as it's principles remain; that is, as long as the matter remains which constitutes the body.

The next subject of inquiry is the principle of figure, or hardness; and this is supposed to take place, wherever the uniting principle is more powerful than that latent heat, which Dr. Black has discovered to be the cause of fluidity.

Concerning heat, as the *second material principle* in bodies, Dr. Hutton treats at large;—shows wherein intensity of heat consists, and how it is made known;—applies his theory to facts respecting the varied intensity of heat;—lays down principles for measuring the quantity of heat;—examines heat with regard to it's motion, and the facility of it's transmission;—takes notice of certain appearances, which occur in the heating of fluid bodies, favourable to the theory;—and considers it as of a transmutable nature, or capable of various modifications, and as combined with other bodies and affecting their qualities. In examining the various modifications of the solar substance, Dr. H. finds the same substance, under different relations, to be heat, light, and electricity. The similarity of their several actions is shown, and it is hence concluded, that they belong to the same kind of matter; while, at the same time, their separate purposes, perceived in their various destinations, distinguish them as different modifications. The solar substance, in the form of light, is considered as arrested and detained in certain bodies, which hence become phosphoric. The effects of phlogistic matter with regard to specific gravity, with regard to hardness and ductility, and with regard to light, are distinctly and minutely examined.

In conclusion, the author's theory of the opposite action of the two kinds of matter, that of gravitation, and that of heat, the former to unite, and the latter to separate the parts of bodies, is applied to natural appearances, in order to explain the expanding and condensing powers of bodies, to show the manner in which hardness is produced and destroyed, and to ascertain the final cause of the general law, by which, according to this theory, changes in body are produced.

On the general merits of this theory we shall not so far decide, as to determine whether it be sufficiently established to overturn the commonly received notion, that all matter possesses the property of gravitation. We shall only say, that the theory is conceived with great strength and comprehension of mind; and that it's author has given it all the support, which can be derived from minute investigation, intense and profound speculation, and skilful arrangement.

In order to give our readers a further insight into our author's system, we shall copy the following passage, in which he states, wherein it differs from the received philosophy, with regard to the constitution of natural bodies. P. 669.

The commonly received philosophy supposes, that bodies are composed of atoms which are absolutely inert, or of particles of matter (as they are called), which are infinitely hard, and perfectly incompressible. Here we find two palpable errors, disgraceful to science,

and baneful with regard to natural philosophy. First, there is a metaphysical or philosophic error, in pretending to remount to the principles of physical body, and then assuming, as those principles, nothing but bodies themselves under the pedantic designation of atoms or corpuscles, having definite volume and figure, as if names were to alter things in other respects the same. Secondly, there is a physical error, in supposing, with the vulgar, and the most ignorant in physical observations, that hard bodies are not perfectly compressible, that is, always diminished in their volume when power is applied for that purpose; for, if hard bodies be compressible, as they truly are, we would have no right to attribute incompressibility to their particles, or to the principles of their constitution.

‘ If, in order to remove this last error, it shall be acknowledged, that bodies are actually compressible and elastic, as well as that they gravitate or are heavy, then, What is to become of the hard, incompressible, and inert corpuscles, which had been contrived, in order to explain the constitution of examinable bodies? These corpuscles or particles of matter can neither give motion, in the cases of gravitation and elasticity; nor can they exhibit that resistance which, in the compressibility of bodies, is to be overcome by the superior power. Here is an inextricable dilemma; for, if the supposed particles of matter be extended, then indeed they may be inert, as having no moving power from that quality; but also, in that case, they are useless, or explain nothing. If, again, they be active, as having moving powers, then, their extension or their volume is at least superfluous. This last being the true state of the case, I shall now endeavour to place it in its proper light.

‘ A body cannot preserve its volume, or be made sensible to us, without resisting powers; but moving and resisting powers balancing each other, by acting in space, must, in our idea, produce volume. This is a truth of that kind, where the thing is not otherwise conceivable. Therefore, in a world with moving powers, as volume cannot subsist without resisting power, and as volume may be produced by the balance of those powers, we cannot allow of moving power without resisting power also. But having thus the efficient principles of volume, in bodies which are perceived, and which are known to gravitate, it were absurd also to assume the quality of volume, as a principle in the constitution of material things. For, if we assume volume as a principle, we do not then explain it; and if we explain volume, (which we perceive in bodies), by means of any other principle, to what purpose should it be assumed in the theory of matter? Thus it must appear, that the forming physical body of atoms, or particles with absolute volume and figure, were such a system of things as could not exhibit to us any wisdom in the contrivance; consequently, that system could derive no rational support from the consideration of final causes.

‘ It is very different with regard to the philosophical principles which we have adopted. We have been endeavouring, in these physical dissertations, to establish the weight, hardness, solidity, and elasticity of natural bodies, upon a foundation which is not hypothetical. We have been founding these qualities of bodies upon the powers of nature or constitution of their matter; powers which are not vainly imagined, (as have been the particles of matter), but which we learn from

from action and efficiency in things that we perceive. These powers have an actual existence which cannot be called in question; for while, on the one hand, a body feels heavy; and, on the other, when gun powder explodes, we cannot doubt the existence of those two powers, which act in opposite directions; and no imaginary theory, with regard to the supposed inert nature of matter, can any way invalidate the testimony of our senses, on which, as matter of fact, our reasoning then depends.

With regard again to the efficacy of those powers, in producing natural bodies, and in exhibiting the various *phenomena* which are perceived in the oeconomy of this active world, we have been endeavouring to ascertain this, by investigating the laws of action in relation to distance, or the powers of those different kinds of matter with regard to the variable, conditional, and relative intensity of their force. It is thus that we have found means for explaining all appearances of bodies in relation to hardness, and to softness or fluidity, to the great compressibility of certain bodies, as well as to the insurmountable resistance which they oppose to the absolute destruction of their volume.

We cannot take our leave of this elaborate production, without recommending it to the attentive perusal of those who are engaged in the study of nature, as a work which will at least afford much matter of important inquiry, and which may perhaps be found to cast new light upon the science of physics.

O. S.

BIOGRAPHY.

ART. IV. *The Life of the Rev. John Wesley, M. A. some time Fellow of Lincoln College, Oxford. Collected from his private Papers and printed Works; and written at the Request of his Executors. To which is prefixed, Some Account of his Ancestors and Relations: with the Life of the Rev. Charles Wesley, M. A. Collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the Principles and Economy of the Methodists are unfolded.* By John Whitehead, M. D. Author of the Discourse delivered at Mr. Wesley's Funeral. Vol. I. 8vo. 500 pages, with a Head of Charles Wesley. Price 7s. in boards. Knight. 1793.

FROM an advertisement prefixed to this volume it appears, that a dispute has arisen between Dr. Coke, Mr. Moore, and the methodist conference, on the one part, and Dr. Whitehead on the other, concerning the publication of Mr. J. Wesley's life. The dispute arose, it seems, at the Manchester conference in 1791, concerning the division of the profits arising from the sale of the life. A requisition was then also made, that Dr. W. should publish nothing in the life of Mr. Wesley, but what should be approved by a committee of the preachers. With respect to the first Dr. W. offered to give up the whole profit of the work; but the requisition he could not in conscience comply with: he offered, however, to read his manuscript to the committee as friends. At a conference held in august 1792 at London, the above mentioned

committee resolved, that Dr. W. should write the life, and use his own judgment therein without control; but at the same time made several conciliatory proposals, one of which was, that a hundred and twenty eight pages of the life of Mr. Wesley, already printed, should be read by Dr. W. to a committee of preachers. This proposal, with the rest, was rejected at the conference: Dr. Coke being secretary, and Mr. Moore a member, who had jointly published a life of Mr. Wesley.

It was necessary to mention these particulars, in order to account for the publication of one volume of Dr. W.'s life of Wesley before the whole is completed. This volume contains no more of the life of John Wesley than the 128 pages referred to above: we shall therefore at present confine our attention to the *first book* of this work, which contains an account of the Wesley family, and more particularly the life of Charles Wesley.

Among Mr. Wesley's ancestors the persons of whom a distinct account are given are his great grandfather, ejected by the act of uniformity, in 1662, from the living of Allington in Devonshire; his grandfather, John Wesley, also ejected from Whitchurch; his grandfather by the mother's side, Dr. Samuel Annesley, who suffered much for nonconformity; his father, Samuel Wesley, who held the living of Epworth, in Lincolnshire; his mother, Mrs. Susannah Wesley; his sister, Mrs. Wright; and his brothers, Samuel and Charles Wesley.

The life of Mr. Charles Wesley, which forms the principal part of this volume, consists chiefly of extracts from his private journal. It lays open the religious state of his mind, and relates the particulars of his public labours, through the course of a long life, with all those peculiarities of sentiment, and language, by which methodism is so strongly marked. These memoirs are entitled to particular attention from the sect of which he and his brother were the founders, to whose diligent exertions, continued with unwearied zeal and perseverance, through a long course of years, it in a great measure owed it's extensive and rapid progress. They may also be perused with advantage by other classes of readers, as affording them many authentic materials, from which a judgment may be formed concerning the spirit, character, and tendency of a religious body, which, from the smallest beginnings, about the year 1730, has risen to a degree of magnitude and consequence, sufficient to demand the attention of the statesman and the philosopher, as well as the divine.

The narrative is for the most part so similar to that which has already been repeatedly laid before the public from the journals of John Wesley, that it is unnecessary for us to protract this article by long extracts. We shall only cite the following account of a conference which Charles and John Wesley had with Dr. Gibson, bishop of London; whence it will be seen how exceedingly the regular clergy were, at that time, embarrassed, by the proceedings of these irregulars. p. 194.

'This day, (Oct. 15. 1738) Mr. Charles Wesley and his brother John waited on Dr. Gibson, the bishop of London, to answer the complaints which he had heard alleged against them, respecting their

their preaching an absolute assurance of salvation. Some of the bishop's words were, "if by assurance you mean, an inward persuasion, whereby a man is conscious in himself, after examining his life by the law of God, and weighing his own sincerity, that he is in a state of salvation, and acceptable to God, I do not see how any good christian can be without such an assurance." They answered, "We do contend for this, but we have been charged with antinomianism, because we preach justification by faith alone. Can any one preach otherwise, who agrees with our church and the scriptures?" Indeed by preaching it strongly, and not sufficiently inculcating good works as following justification, and being the proper evidences of it, some have been made antinomians in theory rather than practice; particularly in the time of king Charles. "But, said the bishop, there is a very heavy charge brought against us, bishops, in consequence of your having re-baptized an adult, and alleged the archbishop's authority for doing it." Mr. John Wesley answered, that he had expressly declared the contrary, and acquitted the archbishop from having any hand in the matter; but added, "If a person dissatisfied with lay-baptism, should desire episcopal, I should think it my duty to administer it, after having acquainted the bishop according to the canon." "Well, said the bishop, I am against it myself, when any one has had baptism among the dissenters."—The bishop here shows that he possessed a candid and liberal mind.—Mr. Charles Wesley adds, "My brother enquired whether his reading in a religious society made it a conventicle? His lordship warily referred us to the laws: but, on urging the question, "Are religious societies conventicles?" He answered, "no, I think not: however you can read the acts and laws as well as I; I determine nothing." We hoped his lordship would not, henceforward, receive an accusation against a presbyter, but at the mouth of two or three witnesses. He said, "No, by no means; and you may have free access to me at all times. We thanked him and took our leave."

"Tuesday, november 14th, Mr. Charles Wesley had another conference with the bishop of London, without his brother: "I have used your lordship's permission, said he, to wait upon you. A woman desires me to baptize her, not being satisfied with her baptism by a dissenter." She says, sure and unsure, is not the same. He immediately took fire, and interrupted me. "I wholly disapprove of it: it is irregular." My lord, said Mr. Wesley, I did not expect your approbation; I only came in obedience, to give you notice of my intention. "It is irregular; I never receive any such information, but from the minister." My lord, your rubric does not so much as require the minister to give you notice, but any discreet person. I have the minister's leave. "Who gave you authority to baptize?" Your lordship; and I shall exercise it in any part of the known world. "Are you a licensed curate?" I have the leave of the proper minister. "But do you not know, that no man can exercise parochial duty in London, without my leave? It is only *sub silentio*." But you know, many do take that permission for authority; and you yourself

yourself allow it. "It is one thing to connive, and another to approve; I have power to inhibit you." Does your lordship exert that power? Do you now inhibit me? "O why will you push matters to an extreme? I do not inhibit you." Why then, my lord, according to your own concession, you permit, or authorise me. "I have power to punish and to forbear." To punish: that seems to imply, that I have done something worthy of punishment; I should be glad to know, that I may answer. Does your lordship charge me with any crime? "No, no, I charge you with no crime." Do you then dispense with my giving you notice of any baptisms in future? "I neither dispense, nor not dispense."—"He censured Lawrence on lay-baptism; and blamed my brother's sermon as inclining to antinomianism. I charged archbishop Tillotson with denying the faith; he allowed it, and owned they ran into one extreme to avoid another. He concluded the conference, with "Well sir, you knew my judgment before, and you know it now; good morrow to you."

It appears, from some particulars related towards the close of these memoirs, that Charles Wesley entirely disapproved of all attempts to form the methodists into an independent body, equally detached from the church of England and the several classes of dissenters. And Dr. W. is of opinion, that such a separation would overturn the original constitution of methodism, and totally subvert it's spirit. What form such a numerous and active body will assume, now that they are deprived of their leaders, is a matter of no small importance to the public.

We shall postpone the consideration of Dr. W.'s life of John Wesley, till the remaining volume is published.

N. B. The life of the Rev. Charles Wesley is sold separately. price 3s. bound.

D. M.

ART. V. *The private Life of the late Benjamin Franklin, L.L.D. late Minister Plenipotentiary from the United States of America to France, &c. &c. Originally written by himself, and now translated from the French. To which are added, some Account of his public Life, a Variety of Anecdotes concerning him, by M. M. Brissot, Condorcet, Rochefoucault, Le Roy, &c. &c. and the Eulogium of M. Fauchet, Constitutional Bishop of the Department of Calvados, and a Member of the National Convention.* 8vo. 320 pa. Pr. 5s. Parsons. 1793.

ART. VI. *Works of the late Dr. Benjamin Franklin: consisting of his Life, written by himself, together with Essays, humorous, moral, and literary, chiefly in the Manner of the Spectator.* 2 Vols. 8vo. about 300 pa. each, with a Head of the Dr. Pr. 7s. sewed. Robinsons. 1793.

As article v. contains many particulars relative to the life and writings of Dr. Franklin, by Brissot, Condorcet, Rochefoucault, Le Roy, and other celebrated writers, not to be found in article vi. so this abounds with several productions of the author, not to be met with there. Among these are to be reckoned 'the Whistle, a true story;' 'a Petition of the Left Hand;' 'the Handsome and Deformed Leg;' 'Morals of Chefs;' 'the Art of procuring pleasant Dreams;' 'Advice to a young Tradesman;' 'Paper, a Poem;' 'on the Slave Trade;'

Life of Dr. Franklin.

'Trade;' 'Observations on War;' 'on the Impress of Seamen
Comparison of the Conduct of the ancient Jews and of the
federalists in the United States of America;' 'Sketch of an E
School,' &c. all of which must be considered as republications, h
appeared before, either in Europe or America.

THE editor of the French edition of Dr. Franklin's Life, de
entering into 'an uninteresting detail,' relative to the manner in
the original manuscript of these memoirs came into his possession
have good reason to imagine, that it was obtained surreptitiously.
following is the advertisement prefixed to the translation: Art.

'The life of the late Dr. Franklin is, perhaps, a *desideratum*
modern biography; for the manner in which that statesman and
sopher, although destitute of connections and of fortune, was c
to struggle into opulence and celebrity, cannot fail to excite t
terest, and gratify the curiosity of a liberal and enlightened age

'But this work is estimable in another point of view; for i
be considered as a treatise enforcing the love of virtue and i
dustry, displaying the advantages arising from study, and exhi
the most easy mode of acquiring literary and moral excellence.
will be gratified by the early efforts of our author's genius, an
age comforted, at beholding that happy serenity displayed in the
period of his life.

'The translator would have presented the world with this v
long since, had he not been restrained by a certain degree of del
mingled with veneration, towards the family of this great man
on being informed by a respectable bookseller in St. Paul's cl
yard, that the works of Franklin were about to be published
grandson, he withheld the present publication for several mont
expectation of that event. He begs leave to add, that thro
the whole work, he has attempted a plain, sober, unadorned
as best adapted to convey the author's sentiments; and, that
second part, he has altered some erroneous dates, and cancell
variety of unjust reflections which were thrown out in England
Dr. Franklin, during the late odious war with America, and h
hastily adopted by the French editor.'

In Letter I. Dr. Franklin details the motives which induc
to collect a few anecdotes concerning himself and his family
ancestors, he says, lived in the village of Eaton, in Northampton
on a freehold estate of about thirty acres, during at least three h
years; but this inconsiderable property would have been insu
for their subsistence, had it not been for the occupation of
smith, to which trade the eldest son had always been brought
time immemorial.

'Our humble family at an early period embraced the prin
the reformed religion. Our forefathers remained faithfully
to it during the reign of Mary, and were in danger of being
on account of their zeal against popery. They were in poss
an English version of the bible: in order to conceal and pres
safety, they bethought themselves of fastening it with string
open position, to the inside of the cover of a night-stool. V
great grandfather was desirous of reading it to the family, he
the cover upon his knees, and turned over the leaves, wit

loosing the cords which fastened it. One of the children always remained at the door to give notice if he saw the apparitor approaching: this was an officer of the spiritual court.

‘On the least alarm, the cover of the night-stool was instantly restored to its proper place, and the bible remained concealed underneath as usual. This anecdote I had from my uncle Benjamin.’

Josias, our author’s father, having married at an early period of his life, carried his wife and three children to America, about the year 1682; whither he seems to have been driven by the hope of enjoying the quiet and undisturbed exercise of his religion; and the subject of these memoirs was born in Boston, in New England. His brothers were bound apprentices to various trades; he himself was destined for the church, but his father, already burdened with a numerous family (seventeen children), was unable to support the expences of the necessary education. At the age of ten, he was accordingly brought home, to assist in the manufacture of soap and candles, cut the wicks, go on errands, &c., employments to which he seems to have conceived a great antipathy, his mind being bent on a seafaring life. To prevent this, he was sent for a few days on trial to a cutler, but it being inconvenient to advance the sum exacted as his apprentice fee, he returned home.

‘From my infancy,’ says Dr. F., ‘I was fond of reading, and I laid out in books all the little money I could procure. I was particularly delighted with the relations contained in voyages; my first acquisition was Bunyan’s works, in small separate volumes. I afterwards sold this, to enable me to purchase the historical collection, by R. Button, which consisted of about forty or fifty little cheap volumes.’

‘The small library belonging to my father, consisted principally of books of practical and polemical divinity; I read the greatest part of them. I have often regretted, that, at a time, when I had so great a thirst for knowledge, some better books did not fall into my hands, as it was decided that I was not to belong to the church. He had also Plutarch’s lives, in which I took great delight; and I still consider the time spent in perusing them, as well employed. I likewise found a work of Daniel de Foe, entitled *an Essay on Projects*, from which I received impressions that may perhaps have influenced some of the principal events of my life.’

‘My inclination for books, at length determined my father to make a printer of me, although one of his sons was already in that profession. My brother James had returned from England in 1717, with a press and types, in order to establish a printing-house at Boston. This business was much more agreeable to me than that of my father, although I still retained a predilection for the sea. To prevent the effects that might result from this inclination, my father was impatient to see me bound apprentice to my brother. I refused a long while; at length I allowed myself to be persuaded, and signed my indentures at twelve years of age. It was agreed that I should serve as an apprentice till I was one and twenty, and should only receive wages as a workman during the last year.’

‘In a short time I made a great progress in this business, and became an useful assistant to my brother. I had now an opportunity of procuring better books; the connections that I necessarily formed with the apprentices of booksellers enabled me now and then to borrow some

some volumes from them, which I always returned very punctually, and uninjured. How often have I passed the greater part of the night reading in my chamber, when a book has been lent me in the evening, which it was necessary to return next morning, lest it should be perceived to be missing, or should be enquired after!

At length a merchant of the name of Matthew Adams, a man of some abilities, and possessed of a good collection of books, who used to come frequently to our printing-house, paid some attention to me; he invited me to see his library, and had the goodness to lend me such books as I wished to read.

I was at this time seized with a strange inclination for poetry, and composed several trifles in verse. My brother imagining that he might find his account in it, encouraged me, and engaged me to compose two ballads; the one called the tragedy of Pharoah, contained an account of the shipwreck of captain Worthilake and his two daughters; the other was a sailor's song, on the capture of the famous pirate, named Teach, or Black-Beard; they were both wretched in point of style; mere blindmen's ditties. After they were printed, my brother sent me to hawk them about the town; the first had a prodigious run, because it related the particulars of a recent and much talked of event.

Young Franklin's vanity was flattered with this circumstance, but his father having ridiculed his compositions, and assured him that poverty was inseparable from verse-making, he applied himself to prose, and, forming his style on the model of the *Spectator*, soon acquired a certain degree of facility and correctness, a circumstance to which he attributes much of his success in life.

Happening, at the age of sixteen, to peruse a work by Tryon, in which he recommends a vegetable diet, our author abstained from animal food, and lived on potatoes, rice, hasty-pudding, &c.

Chap. 11. and 111. His brother having published a newspaper in 1720 or 1721, called 'the Boston News-Letters,' (the second that had been printed in America), the doctor acquired great applause by his contributory essays: but, notwithstanding this, they did not agree together; and to the harsh treatment of the former the latter ascribes that aversion for arbitrary power, which he retained during the remainder of his life.

At the age of seventeen, he ran away from his family, and embarked for New-York, having first sold all his books, to pay his passage. Being disappointed in procuring employment there, he set out for Philadelphia, destitute alike of money and of friends, and we now behold the future legislator of Pennsylvania, and saviour of America, wandering about the streets, allaying his hunger with a piece of bread, and slaking his thirst with the waters of the Delaware! The following incident, which occurred in his voyage, is worthy of a place here.

During a calm which detained us exactly opposite Block-island, our sailors made the necessary preparations to catch some cod. Until that moment, I had persisted in my resolution of never eating any thing that had life in it; and upon this occasion, full of the ideas of my master Tryon, I looked on the taking of every fish, as a species of wanton murder, committed without any provocation whatever, because none of them had ever done, or could ever do, the least possible harm to any person, in order to justify so cruel a massacre! This manner

manner of reasoning seemed to me to be unanswerable; but I had formerly been a great lover of fish; and when it came out of the frying-pan, it had a most inviting smell!

I balanced for some time between my principles and my appetite, until I began to recollect, that in cutting up these very cod, I had perceived a multitude of little fish, taken out of their stomachs. On this I instantly said to myself: "if you thus devour one another, I see no manner of reason why we should not eat you!"

In consequence of this, I instantly sat down to the cod-fish, with a most excellent appetite, and have continued ever since to eat like the rest of the world, returning, however, from time to time, and by intervals, to a vegetable diet. How commodious it is to be a *reasonable creature*, who knows either how to find or to invent arguments for justifying every thing he is desirous of doing!

Young Franklin at length found employment, in the printing-house of a person of the name of Keimer, who had been one of the 'French prophets.' Conceiving a great opinion of his new journeyman, he communicated to him a project he had conceived of establishing a new sect; but as the latter insisted on abstinence from animal food, as an express condition, his master consented to make the experiment on himself, but he soon languished after the *fish-pots of Egypt*, and finally desisted from the enterprize.

At length, our author happened to be introduced to the governor of the province, and under his protection set off for England; but he found himself miserably duped by the *great man*, who was a prodigal in his promises, and a very miser in the performance of them.

Chap. v. On his arrival in London, our author worked for Mr. Palmer, a famous printer in St. Bartholomew's-close, with whom he remained upwards of a year. Being employed on the second edition of 'Wollaston's Religion of Nature,' some of the arguments appearing inconclusive, he drew up, and printed, a little metaphysical essay, by way of answer, entitled, 'a Dissertation on Liberty and Necessity, Pleasure and Pain.'

Soon after this he went into the service of Mr. Watts, near Lincoln's-inn fields:

'Upon my first entrance into this printing house, I chose,' says he, 'to work at the press, because I imagined that I stood in need of that corporal exercise which I had been accustomed to in America, where the workmen are pressmen and compositors by turns. In the mean time, I drank nothing but water, while all the other workmen, to the number of fifty, were extremely fond of porter: yet I was able to lift as great a weight with one hand, as any of them could do with two. They confessed upon this, and a number of other occasions, that the *aquatic American*, as they were pleased to call me, was much stronger than any of them, although they drank *strong beer*.

A boy from a neighbouring public house, was constantly employed during the whole day, in bringing porter to them. My companion at the press drank a pint every morning before breakfast, a pint at breakfast with his bread and cheese, another between breakfast and dinner, one at dinner, another after dinner, about six o'clock in the afternoon, and one more after he had finished his day's work. I looked upon this to be a most detestable custom; but it was absolutely necessary, according to him, to drink strong beer to enable him to work.

'I eq-

‘ I endeavoured to convince him, that the additional corporal strength, produced by the beer, could only be in proportion to the quantity of grain, or barley, dissolved in the water, out of which the beer was composed; that there was much more grain in a half-pennyworth of bread than in a pint of porter, and that if he should eat that quantity of bread and drink a pint of water along with it, he would draw more nourishment and consequently more strength from it than from a pint of malt liquor. This mode of reasoning did not prevent him however from continuing to drink, and to pay every saturday night, to the amount of four or five shillings, on account of this villainous beverage; an expence from which I was entirely exempted. It is in this manner that these poor devils remain always in misery.’ Dr. F. about this time astonished his acquaintance by his skill in swimming. He informs us, that ‘ he swam nearly from Chelsea to Black-friars, making a variety of evolutions and performing several feats of activity, as well on the top of the water as below it;’ and he seems to think, that, if he had remained in England, and opened a school for ‘ natation,’ he would have gained a great deal of money.

After eighteen months residence in London, during which period, although he had not improved his fortune, he had augmented his mass of knowledge, by reading many excellent books, and conversing with men who excelled in the arts and sciences, our author set sail, July 26, 1726, for Philadelphia.

Chap. vi. After living for some time in the capital of Pennsylvania as a merchant’s clerk, on the death of his employer he returned to his former occupation, and set up in business for himself.

The following is too important a passage to be omitted here :

‘ My parents, at an early age, had given me religious impressions, and I received in my infancy a pious education. I was brought up in the principles of the presbyterian religion; but I had scarcely attained the age of fifteen, when, after having doubted of different points by turns, accordingly as I found them attacked in the different books that I perused, I began actually to doubt of revelation itself.

‘ Some tracts against deism happened about this time to fall into my hands; they contained, as I was told in the preface, the substance of several sermons which had been preached in Boyle’s laboratory. It some how happened, that they produced a quite contrary effect to that which had been proposed by the writer; for the arguments of the deists, which had been cited, in order to be refuted, appeared to me to be much stronger than the refutation itself. In short, I became a complete deist.

‘ My mode of reasoning upon this subject, had also perverted several other young men, particularly Collins and Ralph; but when I afterwards recollected, that they had both of them done me a great deal of harm, without the least remorse; when I considered the proceedings of governor Keith, another *free thinker*, and my own conduct towards Vernon and Miss Read, which at times gave me great uneasiness, I suspected that this doctrine, although it might be true, was not very useful. I also had a worse opinion than before of the pamphlet which I had published in London.

‘ In short, I no longer deemed my opinions irreproachable, as I had at first thought them, and began to suspect that some imperceptible

error had insinuated itself into my arguments, which affected every thing that followed, as is commonly the case in metaphysical reasoning.

‘ I at length remained fully convinced, that truth, sincerity, and integrity, in the dealings of man with man, were of the utmost importance to the happiness of society ; and from that moment I formed the resolution, and wrote it down in my journal, to practise them during the remainder of my life.

‘ Revelation, as such, had not in truth any influence upon my mind ; but I was of opinion, that although certain actions could not be bad, *because it had prohibited them*, that it was nevertheless probable, that these actions were prohibited, *because they were bad for us*, and others commanded, *because they were advantageous in their own nature*, all circumstances and things taken into consideration. And this persuasion, aided by the succour of divine providence, or some tutelary genius, and perhaps by circumstances, and accidental situations, which were favourable in themselves, preserved me from all immorality, or at least from *gross and voluntary* injustice, which my want of religion tended to render me guilty of, during this dangerous period of youth, and amidst the difficult situations which I sometimes found myself exposed to among strangers, and at a distance from the eyes and the counsels of my father. I have thought fit to say *voluntary*, because the faults that I had hitherto committed, were in some respects *forced*, either by the inexperience of my youth or the dishonesty of others. I had consequently the principles, and I possessed the character of solid probity, before my entrance into the world on my own foundation. I was well aware of this advantage, and I was resolved to preserve it.’

Chap. VII. The industry, oeconomy, and abilities of the author of these memoirs, soon acquired him a number of friends, some of whom advanced him money, and others procured him employment. He also made a considerable addition to his interest and his property, by the establishment of a newspaper, and he soon after opened a shop for the sale of paper, and little articles of stationery.

‘ I then,’ says he, ‘ began by little and little to pay off the debt which I had contracted for my utensils, and on purpose to substantiate my credit as a tradesman, I took care not only to be *really* industrious and frugal, but even to avoid the appearance of the contrary.

‘ I was clothed with great simplicity, and was never seen in any place of public amusement. I never went on parties of pleasure, either to fish or to hunt. True indeed, a favourite book would now and then debauch me from my business, but this was but seldom the case ; and when it occurred, it was in *private* that I indulged myself, and *without giving scandal*. To shew also that I was not above my profession, I sometimes carried home the paper which I had bought from the merchants in a wheelbarrow, which I rolled through the streets before me. I thus began to be generally known as an industrious young man, and one very exact in all his payments ; the merchants who imported paper solicited my custom ; others came and made me the first offer of books, so that my little business went on encreasing wonderfully.’

In the year 1730, our author was married to a young woman, for whom he had conceived an attachment at an early period of his life,
and

and we now find him at the head of a political and philosophical club, and forming the plan of a public library.

The French editor's manuscript goes no further than this; he pretends indeed, that it carries down the life of Franklin to 1771, but it is obvious, that his materials fail many years before that period.

Dr. Franklin's manuscript, as we have been informed, brings his life down to the year 1756; afterwards he wrote only by intervals, so as to include some important events and negotiations: this manuscript, with other papers, he bequeathed to his grandson, Mr. Temple Franklin, who has announced his intention to publish them in a complete edition of his works.

The life of Dr. Franklin cannot fail to interest all ranks and classes of society, more especially such young men as trust to their own exertions for their success in life. To them it will afford a practical example of the advantages to be derived from honesty, sobriety, industry, and oeconomy; and it will teach them, that these are sufficient to counter-balance family connections, and supply the want of hereditary property.

P O E T R Y.

ART. VII. *Paradise Lost. A Poem in Twelve Books. The Author John Milton. Printed from the first and second Editions collated. The original System of Orthography restored; the Punctuation corrected and extended. With various Readings: and Notes; chiefly rhythmical.* By Capel Lofft. Small 4to. 112 pa. Pr. 2s. 6d. Bury, Rackham; London, Stockdale. 1792.

THAT there should be any difficulty in giving a perfectly correct edition of the *Paradise Lost*, a poem of such recent date, and of such high celebrity, may at first view appear surprising. The surprise, however, will abate, when it is considered, that this immortal work lay under disadvantages at it's first publication from the circumstance of the author's want of sight; and that, since that time, it's integrity has been impaired, not only by the negligence of editors, but by the rashness of critics. To the orthography indeed it appears from the early editions, that Milton, notwithstanding his blindness, was diligently and systematically attentive; and, in this respect the work seems to have been executed with great and perhaps filial care, under his direction. But in regard to the punctuation, a matter of still greater moment than the orthography, Milton's poetical works were sent into the world in so defective a state, that, as Mr. Capel says of Shakespeare, it becomes an editor's duty to attend closely to the meaning of what is before him, and to new point it accordingly.

Nothing has ever exceeded the temerity, with which that bold emendator, the learned Bentley, has applied his vast powers of conjectural criticism to the correction of the first and second editions; under the pretext, that in these editions, through the treachery of the copyists, the faithlessness of an injudicious editor, and the mercenary unconcern of the publishers, the poem

has

has been depraved by corruptions of every kind. The alterations, which he imputes to transcribers and editors, he describes as such monstrous faults, as are beyond example in any other printed book; and the numerous interpolations, which he finds in the poem, he loads with abundant invective. Yet these charges are advanced by this daring critic on ground merely conjectural, and are left unsubstantiated by any kind of evidence.

Under the uncertainty which these circumstances have occasioned respecting the genuine text of this invaluable poem, Mr. C. L. has undertaken a task, of which the literary world will agree to acknowledge the importance, and for which, from the specimen here offered to the public, we have no difficulty in pronouncing him excellently qualified. In the total want of manuscript authority, our ingenious and accurate editor recurs to the two authentic editions published in Milton's life-time, and makes them the basis of his present edition. To rescue them from the obloquy thrown upon them by Bentley, he gives an exact and minute description of them, with all the particulars which are known concerning them; and concludes, that 'by these two editions, with hardly ever a plausible excuse for resorting to conjectural criticism, we may be certain that we have the very work of the author, unchanged and perfect in the minutest particulars.' The peculiarities in orthography, which are found in these editions, are supposed to have been adopted by the author either to mark the usual pronunciation, with more certainty and consistency than the common mode, or to suggest such an utterance as he thought preferable to the ear.

The present editor, following the first two editions, has restored the system of orthography, originally adopted by the author. In punctuation, he has departed essentially from all former editions; and, upon the principle, that punctuation ought to be a guide to pronunciation, he has introduced many marks, or points, not in common use.

Mr. L. seems to have bestowed much attention upon this subject: perhaps more than it deserves; for the technical method of teaching pronunciation by marks and characters has we believe seldom been found very successful. But let the ingenious editor be heard, in explanation and defence of this novel part of his plan. p. xii.

'The reader may expect rarely to find emphasis marked in this edition, except where the change of spelling, originally adopted by the poet, represents it. The fact is, marking the accent will generally indicate the emphasis: for accent, quantity, and emphasis, though distinct properties of speech, are intimately connected: and in our language particularly; in which the emphasis frequently affects the time; and almost always the accent, either by enforcing it, or changing it from grave to acute, or sometimes from the acute to grave; in which latter case, the remission of tone is generally accompanied by a diminution of sound. For the piano, or pianissimo often constitute emphasis: not less than the forte in its greatest intensity.

'Whoever

* Whoever has heard this of *Isabella* *, justly pronounced,

“ There spake my brother :...there my father's grave

“ Did utter forth a voice,”

has felt this. The first four words, in a firm but complacent tone, beginning with some surprize, ascend gradually in the forte, and those which follow, are in a grave tone and low voice ; with a rise only, and that moderate, on the second and third words of the second line. The purity and dignity of the character, the filial veneration, the revival of sisterly esteem—all depend for their expression in this admirable passage, on that emphasis of sentiment, which has other resorts than loudness ; and can strike awe and sympathy to the heart, by the remission of sound, where its intensity would destroy, instead of conveying emphasis. And indeed this is often true of the sublime and the terrible ; no less than of the melancholy and the tender, the affectionate and persuasive.

* Emphasis, indeed, is merely relative to the place and circumstances of the word, clause, or sentence on which it falls ; the character, sentiment, situation, and intention of the speaker. It usually raises accent, exalts the voice, and accelerates the tone ; but it may require, for its effect, the contrary of all these, or of some of them only.

* And as to the leading emphasis which characterizes a speech, it has been well noticed that Milton usually gives the intimation of it by the lines which precede ; as in the description which introduces the speech of Moloch, of Belial, and of Satan, in the second book : (that of Mammon the reader had been enabled to anticipate by the first :)—and that of sin—whose sharp and impassioned outcry conveys the utterance to the imagination so strongly, that even in silence it seems to strike upon the ear. And in the first book, the bold words previously ascribed to the first speech, the quickness of reply to the second, the despair (in the parenthetic epiphonema) to the third, give the general movement almost as distinctly as it is indicated at the head of a piece of music.

* My object is, to annex such marks as may clear the way to a reader of taste, judgment, and feeling, from such ambiguities of accent, emphasis, or cadence as, without some appropriated notation, will ever, in some degree, embarrass the immediate perception and expression. To enter into the full expression, and to convey it suitably to others, must be the province of each for themselves. For this reason, the accents which govern entire members of a period, are not marked here : except only in the monotone ; the very essence of which consists in its being clausular, and not confined to a single word : but the accent marked over a particular word often will suggest the leading tone of a clause, or entire sentence. The same remark will occasionally apply to the influence of the rhythmic cadence, from its natural connection with the clausular tone.

* Measure for Measure, Act III. Scene 1.

VOL. XVII.

E c

* And

'And, indeed, as the orthography has thus far been noticed, and modes of printing which tend to assist the pronunciation and expression, it is impossible not to think of punctuation: another, and most material article; in a poem, which, of all others, requires and merits that its pronunciation be facilitated, and the principles of just utterance exemplified in their full extent, dignified, and perpetuated by their application to it. Every kind of punctuation that exists, or could rationally be invented, grammatical, rhythmical, and rhetorical, would here have its full employ, and most extensive, discriminated use. My object has been, however, chiefly to make the best and most correct use I could of the common points: with the addition of some few, adapted, as I hope, to the numbers and style of composition of this poem. The position of the break—in particular, gives it a diversified power; and in this (as in the mark of ironical expression), I have partly grounded myself on the method of my uncle, the late Edward Capell, in his edition of Shakspeare; of which, unbiassed by relation, uninfluenced by any other circumstance, I may venture, when thus invited by the occasion, to speak my sentiment, as thinking it the most correct and perfect specimen of punctuation, existing perhaps in ours, or any language.—The suspensive pause, marks an interval in the rhythm or cadence: where the construction of the sentence does not properly admit of a comma: it is supposed nearly of the length of one, this is its general effect when no other mark is annexed; where there is, it prolongs the silence proper to the stop which it accompanies: and the inflexion of the voice, on this pause, will be different from that indicated by a simple comma; but signs serve to hint what taste and feeling alone can execute; and which cannot be described. It is sometimes too the mere holding (as it were) of a syllable; without any sensible interval of silence. The acute, grave, and compound accent, I have occasionally marked where the peculiar rhythm seemed to be capable of being thus illustrated. The ' over a vowel to mark not generally an absolute elision of it, but the utterance in the least time, and with the least force, is used by Milton, in his original editions; retained by Bentley; and perhaps somewhat too frequently introduced by Dr. Newton, whose edition, however, is much more just to the poet, than that of such of his predecessors as I have yet examined.'

The editor's preface, from which the preceding extract is taken, contains, beside, a full defence of the first and second editions of the *Paradise Lost* against the censures of Bentley, an accurate account of Milton's orthography; some incidental remarks on the poem, and on the life of Milton, an account of all the editions of *Paradise Lost*, and other particulars, respecting the edition of which this publication is a specimen.

In the manner of printing, this edition follows the first edition published in 1667, in small quarto. The sheets are not paged, but the verses are numbered, and tabled, or inclosed with lines; a peculiarity which the editor retains as one of the characters of venerable simplicity, by which the original poem is distinguished.

Notes

Notes are added, marking the various readings of the first and second editions, or tending to illustrate the principles of the rhythm, orthography, and punctuation. The editor proposes to subjoin to the poem a copious index, a table illustrative of Milton's use and application of scripture, an extract from the criticisms of Johnson, perhaps the critical essay of Addison, and possibly some of the most remarkable of the modern testimonies. The copy for this edition, as the reader is informed by an advertisement prefixed to this specimen, has been revised and corrected, on the same plan, to the beginning of the eleventh book, so that it may be expected to proceed without interruption, and with as much dispatch as can be consistent with the accuracy indispensable to the design.

ART. VIII. *Hieronymi De Bosch Carmen de Æqualitate Hominum.* A Poem on the Equality of Man, by Jerome de Bosch. 4to. 80 Pages. Amsterdam. 1793.

THOUGH the subject of this poem is at the present time highly stimulant, it is treated by this writer with the calmness of genuine philosophy. He has chosen to follow many great examples, by giving a poetical dress to a didactic subject; but his intention seems rather to be to diffuse the principles and spirit of universal philanthropy, than to make proselytes to any particular system of modern policy. He is careful to decorate his sentiments with the graces of poetical diction and numbers; but he is still more careful to express sentiments, worthy of an enlightened citizen, and, a general friend of the human race. As a poem, the piece has correctness and elegance sufficient to recommend it to the attention of the classical scholar: as an essay on political rights and duties, it contains a great variety of just and liberal sentiments, which the philosopher will peruse with pleasure.

The poem is divided into two books; the first of which opens with an invocation to justice and wisdom. Equality among men is said to have been adumbrated under the image of the golden age. But leaving the fictions of the ancients, and taking nature for his guide, the poet asserts the equality of mankind in their origin, in the power of speech, in the common use of reason, in their external and internal senses, in their frailty and mortality. Differences are admitted to subsist amongst men, in manners, in bodily strength, vigour, and alacrity; in prudence, wisdom, and learning; and due praise is bestowed upon those who adorn their intellectual accomplishments by uniting them with probity. The poet describes the beginning of human society; marks the introduction and progress of vice, and the disorder and mischief which it has occasioned; celebrates the praises of those who have attempted the restoration of moral order; teaches that human society can only be preserved by just laws, dictated by nature and right reason; exposes the madness of those who refuse to submit to these laws; and shows that all the offices of life, however diversified, are consistent with virtue. He then proceeds to represent the baseness of bartering freedom for any of those gifts of fortune, which render men unequal; the calamities of slavery; and the necessity of preserving a sense of equality in the midst of the distinctions of society.

In the second book the temple of virtue is described: she is celebrated as the parent of equality; true religion is distinguished from false, by its tendency to cherish universal philanthropy; the necessity of placing the administration of law in the hands of good men, in order to preserve equality, is asserted; it is inquired how far bad governors are to be endured, the example of the first Brutus is exhibited; the happiness of the people is shown to depend upon their submitting to the counsels of wise and good men, and their equality upon the free access of all good citizens to posts of trust and honour; the vanity of hereditary honours is displayed; the characters of true nobility are delineated; and the happiness of the Americans in enjoying the true form of equality is described. In conclusion, obedience to the eternal law of virtue in all the relations of domestic and civil life is recommended as the only true foundation for national prosperity. As a specimen, we quote the following passage on the subject of religion. P. 46.

• Non memorem sacra quot religionis in umbra
Crimina sustinuit committere dira sacerdos,
Nec referam dexteras fraterno cæde madentes,
Quas Deus ut focii vitæ focique salutis,
Et sibi consulerent mortalibus addidit ægris;
Omne nefas molita manu, per templa, per urbes
Effera grassata est, veluti furialis Erinny:
Hanc animo expellas, et honesto discute collo
Vincla, superstitio si quæ tibi barbara nectit;
Candidus effundas, tu sanus vota precesque:
Nulla probata Deo est, quæ ferrea claustra minatur,
Imperiumque sibi crudeliter arrogat armis,
Religio; hæc imis latitet submersa sub undis;
At caput, humanæ quæ spirat gentis amorem,
Efferrat, et late lumen diffundat in orbem.
Illa nec integro Palamedii crimina falsa
Objicit, atque senem mœstas non cædit ad aras;
Illa verecundæ, gladio munita paterno
Iphianassai non lædat sanguine terram,
Præbet et Actæo non dira venena magistro,
Cujus ab ore gravi suavis sapientia fluxit.
Odit at illa scelus quodcunque atque impia facta;
Illa modum numen concedit cuique colendi
Divinum, si digna Deo modo proterat acta,
Subleuet afflictos, solamina præbeat ægris,
Si viduæ lacrymas, lacrymas abstergat egeni,
Et generosus opes in publica commoda vertat.
Quævis in arentes cœlo demittitur agros
Frugifer imber aquis, sitientes nutrit et herbas,
Talia ab excelsa veniunt quæ pectore dona,
Pauperis exhilarant animum reddantque vigorem.
Hæc mea Religio, —————

D. M.

ART.

ANATOMY, MEDICINE, MIDWIFERY.

ART. IX. *The morbid Anatomy of some of the most important Parts of the human Body.* By Matthew Baillie, M. D. F. R. S. &c. 8vo. 314 pages. Pr. 6s. in boards. Johnson. 1793.

IT is somewhat extraordinary, that the morbid structure of different parts of the human body should have been almost totally overlooked and neglected, while the knowledge of anatomy was making such rapid advances to a state of perfection. Such, however, is the fact: we must therefore feel much obligation to Dr. B. for drawing the attention of the faculty to this important point. Some diseases consist in morbid actions, that do not induce any change in the structure of parts, and, consequently, cannot admit of anatomical examination after death. In others, however, alterations of structure occur; and it is the object of this performance to investigate them more closely, and explain them more minutely, than has hitherto been attempted. In the execution of a work of this kind, more, probably, depends upon industry than genius; which does not, however, lessen the general merit of the undertaking. If it extend and enlarge our knowledge of the diseased states of different parts of the human frame, it must be of considerable advantage in improving the science of medicine, and in rendering the practice of it more certain and satisfactory. We must, notwithstanding, lament, with the author, that the knowledge of morbid structure does not always certainly conduct us to a knowledge of the real nature of morbid actions; though the one be the effect of the other. It seems, however, to promise some kind of foundation for the successful prosecution of inquiries of this nature. It is probable, that, in proportion as we become more intimately acquainted with the change of structure which diseased actions produce, we shall approach nearer to a knowledge of the actions themselves. Our progress in this respect will most probably be but slow, yet it appears one of the most promising means of acquiring this very useful kind of information. Besides, an accurate investigation of this nature will probably lead to just distinctions between changes, which, from their resemblance to one another, have been unfortunately confounded. The symptoms which occur, while the diseased actions are forming, will also be more attentively observed, and more fully considered; and hence diseases may be more certainly distinguished. Other advantages, of less moment, yet of considerable use to the physician, will undoubtedly be unfolded by a minute and attentive examination of morbid structure.

The plan of our author's undertaking seems to differ very materially from those of other works explaining morbid structure. Instead of tiring and distracting the attention by collections of cases and accounts of dissections, brought together without method or natural connection, as has been done in different periodical publications; or of giving large collections of cases arranged according to some particular order, as was the custom of the more

bulky writers; Dr. B. gives a plain, but full and distinct account of the morbid changes of structure which happen in the thoracic and abdominal viscera, in the organs of generation in both sexes, and in the brain.—His arrangement is similar to that which is generally followed in describing natural structure, and is accompanied by observations on the morbid actions as they occur. The work is rendered considerably more valuable, from the descriptions being chiefly of those diseased states of parts, which have been observed by the author himself; aided, however, occasionally, by what he could collect from the remarks of others, and from a frequent recourse to a very large collection of preparations*, exhibiting a great variety of morbid appearances. Dr. B. has, in our opinion, very judiciously, not confined himself to descriptions of the more uncommon appearances of diseased states of the vital or most important parts of the human body, but exhibited also the most common. It is very evident from the nature of the work, that it must be, in some measure, progressive; and that many additions and improvements may in future be made to it. Accuracy of observation and clearness of description, however, appear to have been the author's aim in this first attempt.

In the first chapter we meet with an account of the diseased appearances consequent upon inflammation of the membrane which surrounds and covers the heart. The author remarks this disease to be more common in the middle period of life, than either in childhood or advanced age. He has only seen one case where inflammation of the pericardium advanced so as to form pus. In this case the pericardium was much thickened, inflamed, and lined with coagulable lymph, but had no appearance of ulceration in any part of it. Some useful hints and reflections on the nature of adhesions of the pericardium to the heart, and respecting dropsy of the same cavity, are sensibly introduced in this part of the author's examination of morbid structure. On the diseased appearances of the heart, we do not meet with any thing particularly new or important; yet many of the author's observations may serve to guide the practitioner in his decisions respecting those very obscure states of disease. Upon the subject of the formation of polypi in the heart, Dr. B. seems to incline to the more modern opinion, that they are not formed during life; and when they are formed, he supposes that the coagulation of the blood does not happen very soon after death.

The heart very seldom becomes aneurismal. The author has only met with one instance of it, in which the apex of the left ventricle was dilated into a pouch big enough to contain a small orange, was much thinner than in the natural structure, and lined with a thick white membrane. He supposes, that it originated from the muscular structure at the point of the ventricle becoming weaker than in other parts; so that when the ventricle contracted upon the blood, it was forced against the weakened

* The late Dr. Hunter's.

part; which not being able fully to resist it's impetus, gave way, and formed the dilatation. The most frequent seat of aneurism within the cavity of the thorax, is at the arch of the aorta: this is most probably from the curvature exposing it to the full force of the blood propelled by the power of the left ventricle. Other remarks of importance occur on this subject. Different morbid appearances of the valves of the heart, and other deviations from natural structure are minutely described, and remarked upon in a judicious manner.

We shall pass over our author's observations on the morbid appearances of the pleura, and come to those of more consequence on the diseased structure of the lungs. Inflammation of the substance of the lungs seldom occurs without affecting the pleura in a similar manner. Extravasations of coagulable lymph, and sometimes of blood, into the substance of the lungs, are to be found; but our author has never met with the latter in large quantity. The inflamed state of the lungs is properly directed to be carefully distinguished from that of accumulation of blood in some part of them after death in consequence of gravitation. The description of the appearances that point out the differences of these states is just and sensible, and may prove of considerable use in practice. Abscesses are very commonly found in the lungs: sometimes they consist of small cavities containing pus; at other times the cavities are large, and the greater part of the substance of the lungs is destroyed. These cavities sometimes communicate with the branches of the trachea only, which are destroyed by the progress of the ulceration; but at other times they open into the cavity of the chest, emptying their contents there, and forming the disease called empyema. In deep-seated abscesses, the pleura is generally not affected; but in superficial ones it is mostly inflamed. The portion of lungs surrounding an abscess, which has arisen from common inflammation, is more solid in its texture, from coagulable lymph being thrown out during the progress of the inflammation. In scrofulous abscesses, however, the texture of the lungs in the neighbouring parts is seldom changed: but this chiefly happens when the abscesses are small and at a distance from each other. If a portion of the lungs be much crowded with tubercles, and some of them have become abscesses, the intermediate substance is often found of a very solid texture. In examining the blood vessels which pass to abscesses in the lungs, Dr. Stark had found blood coagulated in some of them; and on tracing the same vessels, Dr. F. has observed them to be very much contracted just before they reach the abscess, so that their extremities have been intirely closed up. By these means large hemorrhages seem to be guarded against. When abscesses in the lungs are the consequence of common inflammation, the author thinks them comparatively under the most favourable circumstances for recovery. Tubercles, when they become abscesses, form one of the most destructive and fatal diseases that afflicts mankind. We shall therefore extract our author's remarks upon them. P. 46.

‘ There is no morbid appearance so common in the lungs as that of tubercles. These consist of rounded firm white bodies, interspersed through their substance. They are I believe formed in the cellular structure, which connects the air cells of the lungs together, and are not a morbid affection of glands, as has been frequently imagined. There is no glandular structure in the cellular connecting membrane of the lungs; and on the inside of the branches of the trachea, where there are follicles, tubercles have never been seen. They are at first very small, being not larger than the heads of very small pins, and in this case are frequently accumulated in small clusters. The smaller tubercles of a cluster probably grow together, and form one larger tubercle. The most ordinary size of tubercles is about that of a garden pea, but they are subject in this respect to much variety. They adhere pretty closely to the substance of the lungs, and have no peculiar covering or capsule. When cut into, they are found to consist of a white smooth substance, having great firmness, and often contain in part a thick curdly pus. When a tubercle is almost entirely changed into pus, it appears like a white capsule in which the pus is lodged. When several tubercles of considerable size are grown together, so as to form a pretty large tuberculated mass, pus is very generally found upon cutting into it. The pus is frequently thick and curdly, but when in considerable quantity it is thinner, and resembles very much the pus from a common sore. In cutting into the substance of the lungs, a number of abscesses is sometimes found from pretty large tubercles having advanced to a state of suppuration. In the interstices between these tubercles, the lungs are frequently of a harder, firmer texture, with the cells in a great measure obliterated. The texture of the lungs on many occasions, however, round the boundaries of an abscess, is perfectly natural.

‘ I have sometimes seen a number of small abscesses interspersed through the lungs, each of which was not larger than a pea. The pus in these is rather thicker than what arises from common inflammation, and resembles scrofulous pus. It is probable that these abscesses have been produced by a number of small scattered tubercles taking on the process of suppuration. The lungs immediately surrounding these abscesses are often of a perfectly healthy structure, none of the cells being closed up by adhesions.’

In our author’s account of the diseased appearances within the cavity of the abdomen, several useful observations will be met with; though perhaps not altogether new.

On the subject of worms, the author properly enough remarks, that the *lumbricus terreus* has been confounded with the common earth worm, to which it has a general resemblance, though in reality it is very different. The nature of this difference has not been well explained or perfectly understood by practitioners. The external appearances of the two species of worms differ considerably, if attentively examined. Both extremities of the *lumbricus terreus* are more pointed than those of the common earth-worm: and the mouth of the *lumbricus terreus* has three round projections with an inter-

intermediate cavity; but the mouth of the earth-worm is merely a small longitudinal fissure, situated on the under surface of a small rounded head. The large semilunar fold of skin which is placed on the under surface of the worm, and into which the head retreats, or out of which it is elongated, is in the *lumbricus teres* intirely wanting. The anus of the *lumbricus teres* opens on the under surface, at a little distance from the posteriour extremity, by a transverse curved fissure; but the anus of the earth-worm opens by an oval aperture, at it's very extremity. The outer covering of the *lumbricus teres* is less fleshy, and less strongly marked by transverse rugæ, than in the earth-worm. The broad white band, often found surrounding the body of the earth-worm, is intirely wanting in the *lumbricus teres*. There is a very distinctly marked longitudinal line on each side of the *lumbricus teres*; but on the surface of the upper half of the earth-worm, there are three longitudinal lines, indistinctly described. In the *lumbricus teres* there is nothing answering the purpose of feet; but the earth-worm has on the under surface, towards it's posteriour extremity, a double row of processes on each side, which evidently have the use of feet in the locomotion of the animal.

The internal structure in the two animals is also very different. There is an intestinal canal in the *lumbricus teres*, passing from one extremity of it to the other, and nearly uniform and smooth in it's appearance. In the earth-worm there is a large complex stomach, consisting of three cavities. The intestinal canal in it is also larger, and more divided into *sacculi*, than in the former.

In the parts of generation there is likewise a remarkable difference. There is a distinction of sex in the *lumbricus teres*, as the male and female have different parts of generation; but in the common earth-worm the organs of generation are the same of each individual, the animal being hermaphrodite. The appearance of these organs are evidently different in the different species of animals at first sight. In the earth-worm there is an oval mass placed at it's anterior extremity, resembling the medullary matter of the brain; but in the *lumbricus teres* this substance is altogether wanting. These are the most striking differences of structure that Dr. B. has pointed out between the one species of animal and the other, and they appear sufficiently distinct and clear, to prevent future confusion on this curious subject.

The descriptions of the *tania* and *ascaris* seem to be given with equal clearness and accuracy. But the origin of intestinal worms is still involved in considerable obscurity, and will probably require much labour and investigation before it can be satisfactorily explained. Such an investigation does not, however, appear to have been the object of our author.

What has occurred to our author on the formation and accumulation of air in the intestinal canal seems to deserve attention. P. 128.

It is not unusual to find air accumulated in the intestinal canal, in greater or less quantity; this air is sometimes accompanied

panied with a slight inflammation of the peritonæum, and at other times it is not. In such cases the blood vessels, creeping upon the intestines, are frequently filled with air, but not uncommonly they are without it. Air is often let loose into the intestines after death by putrefaction; but that which we with particularity to consider here, has been formed during life.

‘There are only two ways in which we can well conceive air to be formed in the intestines: the one is, some new arrangement in the contents of the intestines, by which air is extricated: the other is, the formation of air in the blood vessels of the intestines by a process similar to secretion, and which air is afterwards poured out by the extremities of the exhalant arteries into the cavity of the intestines. That the blood vessels of an animal body have this power there can be no doubt; and I own I am inclined to think that this is a very frequent mode by which air is accumulated in the intestines. This air probably differs somewhat at different times: in several trials which I have made, it never shewed signs of containing any proportion of inflammable air, but always a very sensible proportion of fixed air. It requires, however, to be examined by some person well acquainted with chemical experiments, in order that its ingredients may be exactly ascertained.’

The author's description of hydatids of the liver is given in a minute and accurate manner. The true nature and origin of these hydatids appear far from having been satisfactorily explained; indeed they seem to be involved in the same difficulty with the generation of intestinal worms. Dr. B., however, inclines to the opinion of their being a sort of imperfect animals. His reasoning is chiefly founded upon the analogy they have with the hydatids found in the livers of sheep, which are known to be animals, from their having been observed to move when taken from the liver and put into warm water. This power of motion they also retain many hours after the sheep has been killed. They, however, differ in this respect, that the hydatid in the human liver is of much simpler organization than that of the sheep. But hydatids have been found in the brains of sheep exactly resembling those in the human liver, which also have been seen to move, so that no doubt can remain of their being animals. The probability seems to be on the side of their being animals, from this account; yet to some, perhaps, the matter will appear to stand in need of further inquiry. Many other remarkable diseased appearances of the liver, and other parts, are described with perspicuity and clearness, but they will not lead, probably, to what may be considered by some as very important information. Of the kidneys the author has described several very curious states of disease. What he says respecting a peculiarly soft spongy state of the substance of a kidney we shall transcribe, more, however, from it's singularity, than any real utility that may be derived from it. P. 181.

‘I have also seen the substance of the kidney converted into a soft loose mass, resembling almost exactly the appearance of common

mon sponge. On the surface there were many round interstitial cavities scattered at irregular distances; and when the substance of the kidney was cut into, it exhibited the same spongy structure. The blood vessels of the kidney were seen ramifying very distinctly through the spongy mass. There was no appearance of pus in the kidney, nor was there the most distant resemblance between this process, and the effects produced by suppuration. It was a process of a peculiar kind, by which a considerable portion of the kidney was removed by the action, probably of absorbent vessels, and it seemed to act much more on the cortical than the tubular part of it. I am not at all exaggerating the effect of this diseased process when I say, that the kidney was rendered fully as soft as a common sponge. When shaken in water, the parts all separated from each other, somewhat like the unravelling of the shaggy vessels of the placenta. Such an appearance of kidney has fallen under my observation two or three times, but I have only had once an opportunity of knowing any thing of the symptoms which it produced during life. I was once sent for to a woman about two days before she died, who, besides other ailments, complained very much of a severe pain in the region of the kidneys, and the urine which she passed had a very large proportion of a sediment somewhat resembling cream. How long she had complained of these symptoms I do not now recollect, but the time was considerable. This very imperfect account is only thrown out to be some guide to future inquiry, that this diseased process may be more particularly ascertained. One thing surprized me at the time, and perhaps without reason, viz. that this process had been attended with severe pain. We are naturally led to expect in processes which go on slowly, and as it were imperceptibly, that the pain should be inconsiderable.

Dr. B.'s observations both on calculi in the kidneys and in the bladder are useful, but we have met with nothing in them that can properly be considered as new, or of unusual importance. Notwithstanding the great number of experiments that have been made by Scheele and Bergmann on urinary calculi, the author seems inclined to believe, that a sufficient number of this kind of calculi have not yet been subjected to examination, in order fully to determine all the variety of their constituent parts. Dr. B. does not appear to us, however, to have attempted any thing himself with this particular view; he has merely detailed a few of the experiments of Scheele on this subject.

The author has related many curious appearances of disease in the organs of generation, in the different sexes; but our limits will not permit us to notice them in a particular manner.

On the morbid changes, which take place in the brain and it's appendages, the author's remarks are in general judicious, and some of them important. On one of the most frequent diseased appearances of the brain, the accumulation of water in it's ventricles, we have the following observations. p. 303.

' This generally takes place when a child is very young, and even sometimes before birth. The water is accumulated in greater

ter or less quantity in different cases. It sometimes amounts only to a few ounces, and occasionally to many pints. The water is of a purer colour, and more limpid, than what is found in dropsy of the thorax or abdomen. It appears, however, to be of the same nature with the water that is accumulated in both of those large cavities. In some trials which I have made, it partly coagulated upon the application of the common acids, exactly like the water in hydrothorax and ascites, or like the serum of the blood. This is not what one would expect a priori; it is natural to think, that as the water which is accumulated in the ventricles of the brain in a healthy state does not contain any coagulable matter at all, or at least in a very small proportion, there should be the same property belonging to the water when it is accumulated in a larger quantity, so as to form a disease. This, however, does not necessarily follow, because the water in hydrocephalus may not only be supposed to be increased in quantity beyond what is consistent with health, but also to be altered in its properties. How far this is always the case in the water of hydrocephalus, I cannot positively determine. We have no means likewise of ascertaining whether this makes a part of a general law, with regard to the accumulation of water in the other circumscribed cavities of the body, or whether it is an exception to it. In the cavities of the abdomen, thorax, &c. there is just enough of moisture, in the healthy state, to lubricate the surfaces of parts, and it cannot become an object of chemical examination, till it is accumulated beyond the healthy proportion, so as to form a disease. We can make no comparative trials, therefore, between the one fluid and the other.

‘When water is accumulated in the ventricles to a very large quantity, the substance of the brain, especially upon the sides and at the upper surface, appears almost to be a sort of pulpy bag, containing a fluid.’

The causes of extravasation of blood within the cavity of the cranium are distinctly pointed out. Dr. B. seems of opinion, that a principal cause of this extravasation, where there is no external injury, is a diseased state of the vascular system of the brain.

Having taken this view of the work, it only remains for us to observe, that it seems to be principally useful as containing a great number of valuable and curious facts. The practical reflections and observations are, perhaps, not quite so numerous or important as the nature of the undertaking had led us to expect; many of them, however, must be of great utility to the young practitioner.—It is very difficult at first to fix upon the best plan for the execution of such a work as the present. How far, therefore, the arrangement followed by our author may be considered as proper and satisfactory, and whether a simple and distinct narration of diseased appearances be only necessary, we shall leave to the decision of the medical reader. A work describing morbid anatomy was certainly much wanted, and from the careful manner in which doctor B. seems to have executed it,

we have no doubt but that it will be found of great advantage to the profession.

A. R.

ART. X. *Pharmacopæia Collegii Regii Medicorum Edinburgensis.*
8vo. 254 pages. Price 5s. sewed. Edinburgh, Bell and Co.
London, Robinsoms. 1792.

THIS is the eighth edition of the Edinburgh Dispensatory. The college began to publish this work, we believe, the latter end of the last century; and three editions have appeared within the last nineteen years, viz. in 1774, 1783, and the present work in 1792.

In this edition we find the following alterations:

1. A few articles of the materia pharmaceutica are expunged.
2. Some articles in that part of the work are added.
3. Several new modes of preparing former medicines.
4. A number of new preparations introduced.
5. Many new names inserted.

1. Among the expunged articles we observe *bolus gallica*; *cinnabaris fasciata*; *cydonia mala*; *feniculum dulce*.

2. The number of new articles in the materia medica is pretty considerable. Among these are *barilla*; no doubt for the sake of the soda to be obtained from it—*baryt*, on account of the salited terra ponderosa; a medicine no longer in repute—*arsenicum*, on account of the tasteless ague-drop; though of it we find no preparation any more than of the *baryt—cajeputa*—*nicotiana*, certainly an useful medicine—*angustura* bark, a very valuable new warm bitter—*laetluca virofa*, Storck's medicine for dropsies.

Instead of referring to the Species Plantarum of Linné, the college have referred to *Murray's Systema Vegetabilium*. New references are also made to authors, who have given accurate descriptions of the articles.

3. Among the new modes of preparing medicines are those prescribed for *syrupus limonum*; *syrupus papaverum*; *tinctura opii*; and *antimonium muriatum*.

4. Of the new preparations the most important are *opium purificatum*; *vinum antimonii tartarificati*; *vinum nicotianæ*; *hydrargyrus acetatus*, which is Keyser's preparation for his pill; the soda phosphorata of Dr. Pearson, and, in course, *acidum phosphoricum*; Scheele's calomel by precipitation; *antimonium calcareo-phosphoratum*, or James's powder, now denominated from it's composition, it being, according to Dr. Pearson's analysis, oxyd of antimony, phosphoric acid, and calcareous earth.

5. In their new names the Edinburgh college have generally adopted those introduced by the London college in their last Pharmacopæia: and beside these new names, the old or popular ones are likewise set down; so that frequently a preparation is designed by three names. The authors think themselves justifiable rejecting the names *kali* and *natron* introduced by the London college, as likely to produce confusion and mistakes, and being

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on other accounts improper; and we have here in place of them *lixivia* and *soda*, to denote the vegetable and fossil alkalis.

No doubt this *Pharmaeopœia* is an improvement on the former one, but, we confess, considering the source from which this work is derived, the public had a right to expect still greater improvements. We approve much of the plan of publishing every five, or at most ten years, a new edition, and the London college will soon be called upon to give a new edition of their Dispensatory.

T. T.

ART. XI. *The Causes of the great Number of Deaths amongst Adults and Children, in putrid, scarlet Fevers, and ulcerated sore Throats, explained; with more successful Modes of treating those alarming Disorders; as practised at the St. Mary-le bone Infirmary.* By W. Rowley, M. D. 8vo. 47 pages. 1s. Newberry.

IN attempting to remove the prejudices, and correct the errors of others, we should be extremely cautious that we possess none ourselves. That this is the case with doctor Rowley, we have much reason to doubt. Without, however, travelling through Europe, or inspecting the different hospitals in France, Germany, or Italy, we can readily agree with the doctor in believing, that the science of medicine stands in need, and is capable of considerable improvement; but that the proper plan of doing it is pointed out in this tract, we are by no means so fully convinced. After modestly informing his readers, that he has been engaged near thirty years in *immense* practice, and that it has been attended with remarkable success, he observes, that the mode of treatment to be recommended, in what he affectedly calls 'putrid-tending diseases,' is, from their beginning, by bark, vitriolic acid, cordials, and a stream of pure air constantly supplied: saline draughts, vomits, sweats, &c. being excluded. By this plan the disease is to be 'nipped in the bud' without waiting for a crisis. But hear the doctor himself:—p. xii.

'Without a minute regard to all the symptoms, it is sufficient to determine, that the disorders have a *putrid tendency*, when received by *infection*, and when we perceive *heat*, *great debility*, a *weak pulse*, and *brownish tongue*. I have always considered, that the medical practitioner has only two points in view to save the patients; namely, to check and counteract the evident and *destructive relaxation*, or want of *due robesson* in the solids, and to *resist* the *putrid-dissolving* tendency of the fluids: all other considerations are subordinate to these, and all modes of cure that are not directed to these points must be useless or injurious.

'I am convinced, that, in many instances, the *vitriolic acid*, when properly diluted, would answer these purposes, and lately our infirmary practice has, in numbers, proved the fact: it is a much more powerful antiseptic than bark or any other.'

This method of practice, if we mistake not, has been pretty generally followed, and well understood; indeed the doctor is himself obliged to confess, that 'some skilful practitioners' have followed it, though he thinks them 'very few.' Several circumstances are next brought

brought forward with a view to depreciate the value of other modes of practice, and raise the importance of this; for, says the doctor, there are 'numerous facts of the *fatality* of the disease, when not *properly* treated, and many hundreds of instances of the disorder being generally curable when *treated judiciously*.' We suppose the doctor means when treated by *himself*; for he allows very few other practitioners to be judicious. After these, and many other preliminary circumstances of the same kind, Dr. R. remarks that, page 6,

'The fevers called *putrid*, are those, in general, that are *infectious*, capable of spreading their baneful influence from infected patients, to persons not infected; who, likewise, in certain stages of the disease, communicate the fever to others, and thus it may be justly called, an epidemic, acute feverish disease, arising from the reception of air contaminated with putrefactive particles. These *putrid, infectious fevers* are distinguishable from the *true inflammatory*, from *nervous* and *intermittents*, by this one sign; namely, that the first are infectious, the latter not, exclusive of various differences in the symptoms.'

We are next presented with a sample of the author's successful mode of treating putrid fevers in the St. Mary-le-bone Infirmary. After a very careful examination of this part of the author's work, we cannot, however, find any very material deviation from the general method of treating those diseases. Doctor R. perhaps may use the vitriolic acid with greater freedom than some other practitioners have done; but he forbids the use of animal food both in liquid and solid forms, and confines his patients to slops, with a little wine. The advantages of a free circulation of air have long been known, as well as the exhibition of bark, in larger quantities than even by our author. By this plan, the author thinks that if *difficulty of breathing*, *cough*, or *asthma* did not sometimes accompany these fevers, scarce a patient would ever be lost.

At the fifteenth page our author makes the discovery of a new kind of delirium, which he calls *phrenitis putrida*. This delirium occasions violent mental ravings from the first moment of attack, and is soon accompanied with a *brownish tongue*, and a depressed quick pulse. From this description it's nature cannot, however, be well understood.

In the treatment of the confluent small-pox, the bark and vitriolic acid have been long in use, the disease being evidently a fever of the putrid kind.

Lists of different medicines prescribed by Sydenham, Hoffman, Huxham, and many other more modern medical writers of great eminence are here inserted, in order to show how very erroneous their practice has been in these diseases. Without doubt many fanciful theories, and absurd methods of practice, have been recommended at different times, by different authors, with respect to putrid diseases; but the very useful writings of Clarke, Lind, Milman, and Robertson, seem much better adapted to correct their faults than such a publication as the present. As to bleeding and violent purging, we think they would scarcely be ordered by the most uninformed apothecary; at least after symptoms of putridity were present. Emetics, we are persuaded, may sometimes be necessary in the beginning of the disease, and upon sweating or saline remedies alone we are convinced no physician of any experience would depend. Therefore,
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though we allow doctor R. full credit for the goodness of his intentions, in attempting a reformation in this part of the practice of medicine, yet we cannot think that his observations and reflections will be considered as either so very new or important as he appears to suppose them. To the remarks on putrid-tending fevers, the author has subjoined extracts taken from his Treatise on the putrid malignant Sore Throat.

In the style and language of this pamphlet there is an affected singularity.

ART. XII. *A Dissertation on the Structure of the Obstetric Forceps, pointing out its Defects, and especially of those with double curved Blades: at the same Time, shewing particularly the safe Application of those with single curved Blades, as geometrically proportioned and constructed: and likewise, shewing the Necessity and good Effects of several new Forms of the single curved Blade, as the narrow, fanged and reflected, in certain Cases of retarded Labors: together with Cautions, Remarks, and Reflections on the Conduct and Management of Labors in general.* By R. Rawlins, Surgeon, Oxford. 8vo. 125 pa. Pr. 3s. 6d. sewed. White. 1793.

WITHIN these few years, much useful information, on the subject of midwifery, has been communicated to the public; and many valuable improvements have been made in the instrumental part of the profession. Something, however, appeared still wanting in this last respect; the author of the present publication has therefore directed his attention particularly to it. His endeavours, as they seem laudably directed to the preservation of the infant, the mitigation of the sufferings of the woman in the time of parturition, and come from a practitioner of considerable experience, will, we have no doubt, be received with respect and attention. We must however observe, that an author, in proposing improvements, should be extremely guarded in his censures of those that have been proposed by other practitioners; and we could have wished that Mr. Rawlins's publication had been less exceptionable in this respect.

After bestowing considerable praise on the first inventor of the obstetric forceps, Mr. R. goes into a kind of desultory history of it's gradual improvements, from the time of Chapman to the late alterations that have been made in it by Dr. Osborne. Indeed the professed intention of the work appears to be the improvement of the particular defects of Dr. Smellie's forceps; and the recommendation of the contracted blade of the single curved forceps, (as he calls it) in certain cases of retarded labour. Of this complicated instrument we shall give the author's own description. P. 15.

• And I have also thought it proper to divide one blade of the single curved forceps into two separate parts, the fangs of which are each in breadth about three tenths of an inch, as in fig. 4 and 10, and at the point of the blade's bifurcation have joined them together with a hinge; by the contrivance of which, and by the handles of the fangs being bent and made to diverge off at the hinge, the two fangs may be kept so close together, by the finger being placed between their handles, as to be in effect but one narrow blade in breadth the six tenths

cenths of an inch, and thus it can be easier, more readily, and conveniently introduced under the arch of the pubes than the blade either of the single or double curved forceps, as taking up less room, consequently will more readily pass up the space between the ossa pubes; and further, when the fangs are introduced by removing the finger that was placed between their handles, and then on pressing their handles close together, the two fangs will be immediately spread open, and cannot close again, when the two sides of the forceps are locked together; for the projecting cheek of the groove for the locking part of the opposite blade keeps the double handle of the fangs perfectly secure, safe, and firm, so that the two fangs will remain steadily fixed and expanded.

‘Hence with these kinds of forceps, viz. the single curved, the narrow, or fanged blade, as adapted severally to the particular cases, the delivery of almost every variety of retarded labor may be very safely and effectually accomplished, without injury to the mother, or hurt or destruction to the child.’

If the shape of the child's head, and the mechanism of the female pelvis be properly attended to, our author is of opinion, that the structure of Dr. Osborne's double curved forceps will not be found more safe or effectual than the single curved forceps; but on the contrary less powerful, less safe, and not so well adapted to the delivery of women in retarded cases of labour. Yet he confesses, that, in the hands of the expert and judicious practitioner, any kind of forceps may be very safe in effecting delivery. And instruments ought perhaps never to be intrusted to the management of any other kind of practitioners.

He further urges, with respect to the use of the forceps, that, in whatever kind of retarded labour they are employed, the action of their handles be not directed out of the descending axis of the pelvis, during the extraction of the child's head. We are not however certain, that the proper degree of force can so easily be exerted in this simple method of traction, nor will the instrument be without danger of slipping, which would prove a much more serious inconvenience than any that can be apprehended from a gentle motion of the instrument from side to side. The author seems also too apprehensive of mischief from the pressure of the forceps on the sides of the pelvis. We do not, however, mean to say, that disagreeable consequences may not sometimes take place in this way, when too great force is employed.

After this Mr. R. gives some directions and cautions respecting the management of other kinds of labours, in which the forceps is not so particularly necessary. Here we meet with nothing very important, or that has not been observed by other writers on these subjects; except it be a peculiar method of using his own forceps with a reflected blade, in cases where the size of the child's head is to be diminished; and his directions for deferring the extraction of the head in such cases for one or two days, or even longer, in order that putrefaction may take place. Waiting too long for the occurrence of this state of putrefaction in the child's head may, we are fully persuaded, often be attended with great danger; the exact length of time must probably depend upon the judgment of the practitioner. On turning, our author has given nothing more than the common directions. The observations on uterine hemorrhages are in general important, and show Mr. R. to be a humane and intelligent practitioner.

tioner. Much inconvenience, and perhaps mischief, may frequently, in our opinion, arise from the method that the author advises of piercing through the substance of the placenta, in cases where it adheres over the os uteri: a better and safer practice, and at present more generally followed, is, we believe, that of separating it at one side, and then turning the child. In this way, delivery can for the most part be successfully accomplished.

Between those cases of hemorrhage where the placenta adheres over the os uteri, and those which are occasioned by a partial separation of it at any other part, the author does not seem to have afforded sufficiently clear distinctions.

Nothing can be more alarming than the occurrence of convulsions during labour. Mr. R. has therefore treated the subject pretty fully; and his remarks are mostly sensible and judicious. After pointing out, in some measure, the means of distinguishing whether the convulsions be of the epileptic or hysterical kind, the nature of their causes, and the symptoms that indicate their approach; we meet with the following useful observations with respect to the management of them. P. 56.

With respect to the management requisite in such dreadful situations, as the convulsions must be considered as of the acute kind, dependent upon excessive irritability and mobility of the nervous system, the treatment must chiefly turn upon quieting the nervous system, and obviating the effects of its convulsive exertions; hence the means to be adapted for these purposes should be—If the convulsions are of the hysterical kind, first to give the woman a free admission of cool air, next to empty her bowels with some moderate purgative clyster, and then try to allay the convulsive emotions with antispasmodics, as tinct. castor. ʒi. spt. æther. vitriol. comp. gʳ. xxx. tinct. opii gʳ. xv. in a little aqua pura, and which may be repeated occasionally until the hysteria ceases, which commonly happens before the labour is over; and I have known this medicine of great service in labor, where a kind of hysterical stricture coming across the thorax has occasioned a very oppressive breathing, greatly distressing to the woman, particularly in time of labor pain.—But if the convulsions are of the epileptic kind, we must not only admit of cool air, but even sprinkle her frequently with cold water; and as there is more or less of an inflammatory diathesis and plethoric habit merely from contraction of vessels, some blood, in proportion thereunto, should immediately be taken away.—Leeches to the temples, if we were certain that the bleeding after their falling off would be profuse, would have very good effect; and particularly so, if there were present any approaching symptoms to apoplexy, as sometimes is the case.—Cupping, with scarifications on the head, would also be very serviceable; but as the evacuation by these means is generally slow and insufficient, we should always have recourse to bleeding from the arm or jugular vein, by which means we may not only prevent a rupture of the vessels in the head, but also remove a dangerous suffocation of the lungs; and further, to assist these means, the bowels should be emptied by a brisk purgative saline clyster; after which, to remove the general inflammatory spasmodic affection of the epileptic convulsions, the sedative antiphlogistics with antispasmodics may be given, as vin. antimon. tartar. gʳ. xx.—ʒx. tinct. opii gʳ. xx. with spt. lavend. comp. gʳ. x.

in a little aqua pura, and the doses should be repeated as the urgency of the symptoms seem to require, until some nauseating rather than an emetic effect of the medicine takes place, or the convulsions cease; but, for the most part, all our assistance proves ineffectual, for generally the woman remains insensible; and dies just before or soon after her delivery.

In what respects delivery under these circumstances; the author recommends much to be left to nature: pain, he observes, should not be excited by unnecessary attempts to promote delivery: and he greatly doubts the propriety of the practice that has been generally recommended; of immediate delivery, either at the beginning or during labour, and the reasons for his doubts seem in some respects to be well founded.

The cautions and directions respecting the management in natural labours are just and proper; though we see nothing in them, but what it is usual for almost every teacher of the art to recommend. With respect to the extraction of the placenta, the author seems also to depend too much upon the assistance of nature:—he advises us to wait till a natural separation takes place. We know, however, from much experience, that a moderate degree of force will often be necessary in it's extraction, and that it may frequently be separated in this way, with the greatest safety. What the author observes respecting another accident attending the lying-in state, we shall extract. p. 78.

There is yet another accident which may happen to a lying-in woman; and which some practitioners may not think of, nay perhaps never imagine, and which is equally, if not more dangerous than any other, perhaps from not being suspected; and that is from certain parts of the uterus, through the hurry and violence of labor, irregularly and unduly contracting, by which means certain portions of the uterine vessels are as it were encircled and constricted as in a ligature; hence from such constricted portions of the uterus arise many uterine complaints, as excruciating after-pains, inflammation, mortification, with all its dreadful effects; and hence the source perhaps of every child-bed fever so very frequently fatal. How slow, how regular; how gradual, attentive and cautious, ought then every practitioner to conduct even the most natural labor.

Hence, to prevent any painful, severe, or dangerous complaint happening to women during or after their parturition (and particularly from too great hurry or officious assistance to hasten delivery), every kind of labor should be conducted slowly, gradually and gently; and the woman should be even constantly exhorted not to bear down, or force with her pains, or use any other means to increase the natural efforts of her labor; so that the child may be delivered gently, gradually, and slowly, and with as little force as possible; and the separation, &c. of the placenta should in like manner be left to nature, it being ten to one but that some mischief will arise, if the practitioner attempts to hurry, or imprudently assumes according to the labor to assist beyond what is necessary; for it has ever been observed, that rash, impetuous, and injudicious practitioners in midwifery have always the greatest number of bad cases; and that arising merely from their own too hasty, rash, imprudent, and bad management; and indeed how should it be otherwise, as they never consider nor reflect on the cases that they attend, and perhaps are totally ignorant how to manage them? It is coolness in temper, constant assiduity, attention

and length of time only, that can make a good, safe, and experienced practitioner in midwifery.

The work is concluded by an unnecessarily minute and tedious description of the different kinds of obstetric forceps that are recommended in the work, attempted in a geometrical manner. Plates are also added in illustration. To the younger part of the practitioners of midwifery, this publication may be of considerable advantage, in guiding their general conduct, and in affording a variety of sensible and judicious cautions and directions.

ART. XIII. *An Appendix to a Treatise on the Hydrocele.* By James Earle, Esq., &c. 8vo. 40 pages. Price 6d. Johnson. 1793.

IN a former volume of our Journal * we gave a pretty full account of our author's method of curing the hydrocele: but since that period several other instances of this disease having occurred, in which the plan of cure by injection has been employed, the author has thought proper to bring them forward in this appendix, by way of confirmation of the propriety of that mode of practice that he had proposed in his treatise of this disease. After relating a considerable number of cases, in which the method of cure by injection proved completely successful, Mr. E. makes the following conclusion. P. 40.

* Such has been the success which has followed this mode of practice; and though there are who still prefer the painful operation of dividing the scrotum and laying bare the testis, or the tedious, loathsome cure by caustic, I have the pleasure to know that many practitioners have followed the plan recommended in my treatise on this subject, and have succeeded to their complete satisfaction. And hereafter, when contemporary prejudices are laid aside, and old habits, though strongly woven, are worn out; when all the different methods of curing the hydrocele are fairly scanned and weighed in an impartial balance, I have the gratification to think that the pains which I have taken to introduce a mild and easy method will not be in vain, but will be the means of saving the rising generation from abundance of pain and misery.

A. R.

ART. XIV. *An Account of the Trial of Thomas Fyfe Palmer, Unitarian Minister, Dundee, before the Circuit Court of Justiciary, at Perth, on the 12th and 13th Days of September, 1793, for Sedition.* 8vo, 112 pages. Price 2s. Vernor and Hood. 1793.

IN our Review for last month (see *Analyt. Rev.* Vol. XVII. p. 104, Art. XL.) we gave an account of the trial of Thomas Muir, esq., before the high court of judiciary at Edinburgh, on a charge of sedition, and have now to notice a prosecution of a similar kind, against the rev. T. Fyfe Palmer, a clergyman who was educated at one of our universities; but embracing the unitarian doctrine, conscientiously gave up his expectations in the church.

About nine o'clock in the morning of thursday, sept. 12, 1793. Mr. Palmer's trial commenced, before the circuit court of justiciary

held at Perth, by lords Esgrave and Abercrombie. The indictment stated, 'that by the laws of this, and of every other well governed realm, the wickedly and feloniously writing or printing, or the causing to be written or printed, any seditious or inflammatory writing, calculated to produce a spirit of discontent in the minds of the people against the present happy constitution and government of this country, &c., as also the wickedly and feloniously distributing and circulating, or the causing to be distributed and circulated, any such inflammatory writing, are crimes of a heinous nature, dangerous to the public pence, and severely punishable: yet true it is and of verity, that the said Thomas, &c. is guilty actor, or art and part of all and each, or one or other of the foresaid crimes: in so far as, sometime during the month of July, 1793, or of June preceding, or of August following, the said Thomas, having been present at a meeting held at Dundee and county of Forfar, which meeting denominated itself 'a Society of the Friends of Liberty,' he did then and there put into the hands of George Mealmaker, weaver in Dundee, a manuscript or writing, of a wicked and seditious import, wickedly and feloniously written or composed by the said Thomas, or by him caused to be composed or written, and which manuscript or writing, after it had undergone several alterations suggested by the aforesaid meeting, was by the desire of the said meeting, again put into the hands of the said Thomas, in order that it might, by his means be published, printed, and circulated. And the said Thomas did thereafter print, or at least did wickedly and feloniously cause to be printed at Edinburgh, or somewhere else, the said seditious and inflammatory writing, whereof the title and tenor follow, &c.'

The indictment being read, Mr. Hagart, counsel for the prisoner at the bar, suggested a *misnomer*, which, although it would have probably been deemed fatal in an English court of justice, was instantly repelled by the bench, lord Esgrave at the same time quoting Mr. P. as the author of a publication 'denying the divinity of Jesus Christ,' a circumstance which could not fail to have great weight with an *orthodox* jury of the church of Scotland, and which ought to have been avoided, by an equitable and impartial judge.

All preliminary objections being overruled, lord Abercrombie asked the prisoner if he were guilty? and Mr. P., after some hesitation, pleaded 'not guilty.'

On this Mr. Hagart again arose, and affirmed, that the publication in question, was neither libellous nor seditious. So scrupulous had our forefathers been, he said, that there should be no infringement in their established right, and invaluable privilege of trial by jury, that, while in every other instance they permitted form to give way to substance; so zealous had they been for this bulwark of their liberty, that they had permitted no innovation to be made in it whatever. The same essentials which are laid down in the 80th chapter of the *Quoniam Attachiamenta*, as requisite in a criminal indictment, are at this day held requisite.

As their lordships knew, the syllogistic form had been uniformly adopted. In the major proposition there was contained the description of the particular crime, meant to be charged, and in the minor proposition, there were stated facts and circumstances, by which that crime was made out. 'Now,' continued Mr. H., 'let us see what the crime

is, that is stated in the major proposition of the indictment before the court. It is "the wickedly and feloniously writing or printing, or the causing to be written or printed, any seditious or inflammatory writing, calculated to produce a spirit of discontent in the minds of the people, against *the present happy constitution, &c.*" It will be remarked, that the leading and chief feature in this general description, is the alleged dispersion of a seditious writing, *against the constitution*;—now again, let us see if or not, in the paper libelled on, there is any such attack on the constitution?

Here he read the whole paper, in which although he admitted there were free and censorial strictures on the house of commons and executive government, yet there was no attack on the constitution, which was made up of king, lords, and commons.

It followed, he contended, that the syllogism was not complete, and unless the court in this instance, was to dispense with the best established form, known in the laws of this country, it was impossible any trial could proceed on the present indictment.

Mr. H. farther contended, that no one passage was pointed out, as being particularly libellous, so that his client was most improperly called upon, not only to vindicate what was wrong, but to justify what was admitted to be right. After this he entered into an analysis of the supposed libel, and defended it on the latitude allowed to the liberty of the press, asserting, that Mr. Burke, the duke of Richmond, Mr. Pitt, Mr. Dundas, and others had written and spoken as boldly as the prisoner at the bar, the last three having grounded their arguments for a reform of parliament on the corruption of the house of commons, and the first having said 'kings are naturally lovers of low company.' He contended with Milton, 'that the issue of the brain, ought no more to be stifled than the issue of the womb;' he quoted Hume by way of proving, that 'the spirit of the people must frequently be roused, in order to curb the ambition of the court,' and lord Chesterfield to show that 'the stage and the press are two of our out-scouries;' 'if we remove them, if we hoodwink them, if we throw them in fetters, the enemy may surprise us.' Finally, he cited earl Stanhope, to show, that ours was not 'a Russian liberty of the press,' as by the law of England 'it is not prohibited to publish speculative works upon the constitution, whether they contain *praise or censure.*'

Mr. Mac Connochie, counsel for the crown, who affirmed that the reformers were determined on an original measure, admitted that a time had been when resistance was justifiable; 'but shall it be now used?' said he,—'shall we be deprived of government itself by such vile incendiaries?—solicited, urged to rise—and will not the law punish such intending rebels? to stir up the ignorant to assume the office of legislation, for which they are totally unfit, and that while government exists!—This conduct calls for exemplary punishment.—Sure it is their great plea is the sword. A time may come, when such spirit may be properly shown. The country lately discovered a spirit not against the government, but against *societies*—those little self-elected parliaments, of which we have just been hearing; societies from which a convention was to have been formed; from these, there was real cause for alarm. I hope if religion or civil liberty should ever again be attacked, either by king or mob—such things *may be*—I can scarcely venture to figure them,—yet kings are but men; if bishops

are again sent to the tower for refusing to sign religious confessions ; if the nation is again taxed by a king without the consent of parliament, then will it be a time to rise, then a time for such spirit to be used ; but till then, your lordships are bound to consider this as an atrocious act, I might say of constructive treason, though I am only called upon at present to prove it seditious. In a word, it may be fairly construed as a seditious attempt to incite the people to tumult by falsehoods as to government, and finally to appeal to the sword.'

Evidence being called and examined, it was clearly proved, that the pretended libel was not written by Mr. P., but by George Mealmaker, a weaver in Dundee ; that Mr. P. had objected to several passages in it as being too *strong* ; that some parts of it had been softened by him, although he declared the whole, as originally presented, to be in his opinion ' as true as the gospel ;' and that he had gotten it printed and published, although he repeatedly dissuaded the society for reform against this measure.

Lord Abercrombie summed up the evidence, in such a manner, as to induce a stranger to the laws of Scotland to suppose, that the judges were advocates for the crown, and expressly employed against the people : he concluded ' by committing the pannel to the verdict of the jury, having no question but it would be such, as would exonerate themselves, and *prove serviceable to their country !*' A verdict of ' guilty' was accordingly brought in, for which the jury received many compliments from lord Esgrave.

Lord Abercrombie then proposed ' as the mildest punishment adapted to this case,' that ' the pannel be recommitted to prison, and there remain until such time, as a proper opportunity shall occur for transporting him, to such place as his majesty shall appoint, for the space of seven years, with certification, that if he return within that time he shall suffer death.' His humane colleague, lord Esgrave, coincided in the *equity* of the sentence, and termed the prisoner ' a seditious incendiary.'

Mr. P. then said : ' That he could appeal to the searcher of all hearts for the sincerity of his intentions. His life had been employed in disseminating, what he understood to be moral truths—truths of the highest importance to mankind. His friends knew with what ardour he had prosecuted this object, even at the expence of sacrificing his worldly interests. During the late great political discussions, it was impossible for a man of his sanguine disposition, to remain unconcerned ; he felt, as all men felt, the general impulse. Politics he considered as a great branch of morals, containing in them our duty to our neighbour. Would our superiors do as they would be done by, our petitions would be granted—our grievances redressed.

' My politics,' said he, ' are those of common justice, benevolence, and humanity. These considerations induced me to connect myself with the society of the friends of liberty. I thought that parliamentary reform was intimately connected with human happiness—with the establishment and security of the British empire. With this view, I joined the society of weavers, and *mechanics*, as your lordships call them ; and to gain such ends, had I any connection with this handbill. The test of this society, and their endeavours so far as I have known them, have all been confined to this one point—parliamentary reform,

‘ This is not the first time, my lords, I have suffered in labouring for the benefit of others. I have borne shame, odium, disgrace, and the loss of fortune; I hope it has been my utmost ambition to increase human happiness, in as far as I could. I am again called upon to suffer, as I think, for the cause of mankind; and of human happiness; and I hope to bear my sufferings with fortitude, nay with cheerfulness. My sufferings will not be lost; I trust, by the blessing of God, they will prove efficacious in accomplishing what I have laboured for.’

The Trial of the Rev. Thomas Fyshe Palmer, before the Circuit Court of Justiciary, held at Perth, on the 12th and 13th of September, 1793, on an Indictment for seditious Practices. Taken in Court by Mr. Ramsey, an eminent Short-hand Writer from London. With an Appendix. 8vo. 195 pages Price 2s. 6d. Edinburgh, Skirving. London, Ridgway. 1793.

THIS publication contains a very full and circumstantial account of Mr. Palmer's trial, taken in short-hand by Mr. Ramsey: the appendix consists of valuable and interesting papers. From one of these, entitled, ‘ Mr. Palmer's address, which he intended to have delivered, had he not employed counsel,’ we entertain a very favourable opinion, both of his head and his heart; it is too long to be entirely transcribed here, but we shall select a few passages from the conclusion.

‘ Thank God, gentlemen, Great Britain is not yet become Poland or Russia. That it may not become so, much depends on your conduct. That it may not become so, vindicate to yourselves, and to your fellow citizens, those two guardians of your liberty, the freedom of speech, and the freedom of the press. You are judges of the whole subject before you, both of the facts of publishing and printing, and of the intention of publishing and printing. Do not disjoin, I implore you, what the law has united in your hands. Give me a general verdict of guilty, or not guilty; and if you cannot discern an evil intention of overthrowing our happy constitution, as consisting of king, lords, and commons, you are obliged by your solemn oaths, to pronounce me not guilty. In a word, gentlemen, what the indictment is pleased to call a wicked, and felonious, and seditious libel, I have proved to you to be the language of opposition, of ministers, and of a resolution of the whole house of commons.

‘ If it be false, our senators are false, and the whole house of commons made a false resolution.

‘ Instead of falsely and seditiously justifying the enemies of our country, with whom we are at open war, it only assigns the motives for it, assigned by ministers themselves, and avowed by opposition. Instead of producing in the minds of the people a spirit of discontent against our present happy constitution; instead of rousing the people up to acts of violence and outrage; it only endeavours to rouse them up to a constitutional application to the legislature for the redress of all their grievances.

‘ In short, I am charged with a wicked and seditious intention, in printing this paper. How can this be, when I have proved by so many witnesses, that it was not my intention that it should be published

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fished at all, that it was diametrically opposite to my intension, and that I remonstrated against it all I could.

• If you cannot find, therefore, the wicked, seditious, and felonious intention, you find nothing. You find that I have innocently blotted an innocent paper with ink. You must therefore pronounce me not guilty. A paper that does not deserve the epithets charged in the indictment, is not the libel condescended on; is no libel—and you are sworn to acquit me.

• To conclude, gentlemen of the jury, however the lords may have repelled the objections concerning the flaws in the indictment, they cannot repel the obligation you are under, to judge according to your oaths, and your consciences.

• Gentlemen, I have not been indicted. My name is not Fische. It is the name of a family in Essex, as different in spelling and pronunciation, as their arms are from mine. The surname of my family is Fyshe, my father being the first that took the additional name of Palmer. The name differs by two letters, and the pronunciation is wholly different. If Thomas Fische be guilty of all laid to his charge in the indictment, what is that to me? I am not the person. I might with as much justice be indicted for the crimes of John Wilkes, or Edmund Burke; nor can you, gentlemen, with a safe conscience, bring me in guilty of the crimes laid to another.

• But, supposing that I had been properly indicted, I am not indicted for printing and publishing the hand-bill in question. The copy of the hand-bill in my indictment differs in points, in letters, in words, and in meaning, from this printed paper. In the printed paper, you read in the first paragraph, ‘unto you we address *our* language, and tell our fears;’ in the copy served on me it runs, ‘unto you we address *your* language,’ a word as different in meaning as light from darkness.—It makes totally a different sense. In the second paragraph, you read in the printed paper, ‘that portion of liberty you once enjoyed, is fast setting, we fear, in *the* darkness of despotism and tyranny.’

• In the copy served on me, the word, *the*, so important to the sense, is omitted altogether. How then, gentlemen, can you upon your solemn oaths, determine, that I printed and published the hand-bill libelled on, when it differs so materially from this printed paper. They are different hand-bills. If I published and printed a million of the printed ones, they are so many convincing proofs, that I never printed and published a single copy of that stated in my indictment.

• I am well aware, gentlemen, that in any other criminal cause, except one between the crown and the people, the least of these flaws would be sufficient to invalidate the indictment. But you, I trust, will give me the justice which the lords deny me. You, I trust, will find that I am not chargeable with the crimes of another: and, if I printed and published the printed hand-bill, I could not possibly print and publish the one stated in my indictment.

• I know you have been solicitously called for political opinions, the very opposite to mine. But however different in principle, I trust you are men of honour; and as you have solemnly sworn, well and truly to judge between me and the crown, that no party prejudices will be able to bring the guilt of perjury on your heads.

ART. XV. *The genuine Trial of Marie Antoinette, late Queen of France, containing all the Charges brought against her by the Public Accuser, the private Interrogatory of the Queen, and the Examinations of all the Witnesses, at full Length. Together with the Speech of the President to the Jury, and the several Particulars of her Execution. The Whole containing a Number of important Facts, and displaying a general View to the Causes of the late Revolution in France. The second Edition, collated and revised with the last Paris Copy. 8vo. 65 pages; with a Head of the Queen. Price 1s. Jordan. 1793.*

THIS appears to be a translation from the next article. We shall here insert the introduction.

* Marie Antoinette, late queen of France, was the daughter of the emperor Francis the First; who had succeeded his father, as duke of Lorraine; which duchy was ceded to France, and Tuscany was settled upon him in lieu of it. While Francis was duke of Lorraine, he married the archduchess Maria Theresa, daughter of the emperor Charles VI, and formerly king of Spain. The emperor Charles, having no male issue, Maria Theresa succeeded to his hereditary dominions; and, in 1745, her husband Francis was elected emperor. Marie Antoinette was their eighth daughter, born at Vienna on the 2d of Nov. 1755. She was married to the dauphin of France (the late king) on the 16th of May 1770. This marriage was attended with a very remarkable and melancholy circumstance. On Thursday, the thirtieth of May, the grandest fireworks that ever were known were intended to have been exhibited, and in part were so, in the square of Louis xv, in honour of the marriage; but the disaster that followed dashed all the pleasure that could have been received from this most splendid spectacle. The astonishing multitude that had crowded to see the fireworks were blocked up on all sides, except one narrow street, through which they must all pass in order to disperse. Some obstruction happening in that street, and the people not knowing the cause, took fright, and, every one pressing forward to get away, the confusion increased so fast that one trampled over another, till the people lay one upon another in heaps; those who were undermost flabbed those who lay above them, in order to disengage themselves. The carnage was inexpressible. The accounts make the dead to amount to 1000, and the wounded to 2000 more. By some mistake in the engineer, the apparatus took fire; and many hundreds were precipitated into the river in endeavouring to escape the flames: and the scaffold broke down which was erected for spectators, by which many more were killed. The superstitious in France said the affair was ominous. The dauphin, in the first transports of his grief, gave all the money allotted for his month's expences towards the relief of the sufferers, and in this he was followed by the dauphiness. His majesty was also greatly affected, and issued orders, that no expence might be spared to succour and assist the miserable.

* Louis xv dying on the tenth of May 1774, the dauphin ascended the throne.

* The new queen, notwithstanding her change of situation, was supposed to continue a warm attachment to her Austrian relations. When her brother Joseph became emperor, it was the general opinion of all France, that she occasionally remitted to him immense sums of money,

money. Many anecdotes of this matter have been current in France for many years. The notorious imbecility of the king, her husband, furnished her not only with opportunities, but with the means; for she had not only *parties* of her own, but even *ministers* in her *particular* interest. M. de Calonne has been universally supposed to have entered into, and supported her political views. One day, when M. Neckar had been laying some plans of measures before the king, she met that minister coming out of the king's closet, and said to him,—“ I hope you do not forget that the emperor is my brother.” “ Madam, I must not forget that the dauphin is your son,” replied the minister. Besides these general rumours of her interference in politics, there were many scandalous tales of incontinency frequently propagated concerning her. Whether these tales had any real foundation, or were totally false, is not worth ascertaining; certain it is, that, immediately after she became queen, she lost all popularity; and, a little time before the revolution, she was become an object of constant suspicion and terror to the French in general.

‘ On the tenth of August 1792, the king was deprived of the executive power; and, two days after, he was, with the queen and the dauphin, who was born March 27, 1785, and madame Maria Theresa, their daughter, who was born December 19, 1778, and madame Elizabeth, the king's sister, born May 3, 1764, all committed prisoners to the Temple, by the National Assembly.

‘ On the 21st of January 1793, the king was executed by the guillotine.

‘ In the night between the 1st and 2d of August 1793, the queen was removed from the Temple to the prison of the Conciergerie. On the 10th of August the National Convention ordered the queen to be accused.

‘ On Monday, the 14th of October 1793, the queen was brought to trial before the Revolutionary Tribunal.

An Account of this trial follows,

ART. XVI. *Procès de Marie-Antoinette, de Lorraine-d'Autriche, Veuve Capet, &c.*—*The Trial of Maria-Antonietta, of Lorraine-Austria, Widow Capet, on the 23d of the first Month, the second Year of the Republic* [October 14th 1793]. Printed, Word for Word, from the *Gazette Nationale, ou Moniteur Universel* of the 16, 17, 18, 19, 20, 21, 23, 24, 25, 26, 27 of October, 1793. Adorned with a Portrait, in Miniature, &c. 8vo. 116 pages. Price 3s. 6d. Boffe. 1793.

We have already given an account of the trial of Lewis XVI [see *Analyt. Rev.* Vol. xv, p. 400], and are now called upon to take some notice of that of his consort.

The astonishing reverse of fortune experienced by Maria-Antonietta, the daughter, and sister of an emperor, and the beloved wife of the once most powerful monarch in Europe, will afford an ample scope to the talents of the moralist and the historian.

The fate of this princess has been wayward. Her political speculations first gave disgust to a nation, which had long been accustomed to intrigue; and some supposed failings on the score of chastity became unpardonable crimes, in the eyes of a people, not very strict themselves in respect to morals,

Without presuming to offer an opinion, either of her guilt, or her innocence, we shall now proceed to relate the particulars of her trial, observing at the same time, that neither the present, nor any other account yet published in this country, can be supposed to be complete, as they are deficient in the very material circumstance of the criminatory papers alluded to in the course of the evidence.

The once illustrious prisoner, having been brought into court, and seated on the stool usually assigned to criminals, replied in answer to the interrogatories of the president, that she was Maria-Antonietta of Lorraine-Austria, widow of Lewis Capet, heretofore king of the French, and 38 years of age. The register then read the act of accusation, containing the following charges:

1. That after the example of the Messelinas - Bruneau, Fredegonde, and Medicis, formerly termed queens of France, and whose names will never cease to be odious in the records of history, Maria-Antonietta, widow of Lewis Capet, had been the scourge and blood-sucker of the French nation, ever since she took up her residence among them; that previously to the late happy revolution, which had restored the people to their sovereignty, she had carried on a political correspondence with the man qualified with the title of the king of Bohemia and Hungary; that this correspondence was contrary to the interests of France; that not content with having, in concert with the brothers of Lewis Capet, and the infamous and execrable Calonne, then minister of finances, dissipated in the most frightful manner the finances of France (proceeding from the sweat of the people) to satisfy her irregular pleasures, and pay the agents of her criminal intrigues, it is notorious, that, at different times, she has transmitted millions of livres to the emperor, which have assisted and still do assist him to carry on a war against the republic, and that it is by these excessive dissipations she has continued to exhaust the national treasury.

2. That since the revolution, the widow Capet has not ceased for a single instant to keep up a correspondence with foreign powers, criminal in itself, and hurtful to France, and also with the enemies of the state in the interior of the republic, by means of agents, employed and paid by the late treasurer of the late civil list; that she has at different times made use of various manoeuvres, in conformity with her criminal views, in order to operate a counter-revolution, having, under pretext of the necessity of a reunion between the late body guards, and the officers and soldiers of the regiment of Flanders, prepared a repast for these two corps on the 1st of October, 1789; which, as she wished, degenerated into an *orgy*, during which the agents of the widow Capet, in compliance with her counter-revolutionary projects, prevailed upon the guests to sing songs amidst the delirium of debauch, expressive of their intire devotion to the throne, and the most marked aversion for the people, and thus insensibly led them to put on the white cockade, and to trample under their feet the national cockade; that by her presence she authorized all these counter-revolutionary excesses, more particularly by encouraging the women who accompanied her to distribute white cockades among the guests; and that on the fourth of October she testified the greatest joy at what passed during the said meeting.

That

3. That the widow Capet, in conjunction with Lewis Capet, had caused to be printed and distributed with profusion, throughout the whole extent of the republic, counter-revolutionary works, viz. those addressed to the conspirators on the other side of the Rhine, or published in their name, such as *Petitions aux Emigrans*; *la Reponse des Emigrans*; *les Emigrans au Peuple*; *le plus courtes Folies sont les meilleures*; *le Journal a deux liards*; *l'Ordre, la Marche, & l'Entrée des Emigrans*; that she had carried her perfidy and dissimulation to such a pitch, that she caused herself to be abused in publications, which she distributed with the same profusion, in order to deceive foreign powers, and to persuade them that she had been mal-treated in France, thus endeavouring to animate them the more against the French nation; that in order the better to succeed in her counter revolutionary projects, she, by means of her emissaries, occasioned a scarcity of provisions, in Paris, and it's neighbourhood, in the beginning of october, 1789, which scarcity produced an insurrection, in consequence of which an innumerable crowd of male and female citizens went to Versailles on the 5th of the said month, and this charge is proved beyond contradiction by the abundance which reigned at Paris, on the day after the arrival of the said widow Capet, and her family.

4. That the said widow Capet assembled councils in her apartments, in the dead of night, composed of all the counter-revolutionists and intriguers of the constituent and legislative assemblies; that they were consulted by her on the means of annihilating the rights of man, and the decrees in favour of liberty, which were to form the basis of the constitution; that it was in these assemblies, that they canvassed the measures respecting the revision of the decrees favourable to the people; that the flight of Lewis Capet, and of the widow Capet, and of all their family, under feigned names, in the month of june, 1791, was contrived in the said assemblies; that the said widow Capet acknowledged in her interrogatory, that she had conducted the whole business, prepared every thing for the evasion, and opened and shut all the doors through which the fugitives had escaped.

5. That after her return from Varennes, the said widow Capet, had recommenced her treasonable practices; that, in conjunction with her favourite Lafayette, she had shut up the Thuilleries, and thus prevented the free ingress and egress of the citizens, save and except such as were furnished with tickets for that purpose; that it was in that castle, thus shut up from the view of the people, that the horrible massacres of the *Champ-de-Mars*, and *Nanci*, had been determined upon; that no sooner had the constitution of 1791 been accepted, than the widow Capet had endeavoured insensibly to undermine it, by her insidious conduct; and that it was the whole business of her life to annihilate liberty, and to reduce the nation to submit to that tyrannical yoke, under which it had languished for so many ages.

6. That it was in these secret councils, that the widow Capet engaged Lewis Capet to oppose his *veto*, to the famous and salutary decree, against the *ci-devant* princes his brothers and the emigrants, and against the *borde* of refractory and fanatical priests, scattered throughout France.

7. That it was the said widow Capet, who had occasioned the nomination of perverse and perfidious ministers, and that it was by her manœuvres, and those of her agents, that Lewis Capet composed his

new guard of traitorous officers, perfidious priests, and mercenary foreigners, many of whom were worthy of joining, and indeed did actually join the army of Coblenz.

8. That it was the widow Capet, who, by means of her intelligence with a *liberticide* faction, had declared war against the king of Bohemia and Hungary, her brother; and that it was by means of her intrigues, always fatal to France, that the first retreat out of Belgia was produced.

9. That it was the widow Capet; who had conveyed intelligence to foreigners of the plan of the campaign agreed upon in the council; and by this treason contributed to the defeats experienced by the French.

10. That it was the widow Capet, who had meditated; and produced, the horrible conspiracy of the 10th of August; who had placed in the palace, and even in the cellars of the Thuilleries, those Swiss guards, who, according to the express terms of a decree, ought no longer to have composed the guard of Lewis Capet: that she had kept them in a state of intoxication from the 9th to the 10th of august, the day appointed for executing this horrible plot, and that she had also convoked a number of those beings qualified with the title of *chevaliers du poignard*, who had before assembled in the same place, on the 23d of february, 1791, and the 20th of june, 1792.

11. That the widow Capet had entered the hall in which the Swiss were employed in making up cartridges, on the 7th of august, and, while she encouraged them to hasten their operation, in order to excite them still more, she took up several of the cartridges and *chewed the balls*;

That on the succeeding morning she pressed Lewis Capet to review the Swiss, and other russians there assembled; that on his return she presented him with a pistol, observing at the same time "this is the moment when you ought to act as a man;" that on his refusal, she treated him as a coward; and that, although she denied having given orders to fire upon the people, there can be no doubt, but she, who was the director of this conspiracy, actually issued orders for that purpose.

12. That it is to the intrigues and manœuvres of the widow Capet, that France is indebted for the intestine war which has devoured her so long.

13. That it was by means of the influence she acquired over Lewis Capet, that the said widow Capet had taught him the profound and dangerous art of dissimulation, by means of which his private conduct was in express opposition to his public, and all his actions directed towards the recovery of what was termed the plenitude of the royal authority.

14. That, in short, the widow Capet, criminal in every sense of the word, and acting the part of a new Agrippina, had become so perverse, and so familiar with all crimes, that, forgetting her situation as a mother, and the demarcation prescribed by nature, she had not feared to commit indecencies with Lewis Charles Capet her son, according to the confession of the latter, the very idea and name of which produce horror.

All the above charges in the indictment were reduced to three *counts*; viz. 1. Of having in concert with the brothers of Lewis Capet, and

the ex-minister Calonne, dilapidated the finances of France, and transmitted immense sums to the emperor;

2. Of having kept up a correspondence with the enemies of the republic, and having informed them, or caused them to be informed, concerning the plan of the campaign;

3. Of having, by means of her manœuvres and intrigues, and those of her agents, entered into plots and conspiracies against the internal and external safety of France, of having kindled the flames of civil war in different parts of the republic, armed the people against each other, and thus shed the blood of an immense number of citizens; all of which are contrary to article IV of the 1st section of title I of the second part of the penal code, and article II of the 2d section of the 1st title of the same code.

After the indictment had been read, and certain interrogatories put and answered, the court adjourned to the next day, when the examination of witnesses commenced. Several were called, with a view to substantiate the charges, and the *late* queen was desired to suggest any observations that might occur to her, relative to the depositions then made.

Francis Tiffet swore, that he found in the house of the treasurer of the civil list, whom he was ordered to arrest, two obligations to the amount of 80,000 livres, signed *Marie Antoinette*, and also an order for two millions, signed *Louis*, payable at the rate of 100,000 livres per month by the house of Laporte and Co. in Hamburg, as also a number of notes, and receipts for money paid to Favras, Bouille, and others. The testimony of this witness was supported by that of John Baptist Olivier Garnerin, formerly secretary to the commission of twenty-four, who added, that the 80,000 livres were to be paid to madam Polignac. He also swore, that the prisoner had sold her diamonds, and sent the money received on this occasion to the emigrants.

Charles-Eleonora-Dufriche-Valazé, late deputy to the national convention, declared upon oath, that he had seen among the papers alluded to before, an order, or rather a receipt for 15, or 20,000 livres, and also a letter from the minister, in which he besought the king to communicate to Marie Antoinette the plan of the campaign which he had transmitted to him.

The *late* queen denied the signature asserted to be written by her; and, in respect to her influence over the king, so directly alluded to in the minister's letter, observed, 'that there was a great difference between advising a measure, and causing it to be executed.'

As soon as the examination of witnesses was closed, Fouquier, the public accuser, entered into a long enumeration of the crimes supposed to be committed by the prisoner.

Chauvau, and Trouson Ducoudray, then commenced the defence of their client, and concluded by soliciting the clemency of the tribunal.

A solemn silence reigned during the whole time that they spoke in her behalf, and, immediately after they had finished, the *late* queen was conducted out of court.

Herman, president of the tribunal, then arose in order to sum up the evidence; and, after insisting on the criminality of the queen's life, and particularly on the circumstance of supplying her favourite madam de Polignac, then an emigrant, with a large sum of money out
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of the king's civil list, in express opposition to the laws, he referred the following questions to the consideration of the jury :

1. Is it proved, that a criminal correspondence with foreign powers, and other external enemies of the republic, has existed, and that endeavours have been made to furnish them with money, in order to facilitate their entrance into France, and assist the progress of their armies?

2. Is Maria Antonietta of Austria, widow of Lewis Capet, convicted of having co-operated in these manœuvres?

3. Is it proved, that a plot and conspiracy were entered into, on purpose to kindle a civil war in the republic?

4. Is Maria Antonietta of Austria convicted of having participated in this plot, and conspiracy?

The jury, after an hour's debate, reentered the court, and returned a verdict in the affirmative, on all the questions submitted to their consideration.

On this, the president, having first forbidden the people to discover any marks of approbation, and also reminded them, that a citizen convicted by the law, whatever might be the crimes of which she was accused, had a claim to their commiseration, and humanity, ordered the prisoner to be called in.

Fouquier then arose, and required, that the *accused* should suffer death, in conformity to the first article of the first section of the first title of the second part of the criminal code, and also to the second article of the first section of the first title of the second part of the same code, both of which he read.

The president having asked the *late* queen whether she had any objections to make, relative to the application of the laws quoted by the public accuser, she shook her head, and remained silent. The same question being put to her counsel, Troufon said, that the declaration of the jury being precise, and the law strictly applied, his defence of the widow Capet was now ended.

After this, the president, having first consulted his colleagues, pronounced the sentence of death and confiscation.

During nearly the whole of her trial, Maria-Antonietta exhibited a calm and assured look; for the first two or three hours, she played with her fingers on the back of a chair, with an appearance of a certain degree of distraction, and exactly as if she had been sitting at the *piano forte*.

On hearing the sentence of death pronounced, she did not discover any alteration whatever, and she left the hall of audience, without uttering a single word, or addressing herself either to the judges, or the audience: it was then a quarter past four o'clock, in the morning of the 25th of the first month [16th of October].

She was instantly conducted to the chamber in the Conciergerie usually occupied by those condemned to death.

At five o'clock the *rappel* was beat in all the sections, and at seven all the armed force was ready to march; cannons were placed at the extremities of the bridges, squares, and cross ways, from the court of justice to the square of the Revolution; at ten, numerous patrols paraded the streets; at eleven Maria Antonietta, the widow Capet, dressed in a morning gown spotted with black, was conducted to receive her punishment, in the same manner as ordinary criminals, being

being accompanied by a constitutional priest, dressed as a layman, and escorted by numerous detachments of horse and foot.

'Antonietta seemed to behold with great indifference the armed force, amounting to more than 30,000 men, who formed a double row in the streets through which she passed.'

Neither pride nor mortification was discernible in her face, and she appeared insensible to the cry of '*long live the republic; down with tyranny!*' which was unceasingly uttered as she passed along. She spoke but little to her confessor. The three coloured flags occupied her attention, in the streets *de Roule* and *St. Honoré*: she also appeared to remark the inscriptions on the fronts of the houses.

On her arrival at the *square of the Revolution*, she turned her eyes towards the *national garden* [the *Thuilleries*]; it was then, that the most lively signs of emotion were discovered in her countenance; after this, she ascended the scaffold, with a sufficient degree of courage; at a quarter of an hour after twelve o'clock her head was cut off, and the executioner showed it to the people, in the midst of loud exclamations of '*Long live the republic.*'

ART. XVII. *The Trial at large of Marie Antoinette, late Queen of France, before the Revolutionary Tribunal, at Paris, O^r. 15. and an authentic Account of her Execution, O^r. 16, 1793. 3d edition. 8vo. 55 pages. Price 1s. Ridgway. 1793.*

THIS is a translation from the preceding article.

ART. XVIII. *A Letter to the Earl of Lauderdale, to prove that the High Court of Parliament has a Jurisdiction in Cases of Appeal against the Judgment of the Court of Justiciary in Scotland.* By John Martin, of Richmond-Buildings, Soho, Attorney of the Courts of England, and Solicitor of the Courts of Scotland; Author of an Inquiry into the State of the legal and judicial Polity of Scotland, &c. 8vo. 96 pages. Price 2s. Ridgway. 1793.

MR. MARTIN, the first volume of whose work on the '*Inquiry into the state of the legal and judicial polity of Scotland, &c.*' we have already taken notice of (See *Analyt. Rev.* Vol. XIII, p. 33.), here strenuously contends, that the high court of parliament has a jurisdiction over the judgments of the court of justiciary, in criminal causes. If this be not the case, he affirms, that the lives and liberties of the people of Scotland are placed in a worse state, than the most trifling article of property, and that a court 'governed by the arbitrary principles of the *Nobile Officium* is vested with absolute and uncontrolled power over the most precious rights of mankind.'

After a few preliminary observations, on the origin of criminal jurisprudence, he first contends from analogy, that the sentence of the tribunal in question is not final, and then proceeds as follows:

'The proceedings of the court of justiciary, whether of the ancient or modern periods, are by no means specimens of strict and impartial justice, far less can this court be called an asylum to the innocent against oppression, in it's most dangerous shape, viz. *oppression under the colour of law and justice*, it therefore becomes every man to assist in wresting from it so dangerous a power as that here assumed, in declaring it to be a supreme court, the judgments of which are final,

and without the controul of parliament. Where the king's advocate can prosecute, without the interference of a grand jury, and where the judges are to be found, not only leaning towards the prerogative side of the case, but pronouncing judgment of death, not only without law, but in express contradiction to a positive statute, what security has the subject for his liberty, for his fame, or for his life, under such a jurisdiction, if he shall be denied access to the supreme constitutional court of the kingdom?—Or, shall parliament suffer itself to be thus robbed of so essential and necessary a branch of its jurisdiction, or shall the people suffer their parliament to throw away a right so necessary for their protection and security?

Parliament has in many instances exerted its authority over the prerogative of the crown, they have also displayed great firmness in support of their own privileges and authority, and a proper jealousy against the encroachments of either house on the other. The people also have at times corrected all of them when attempting to unhinge their rights. But in no period of history was there ever a greater necessity for exertion than in the present case, to prevent such a dangerous doctrine as the supremacy of the court of judiciary from gaining ground.

If then we keep in view, that the parliament of Scotland was supreme and universal in its power, and that the court of judiciary is inferior and limited in its authority, and dependent on the parliament, one answer will be sufficient to all the arguments used against the exercise of the appellat jurisdiction of the parliament, over the judgments of the court of judiciary, viz. that the existence of a supreme power, proves the jurisdiction to exist in such supreme power, over the judgments of every inferior court, and this being a matter of common right, not only of the supreme court but of the people, neither non-usage, nor contrary usage, can deprive them of it.—Supposing then, as has been alleged, that no instance can be produced, in which the judgment of the court of judiciary has been brought under the review of the parliament of Scotland, want of precedent can at most only prove this, that such a right has not been exercised, but does not establish the non-existence of it, and if I have been successful, in proving the actual existence of it, as an essential in the constitution of the kingdom, it does not seem to be very material to establish the actual exercise of the jurisdiction, as no positive right can be taken away by non-usage, or other negative presumption.

Several recent proceedings of the court of judiciary have, in the opinion of many sensible and well informed men, been so opposite to all the principles of distributive justice, that we cannot but wish, that its decisions were liable to appeal, and revision. Indeed Mr. M. has demonstrated, that it was not originally a *supreme court*, as its judgments were subject to the controul both of the privy council and of the court of session.

T R A V E L S.

ART. XIX. *A Tour through the Isle of Man: to which is subjoined a Review of the Manx History.* By David Robertson, Esq; 8vo. 235 pages. With Plates. Price 11. 1s. Payne. 1793.

THE volume now before us is ushered in by a short preface, part of which we shall take the liberty to transcribe.

'This delightful island having been hitherto little visited, either by the man of letters or the lover of picturesque beauty, an attempt to describe its truly romantic scenery, to delineate the manners and customs of the inhabitants, and from various sources to deduce its history, may not prove unacceptable to the public. I do not, however, flatter myself with obtaining the approbation of every reader. Some of the natives may be offended with the sketch I have given of their general character: the political parties, who have for some time agitated the country, may affect to disregard a work, that instead of flattering the prejudices of either, exposes the ambitious and interested views of both: while the idolaters of despotism may resent my ardent attachment to principles, which I hope will soon be as universal, as they are sacred and immutable.'

Mr. R. commences his work with an animated and picturesque description of the coast of Man, as it appeared to him on his approach. Douglas-bay presents a beautiful and romantic scenery; the entrance to the harbour is narrow and dangerous, and the ruinous state of the light-house and of the key seems to have occasioned the loss of many vessels.

Chap. II, P. 7. 'To enumerate the various shipwrecks this neglect has occasioned,' says he, 'would be unnecessary; but the awful calamity which happened in September 1787, is too interesting to be passed over in silence. I was then in Douglas, and never before witnessed such a scene of horror. The preceding day was delightfully serene; the sky pure and unclouded; and the sun shone forth in all his strength and beauty. In the morning, about four hundred fisher-boats appeared in the bay and harbour, deeply laden with herrings, to the amount of 5000l. Gladness smiled in every eye, and the song of mirth gave new energy to labour. The earlier part of the day was passed in unlading the boats, and the remainder devoted to festivity.

'The herring ground was then off Clayhead and Laxey, about three leagues from Douglas. In the evening when the boats again sailed thither, there were no indications of a change in the weather; but at midnight a brisk equinoctial gale arose, and the fishermen, impelled by their usual timidity, fled to the harbour of Douglas for refuge.

'On the ruins of the light-house is fixed a slender post, from which is hung a small lantern. This wretched substitute was thrown down by one of the first boats, in its eagerness to gain the harbour. The consequences were dreadful. In a few minutes all was horror and confusion. The darkness of the night; the raging of the sea; the vessels dashing against the rocks; the

cries of the fishermen perishing in the waves ; and the shrieks of the women ashore, imparted such a sensation of horror, as none but a spectator can possibly conceive ! When the morning came, it presented an awful spectacle : the beach and rocks covered with wrecks, and a group of dead bodies floating in the harbour. In some boats whole families perished. The shore was crowded with women : some in all the frantic agony of grief, alternately weeping over the corpses of father, brother, and husband ; and others sinking in the embrace of those, whom a moment before, they imagined were buried in the waves. The bustle of trade ceased ; its eagerness yielded to the feelings of nature ; an awful gloom sat on every countenance ; and every bosom either bled with its own anguish, or sympathized with the sufferings of others. Dreadful as the calamity was, it did not awaken the parental care of administration ; and to this hour the harbour of Douglas remains in the same ruinous state ; useless, in a great degree, to the public ; fatal to individuals ; and a monument of reproach to government *.

Douglas, the principal town, is large and populous. Among other advantages, it possesses that of a free school ; but there is not a single edifice in the whole island devoted to the restoration of the sick, or the relief of the poor.

The following is a short, but interesting account, of the episcopal conduct of the right rev. George Mason, bishop of this diocese, who, in addition to other offences laid to his charge, is said to have purloined the funds intrusted to his care, for the building of St. George's chapel.

' Chap. III. p. 18. ' Being raised to the mitre by the generosity of the Athol family, he devoted himself to its interests, and was easily seduced to engage, with some degree of violence, in promoting his grace's well known attempt to re-establish in the island some portion of that feudal severity, which the wisdom of ages had abolished. The bishop profaned his spiritual authority, by directing it against his political opponents. Bishop's court, a mansion formerly consecrated by the venerable piety, meekness and virtue of bishop Wilson, now emulated the vatican. The thunders of the church shook the island : at length the civil power arose and checked episcopal presumption. By this salutary interference, the bishop's influence being weakened, and his feelings injured, he soon after died, regretting his past temerity. At his death there was a great deficiency in the funds intrusted to his care. All was anarchy and discontent. The wealthy creditor was injured, and the industrious labourer almost ruined !'

We are sorry to hear, that the inferior, or more properly speaking the *less wealthy, inhabitants* of the capital are addicted to gaming and inebriation ; and that the natives in general have a

* * Since the above was written, (1791) I have, with much pleasure, observed the attention of government to this subject. A new key, on a plan at once beneficial and elegant, has lately been projected, which I hope will be executed in the ensuing summer.

secret aversion to strangers, while they, in their turn, entertain an unreasonable contempt of the mankmen.

Agriculture begins to be more attended to than formerly. Of late years, several english farmers, 'sinking under the accumulated taxes of their own country,' have retired to a land as yet exempt from such oppression, where they enjoy peace and abundance. The marshy grounds are now drained, and the waste lands enclosed and improved by means of lime, marle, and seaweed.

The markets are abundantly and cheaply supplied with a variety of provision. Beef seldom exceeds 2d. a pound; mutton is equally cheap, and esteemed the most delicious in the world. The pork fed at home has sometimes a fishy flavour; but a small species of hogs, called *pars*, that ran wild on the mountains, is esteemed an admirable delicacy. Fish is to be had in great variety and plenty.

From this abundance of domestic comforts, and the plenitude of foreign luxuries, persons of small fortunes here enjoy life in its full flow: for here the oppression of game laws, land taxation, and excise establishments, are utterly unknown.

The only taxes levied in the island, in addition to the mercantile imposts, are 10s. 6d. on each publican per annum; 5s. 2d. on grey-hounds and pointers; and 5d. on other dogs. These, with a very moderate statute duty, are appropriated to the repairs of the public roads, which are excellent; there is not a single turnpike in the whole island.

There are now two deenisters instead of one. Their office was anciently of great dignity. Those who held it were not only the chief judges of the island, but also the lord's privy-counsellors; and their influence over the inhabitants in some degree resembled the civil authority of the druids. Being esteemed the venerable oracles and depositaries of justice, in their bosoms resided the laws, which on important occasions alone were divulged to the people.

The manks have a culpable propensity to trifling litigations, which here, as elsewhere, is fostered by the *pettifoggers*, who fatten on the spoil of their silly and improvident clients.

The following account of the herring fishery will appear interesting to some of our readers.

P. 126. 'The herrings are supposed to migrate annually from the north of Europe in one immense body; but on arriving at the northern isles of Scotland, are broken into various huge shoals, which, after visiting several of the kingdoms of Europe, regularly return to the more northern regions. About the middle of summer, a few stragglers appear off this island; but the fishery seldom commences till the middle of july; and for a month or six weeks continues off Pelee, port Iron, and Castletown. The herrings, though then in their prime, are by no means so abundant as afterwards. About the end of august they collect from every part round the island towards the north point of Douglas-bay; and here, with increasing success, the fishery continues till the middle of september, when the equinoctial gales

usually

usually intimidate the fishermen, and dissipate the herrings. The boats seldom exceed eight tons, are built with much dexterity, sail swiftly, and are easily commanded. When new, they cost, including the nets, upwards of seventy or eighty guineas; but they seldom are the sole property of the fishermen. The produce of every night is divided into nine shares. Two belong to the owners of the boat; one to the proprietors of the nets; and the residue to the six fishermen. Two of these are generally seamen, and the rest, at the beginning of the fishery, come from the interior parts of the country; to which, on its close, they return supremely contented, if they have procured herrings, and the women in their absence cultivated potatoes barely adequate to the maintenance of the family till next fishery. The greater part of their gains is consumed during the fishery in feasting or ebriety; and the remainder is usually consigned to quiet some importunate creditor.

Upwards of four hundred boats compose the manks fleet. An admiral and vice admiral are annually elected: to the former of whom government allows 5*l.* and to the other 3*l.* for the season. Their boats are distinguished by a small flag at the top mast, and their province is to conduct the fleet to the herring ground. The boats sail with the evening, and return with the morning tide. On leaving the harbour, each fisherman uncovers his head, and appears for a few moments engaged in devotion; but this I presume is more a relic of customary superstition, than an expression of real piety. Under the cloud of night they shoot their nets, which are buoyed up by inflated bags of dogskin, dried in the sun, and smeared over with tar. The herrings are caught by the gills, and in such abundance, that part of the nets must be frequently cut away. Many of the boats return laden with fifty, and some with seventy meazes*.

Among the herrings are caught great quantities of dog fish, called by the manks gabboch, which prey upon the herrings, and, from their strength and voracity, prove very destructive to the nets. They furnish the natives with oil, and when dried, resemble ling; but are seldom used except by the poorest of the inhabitants.

Superstition, that foe to commerce, operating on the native indolence of the manks, influences them to sacrifice at her shrine every saturday and sunday evening during the herring season, the fishermen being of opinion, that the sale of the fish caught on the one evening, and the sailing of the boats on the other, would equally profane the sabbath. Did this regard to the sabbath proceed from a just veneration of the awful injunction of Him who is so profusely conferring on them the blessings of the sea, it would be pious and commendable; but it is more the offspring of fear, than of gratitude to heaven. It arises from a tradition, that on a sunday evening of the last century, when the boats were fishing, a tremendous gale, accompanied with thunder and lightning arose, which destroyed a great part of the fleet;

* A meaze of herrings is 500.

While several of the boats which had fled for refuge to a neighbouring cove, were crushed to pieces by the fall of the impending precipices. Whether this actually happened, or was only a fabrication of priestcraft, I have never been able to learn. It has however proved a real calamity to the country. The natives believe it to be an awful instance of the wrath of heaven, and are thereby deterred from subjecting themselves to the like vengeance.

' This sacrifice of two days is very injurious to the fishery. From Friday to Monday evening the shoals of herrings move to some other ground; and frequently as soon as they are discovered, the close of the week prevents any material advantage therefrom. Were the boats to sail on the Saturday evening, the fish would be sold on the ensuing morning; and this, in the opinion of some, might occasion a bustle inconsistent with the solemnity of the sabbath. But what injury could be given to the most pious and enlightened mind, were the fishermen (after having on the sabbath day offered up to God in his temple the incense of grateful hearts) to sail with the evening tide, and gather in the blessings which heaven, at this season, so copiously pours around them?

' During the fishery, the island seems to awake from its native lethargy. Douglas is a scene of great festivity. This season is a jubilee to the fishermen; and their wives and daughters come in groups from the interior parts of the country to heighten it. The mannikin shakes off his wonted sloth and melancholy, and assumes an air of gaiety and mirth. The day is past in banqueting, and flowing cups go round; gladness smiles in every eye; the song echoes from every corner; and not unfrequently dances conclude the festivity of the night.

' To a generous mind it is highly gratifying, to observe some thousands deriving life and gladness from this employ. The pleasure however diminishes on reflecting, that all this gaiety and exertion will soon be over; and that the mannikin, when he has basked, like a summer insect, for a little time, in the sunshine of industry, will retire to his usual indolence and misery; to his smoky cottage and tattered family; for, till manufactures are more generally established, he will never know either a continuance of the comforts of life, or the blessings of society.'

The appendix, which contains a review of the mannikin history, abounds with many curious particulars, and indeed, the whole work is at once entertaining and interesting. Some of the plates are executed with great taste, and the typography displays uncommon neatness, care, and attention.

THEOLOGY.

ART. XX. Georgi's Greek and Coptic Fragment, &c.

[Continued from Vol. xvi. p. 421.]

As many of our biblical readers may wish to know what various readings are contained in this very ancient ms., we here give them entirely, compared with the present text, according to our promise.

and we shall add a few of the editor's annotations. The references to these are marked with numeral figures.

J O H N, ch. vi.

	Printed Text.	Georgian MSS.
ver. 29.	εστι το εργον	εστιν τα εργα (1.)
ib.	πιστευσητε	πιστευητε
ib.	απιστειλαι	απισταλαι
v. 32.	αληθινος	αληθινον
v. 35.	ειπει δε αυτοις	ειπει αυτοις
ib.	προς με	προς εμε
ib.	πειραση	πειρασει
ib.	διψησιν	διψησι
v. 36.	εωρακατε με	εωρακατε με (2.)
ib.	και η πιστευετε	και η μη πιστευετε
v. 37.	διδωσι	διδουσι (3.)
ib.	προς με	προς εμε
v. 38.	εκ του υδατος	απο του υδατος
v. 39.	εστι	εστιν
ib.	πατρος	αβελ (4.)
ib.	διδωκει	διδωκειν
v. 40.	τυτοι δε εστι	τυτοι εστι
ib.	του επιμψαντος με	του πατρος μου (5.)
v. 42.	πως ην λεγει υτος	πως του λεγει (6.)
v. 43.	απειριθη ην ο Ιησους	απειριθη Ιησους
v. 44.	και εγω	εγω
ib.	τη ισχυατη	ει τη ισχυατη
v. 45.	εστι	εστιν
ib.	του θεν	θεν
ib.	πας ην ο	πας ο
ib.	προς με	προς εμε
v. 46.	τις εωρακειν	εωρακειν της
ib.	υτος εωρακει	υτος εωρακειν
v. 49.	το μαρτυρα ει τη ερημω	ει τη ερημω το μαρτυρα
v. 51.	ην εγω δωσω	αβλυντ (7.)
v. 52.	την σαρκα	την σαρκα αυτη (8.)
v. 53.	πιστε	πιστε
v. 55.	αληθης εστι	αληθης εστιν. bis
v. 57.	απιστειλαι	απιστειλαι
ib.	ζω	αβελ (9.)
ib.	ζησεται	ζησει
v. 58.	εκ του υδατος	ο εξ υδατος (10.)
ib.	υμου το μαρτυρα	αβλυντ
ib.	ζησεται	ζησει
v. 60.	υτος ο λογος	ο λογος υτος
v. 63.	λαλω	λελαληκα
v. 65.	εαν μη	ηαν μη (11.)
ib.	του πατρος μου	αβελ μου
v. 66.	πολλοι απηλθον των μαθητων αυτου	πολλοι εκ των μαθητων αυτου
ib.	περιπατην	περιπαθον (12.)

The rest of this chapter, and the first five verses of ch. v. are lost from the fragment.

J O H N, ch. vii.

	Printed Text.	Georgian MS.
ver. 7.	μισουν υμας, εμε δε μισει	μισουι tantum (13.)
v. 8.	αυτην ιμο. loco	αβελ,

Printed Text.

- ver. 8. ὁ καιρος ὁ ἰμος
v. 10. ἀδελφοὶ αὐτοῦ
ἀνέβη εἰς τὴν ἰερὴν
v. 12. γογγυσμός ποῦλος περὶ
αὐτὸν ἦν
ib. ἢ ἀλλὰ
v. 14. ὁ ἰησὺς
v. 15. καὶ ἐθαυμαζόν
v. 16. ἀπεκρίθη αὐτοῖς
v. 17. ποτερον ἐκ
v. 18. ἀληθῆς
v. 20. καὶ εἶπε
v. 22. Μωσῆς
v. 26. ἀληθῶς εἶδο. loco
v. 28. διδασκων ὁ ἰησὺς
v. 29. ἐγὼ δὲ οἶδα
v. 31. πολλοὶ δὲ ἐκ τῶ οὐλοῦ
ib. ὅτι ὁ χρεῖτος, ὅταν ἐλθῇ,
μητὶ πλείονα σημεῖα τῶ-
τῶν ποιήσει
v. 32. οἱ φαρισαῖοι καὶ οἱ ἀρχι-
ερεῖς
v. 33. ὁ ἰησὺς
ib. εἰτι
v. 34. ἢ χ' εὐρησεῖτε
v. 35. εὐρησομεν
v. 36. ὅτος ὁ λόγος
ib. οἱ εἶπε
ib. εὐρησεῖτε
v. 37. ἰσηκεῖ
v. 39. πισυοῦντες
ib. ἄγιος
ib. ὁ ἰησὺς
v. 40. πολλοὶ ἦν
ib. ἀκησαντες
ib. τοὶ λόγος
v. 41. ἄλλοι ἐλεγον
ib. ἄλλοι δὲ ἐλεγον
v. 42. ὁ χρεῖτος ἐρχεται
v. 43. ἐν τῷ οὐλοῦ γινετο
v. 46. ὅτως ἐλαλησιν ἀνθρώπος,
ὡς ὅτος ὁ ἀνθρώπος
v. 49. ἐπικαταράται εἰσι
v. 50. ὁ ἐλθὼν νυκτός πρὸς αὐ-
τόν
ib. προτερον
v. 52. εἶπος
ib. ἐραυησόν
ib. προφητῆς ἐκ τῆς Γαλιλαί-
ας ἢ ἐγγιγεται

Georgian ms.

- ὁ ἰμος καιρος
ἀδελφοὶ αὐτοῦ εἰς τὴν ἰερὴν (14.)
ἀνέβη tantum.
γογγυσμός περὶ αὐτὸν ἦν πολὺς
ἢ ἀλλὰ
ἰησὺς
ἐθαυμαζόν ἦν
ἀπεκρίθη ἐν αὐτοῖς
ποτερον ἐκ (15.)
ἀληθῆς
abfunt.
Μωσῆς (16.)
abest.
ἰησὺς, διδασκων
ἐγὼ οἶδα
ἐκ τῶ οὐλοῦ δὲ πολλοὶ
ὁ χρεῖτος, ὅταν ἐλθῇ, μὴ πλείονα
σημεῖα ποιήσει
οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι
ὅτι ἰησὺς. εἰποτε scribæ
abest.
ἢ ἐυρησεῖτε με (17.)
εὐρησωμεν
ὁ λόγος tantum
ὅτι εἶπε
εὐρησεῖτε με
ἰσηκεῖ
πισυεσαντες
abest.
ἰησὺς
abfunt.
ἢ ἀκησαντες [ἢ pro ἦν]
τῶν λόγων τῶν (18)
ἄλλοι δὲ ἐλεγον
οἱ δὲ ἐλεγον
ἐρχεται ὁ χρεῖτος
ἐγενετο ἐν τῷ οὐλοῦ
ὅτος ἀνθρώπος tantum (19.)
παρα τοῖς εἰσιν (20.)
ὁ ἐλθὼν πρὸς αὐτοὺς προτερον (21.)
abest.
εἶπας
ἐραυησόν (22.)
ἐκ τῆς Γαλιλαίης προφητῆς ἢ ἐγγι-
γεται (23.)

N. B. The last verse of this chapter, and the first eleven verses of ch. viii, containing the history of the woman taken in adultery, are not in this very ancient Greek copy.

JOHN, ch. viii.

Printed Text.

- ver. 12. ὁ ἰησὺς αὐτοῖς ἐλαλησιν
ib. ἀκολουθὼν μοι ἢ μὴ περὶ
πατήσιν

Georgian ms.

- αὐτοῖς ἐλαλησιν ὁ ἰησὺς
ἀκολουθὼν μοι ἢ μὴ περὶ πατῶν

Printed Text.	Georgian mss.
ver. 14. οιδαται ib. και πη 2d. loco	οιδατα δε (24.) η πη
v. 16. αληθης	αληθινη (25.)
v. 19. ο ιησους ib. υπε ib. ηδαιτε αμ	Ιησους υδι αν ηδαιτε (26.)
v. 20. ο ιησους	absunt.
v. 21. ο ιησους	absunt.
v. 23. και ειπεν αυτοις ib. τη κοσμη τητη τωμο. loco	και ελεγεν αυτοις τητη τη κοσμη
v. 26. καγω ib. ταυτα λεγω	και καγω (27.) ταυτα λαλω
v. 28. αυτοις	absent.
ib. ο πατηρ μω	ο πατηρ
v. 29. ο πατηρ	absunt.
v. 31. μνηστη	μνηστη

With this verse ends the fragment. Let us now see a specimen of the editor's notes, reduced, however, greatly in their bulk, and expressed in equivalent English.

(1.) The *ν* in *ειπεν*, *ειπεν*, *ελεγεν*, and other such words, is frequently written even before a consonant: and this is reckoned a mark of great antiquity. For the rest *τα ιργα* here is a singular lection; which may be owing (F. G. thinks) to a scrupulous transcriber; who, reading the same words in v. 28, imagined they were also the genuine reading in v. 29*.

(2.) The Egyptian copyist put *μν* for *μς*, deceived, probably, by the similarity of sound.

(3.) From this passage F. G. makes another excursion against the jesuit Maldonatus, for abandoning the doctrine of the greek fathers, and preferring an opinion hatched by that *vile heretic* Theodorus of Mopsuestia. This takes up above 12 pages.

(4.) So Cod. Alex. with six or seven other mss.

(5.) So six other mss., with both Syriac versions, and the Persian: and so read Clement of Alexandria, Athanasius, and Tertullian.

(6.) None of Mills's or Wettstein's mss., read *ιυ*: yet this reading seems here more emphatical than the present *υς*.

(7.) These words are likewise wanting in two other mss. and in several greek and latin fathers.

(8.) So one other ms., and so the Vulgate, Arabic, Ethiopic, and Persian versions.—Here again our disputatious author flies off at a tangent, to defend *his* Austin and *his* Norris† against Wolzogenius, Balmage, Le Clerc, and other profane, impudent socinians: with whom he joins some, otherwise catholic authors; such as Petavius, Maldonatus, F. Simon, and Moraines. This subject he exhausts in 20 pages, in which he spares not injurious language. We have often

* Our author takes occasion from this passage to defend the doctrine of *his* Augustine (*Augustinus meus*) against all those, whether catholic or protestant, who have been of a different opinion: this controversy takes up 27 pages.

† A cardinal of that name, who wrote a tedious history of pelagianism, and other *learned* works. He was, like our author, an Augustinian friar.

observed, that the self-called orthodox of every country have always the greatest dexterity in the wielding of this weapon.

(9.) The word ζω (which all the editions have) may be understood; as ζων is in v. 56.

(10.) Only one of Wettstein's mss. has this reading.

(11.) Perhaps the writer himself saw this error; which a small dot inscribed in the η seems to denote.

(12.) περιπαθεν is an error of the roman printer: The greek has περιπατην, [which is still an error.]

(13.) A manifest error of the copyist, as Michaelis had before observed, in his german description of this ms.

(14.) With respect to the order of this verse, that of the Borgan fragment is the same with that of three greek copies, the syriac and coptic versions, and St. Cyrill. Hwiid was in a mistake, when he wrote to Michaëlis, that the words εις της ιερτης were not in the fragment.

(15.) ιι is a blunder of the scribe. A Vatican ms. has προτιρον for ποτιρον.

(16.) [This manner of writing Moses's name, if it be not a typographical error, is uncommon in this fragment, as well as in many other antient mss.]

(17.) εκ for υχ before ιυησεται may be an error of the copyist. μα is found only here, and in the Syriac version.

(18.) The note on this we will give entire in Georgi's own words: 'Vide ne legas τον λογον τωτον, ut descripta referuntur à Michaelis; sed των λογων τωτων; eadem scilicet cum iis quæ leguntur in Cantabrig. in 8^o. et 3^o. Stephani, in Reuchliniano, in Medicæo, in Latino Vercellensi, Veroniano, Brixiano; et in versionibus vulg. Copto-memph. et Syra posteriore ad marginem (teste Wettstenio): etsi in hac nostra nihil ad marginem, quod huc spectet, inveniatur. Origenem quoque tanquam lectionis hujus tutorem Wettstenius ipse laudat: at Origenes legisse potius videtur τωι λογωι αυτη; uti et legit Vat. 344. Sic enim locum hunc citat in cap. 8. Johannis: δι εκ τε οχλω αι ακουσαντις των λογων τυ ιηου. Ita et Syra nostra posterior legit הלל דילא כלא sermones ejus; quod pronomen αυτη servatum est in Vulgata; cum audissent hos sermones ejus; et in multis Gr. Codd. inter quos Cantabr. et, ex Birchio, Vat. 349. Ne vero dicere audeat Wettstenius, το αυτη ex Itala antiqua in Cantabr. inductum, locum Origenis paullo studiosius consideret.'

(19.) This deficiency is also in two mss., and in the copies used by Origen, Cyrill, and Chrysostom.

(20.) Michaëlis had preferred this reading to that of the editions, on the authority of this fragment, the Reuchlin ms. and Origen: but he did not know that the celebrated Vatican ms. 1209 has the very same lection: 'Will Wettstein, or any Wettstenian, maintain that has been also interpolated from the latin?'

(21.) This very reading was that which Cyrill had in his copy: although his latin translator has added *noſſe*. [This is a common trick of translators, by which many, who cannot read the originals, are often led into ridiculous mistakes: witness *Gibbon's History*, and *Savary's Letters*.]

(22.) σπαυμσων 'ex errore calami, ait Michaëlis: sed verius fortasse ex vitio Ægyptiacæ pronunciationis, qua lettera σ cum α vulgo commutari

commutari solebat.' [We are inclined rather to be of Michaëlis's opinion.]

(23.) Cyrill only has the same arrangement of the words: but *συμπετα* is the reading of Origen, the Cambridge and Reuchlin mss. with some others mentioned by Wettstein, and the Vulg. and Gothic versions. The Vatican ms. 304 has *συμπετα* in the text; but in the margin *συμπετα*. For the rest, Michaëlis was wrong in asserting, that our fragment has *εχ* for *εκ*.

We have already remarked, that the history of the adulteress is not in this fragment: a strong corroborative proof, that it was not in the original of St. John's gospel. Yet F. Georgi sturdily defends it's authenticity, although he acknowledges, that it is wanting in all the best and most ancient copies that have yet been discovered, and though it is evidently an unnatural interruption in the narrative. No matter; it is of *divine faith*, that it is a part of canonical scripture, because it is in the latin vulgate, and because the council of Trent has declared that copy to be authentic in all it's parts. F. G. had better have stuck to this reason only: but he labours to prove the authenticity of the passage in question by other arguments. Most of these he borrows from Calmet: and very weak they must appear to those who have studied the subject with any degree of attention. We believe that there is not a bible-critic in this country, who will deem any one of them, or them all together, satisfactory. This curious diatribe consists of more than forty pages: in which the *most audacious* Le Clerc, and the still *more audacious* Wettstein, are as cavalierly treated, as the *impure Beza*. Nor are Simon and Grotius left uncensured, though not accosted with injurious appellations.—We return to the notes.

(24.) An evident error of the transcriber.

(25.) So Origen in his commentary, and the ms. of Cambridge: to which Michaëlis adds the Reuchlin.—F. G. takes notice here, that Michaëlis has misquoted the Borgian fragment.

(26.) Michaëlis prefers this reading, which was that of Origen, and Cyrill. It is also that of the Reuchlin ms.

(27.) A singular, but superfluous reading.

As the Coptic fragment has some verses that are lost in the Greek original, and, besides, some variety of lection, we shall in a future number, give some account of it also, as well as of the other Coptic fragments that complete the volume; for in one Review, we fear, there is already too much of antient lore for the generality of our readers.

ART. XXI. *A Paraphrase, Notes, and Observations, upon the Revelation of St. John, the Divine, Apostle, and Evangelist. Part I. containing Introductions.* 8vo. 495 pa. Price 6s. in boards. Robinsons. 1790.

A VARIETY of more important matter has hitherto prevented us from noticing this publication; although it has been in circulation some time. Indeed, it is less a new publication, than a collection of tracts, printed at different periods, and interspersed with some remarks by the anonymous editor.—But let us hear himself. Pref p. v.

'This volume contains nothing but six introductions, and is therefore only preparatory to the work proposed in the title-page.

Whatever

Whatever merit the whole, or any part of it, may have, or may be judged worthy of, the publication of it, is owing intirely to a lady, who, seeing the compiler amusing himself a great deal at intervals in reading and collecting from authors and commentators upon the Revelation, voluntarily (of her own free will and accord) offered a sum towards the printing of it; and whose character is thus written upon the stars, *Sincerely just and pious*; the real words were, I believe, *just, honest, and religious*. And another lady, also, I have a great right to commemorate (she having a great demand upon my gratitude), who, at barely mentioning once at her table, that I wished much to procure Dr. Kippis's edition of Lardner, took the first opportunity of putting it in my possession.

'The writer's intention therefore of publishing this, was chiefly to receive the opinions of the judicious upon it, in order that mankind may form a more adequate and perspicuous idea of the true meaning and purport of the book of the Revelation; and for this purpose, this attempt or compilation (for such it professedly is, almost throughout) has been matured by all the means which the person concerned in it could lay hold of. How successful the execution shall prove to be, let the impartial, ingenuous, and candid, judge and testify.

'On the 18th of August 1788, I began this production with the following words, written on a blank leaf: "God willing, I intend to insert in this volume of Lowman, or write upon the Revelation of St. John, whatever may occur to me worthy of notice, towards the elucidation of that sacred book of prophecies. As the Bible is the book of books; so the Revelation seems, to me, to comprehend the essence of the whole Bible (especially with respect to us who are born and exist in these latter days), as well as being a prediction in epitome of the whole state of the christian church, to the consummation of the age of this world, that is, of all the present visible and terrestrial things or concerns; and that is again, till time shall be no more, when days and years shall be swallowed up in the duration of eternity."

'I have a picture, which I call *St. John in his ecstatic visions*; his look is so heavenly, sweet, and aspiring. Could I have persuaded a person who attends at the Polygraphic Rooms in the Strand (the SOCIETY that has given itself the name of the POLYGRAPHIC, has the art of multiplying pictures, and that with surprising exactness, to almost as great a degree as a printer can multiply his copies; I say, could I have persuaded this person) I would, by means of Mr. Booth and his Polygraphic Society, have multiplied so many copies of St. John's picture, as Mr. Spilsbury would have printed me sets, to face the tenth verse of the first chapter of the Revelation: but, as the case now stands, I have only the satisfaction individually to myself, whenever I look at this picture, to be, as it were, divinely transported into a kind of sensation which I do not know to call by any other name than *a kind of heavenly enthusiasm*.'

From this specimen the rational reader will be enabled to form some judgment of the *heavenly enthusiasm* of this new paraphrast

and will dispense us, we imagine, from entering into a further detail of the work.—We shall therefore only say, that it contains copious extracts from *Lowman*, *Brachmair*, *Lardner*, *Bp. Newton*, *Bengelius*, *Whiston*, and *Henry More*; making an octavo volume of 495 pages: in which those, who love to dive into apocalyplical mysteries, will probably find considerable amusement. E.

ART. XXII. *Essays on select Parts of Scripture.* 4to. 96 pages. Price, 4s. sewed. Johnson.

EXPLANATIONS of several portions of scripture are here given, which are widely different from those commonly embraced by theologians; but the writer, who appears to be a sensible and learned man, is certainly entitled to a candid hearing.

The allegorical method of writing, so much practised by the ancients in general, and particularly by the Egyptians, this writer conceives to have been adopted by the author of the book of Genesis. Accordingly he understands the narrative of the fall of Adam, as an allegorical representation of the mischievous effects of incontinence. According to the same allegorical mode of interpretation, he explains the story of Jacob's wrestling with Elohim, of Balaam and his ass, of Samson and Dalilah, and of Elijah's ascent to heaven in a fiery chariot. The whole narrative of the plagues of Egypt is understood to be of the same kind; and this part of the comment concludes with the following general explanation of the origin of sacrifices. p. 19.

'Men's notions of a Deity, being drawn from the elements and from themselves, were, in their primary crude state of knowledge, mean and contracted. They considered the local God as a being partaking of their own nature, but in a superior degree. They represented him with human passions and affections. To engage his presence, to obtain his blessing, and to placate his wrath, they erected for him a costly dwelling, portable or fixed, as circumstances admitted. They endeavoured to regale him with the fragrance of sweet-scented herbs, with the fumes of roasted flesh, and with libations of wine. Among some more religiously exact than others, the Divinity had his stated meals like man, and upon extraordinary days a larger portion of meat and drink; and where no idol was placed in the temple, one generally resided in the imagination. Conformably to these opinions, prevalent in times of primitive simplicity, piety naturally prompted the husbandman to offer to his God the first, as the choicest product of his harvest; and the shepherd the firstlings of his flock or herd; and a high strain of devotion induced some to consecrate to the Deity, what was still more precious in their estimation, the first fruits of the human womb. After Jehovah had slain, by his instruments, the prime of the Egyptians, and of their beasts, and had spared the Israelites with their cattle, what before was deemed a free-will offering, might now, with some show of reason, be represented as powerfully obligatory. The right of Jehovah to all males, both of men and beasts who opened the womb, might be placed upon a firm foundation; and a permanent support be procured for the theocratical government, by ransom, and by sacrifice.'

The blessing pronounced upon Abraham, "In you shall all the families of the earth be blessed," our author maintains ought to be rendered, 'In thy seed shall all the nations of the earth bless themselves;' denoting, that all nations, in supplicating for blessings on themselves and their families, shall pray, that they may be favoured by heaven as peculiarly as the Hebrews, the descendants of Abraham. St. Paul's application of this prophecy is said to have been *argumentum ad hominem*. The prophecy, "The sceptre shall not depart from Judah," &c. Gen. xlix. 10. is thus rendered:

'A rod shall not depart from Judah;
Nor a chieftain from between his feet;
Until he come to Shiloh:

And to him shall the respect of the people be.'

The 53d chapter of Isaiah is explained as a description of the sufferings of some Jewish high-priest in the Babylonish captivity, and a prediction of his approaching exaltation. The whole passage is maintained to be applicable to Joshua, the high-priest who returned to Jerusalem at the end of his captivity, and of whom Zechariah speaks, chap. iii. ver. 1, 2. In conclusion the writer adds, P. 47.

'From the veneration entertained by the Jews for their prophets or bards, these had great influence in directing their conduct. They inspired them with courage, and instigated them to their duty; and the magnificent promises, provisionally held forth in the pentateuch, furnished them in times of public calamity, with an ample theme for consolation and hope. When their countrymen had been delivered by Cyrus, from the dark prisons where many of them were confined, and had obtained leave to return to Judea, and to rebuild their temple, the prophets improved this fair opportunity. To rouse the spirits of the Jews, languishing and depressed by a long captivity, they represented this dawn of comfort as a sure prognostic of a day more glorious than any which their fathers had seen. In a high strain of oriental hyperbole, Jehovah is introduced, saying to Jerusalem, "Behold, I lay thy stones in vermilion, and thy foundations in sapphires, and I will make thy windows of rubies, and thy gates of sparkling gems," Isaiah chap. liv. ver. 11, 12. It was predicted that all nations around should come yearly to sacrifice, and to celebrate the feast of tabernacles; and that the bells of the horses, like the golden plate upon the mitre of the high priest, should have "*Holiness to Jehovah*" engraven upon them. Zech. chap. xiv. ver. 20. These predictions were serviceable at the time, by animating the people to strenuous exertions, in restoring their ruinous towns and villages; but they were pernicious in their consequences. The power of the Jews was now too much broken and reduced to afford them any rational prospect of becoming independent, and of conquering kingdoms; but the assurances of felicity seemingly temporal, which their prophetic books displayed with all the strength of eastern colouring, deluded and infatuated them; fostered that pride and obstinacy, for which this people were remarkable; involved them frequently in great distress; and at length

books because they knew before hand that the contents of them were true; and they were at that time of no further use than to ascertain and fix the testimony of living witnesses, in order to its being transmitted without variation to succeeding ages. For what could have been *the preaching of the gospel* originally, but a recital of the discourses and miracles of Christ, by those who were eye-witnesses of them, to those who were not? The gospels, therefore, contain the substance of all their preaching.

* While the eye-witnesses were living, there was little occasion for books; and accordingly no histories were written till about thirty years after the ascension of Christ, when the eye-witnesses were going off the stage, and consequently, when their testimony, without being secured by writing, could not have been known with certainty, or have been transmitted to future ages. This was the natural and the actual progress of things in the primitive times.

Since the belief of christianity did not originally depend upon the authenticity of any books, the disproving their authenticity will not affect its credibility. The miracles of Christ and the apostles must have been true, or the belief of christianity could not have been established in the circumstances in which it may be proved from history that it did actually gain ground. And unbelievers in christianity prove nothing against it, unless they can prove that christianity did not make the progress that it is said to have done while the facts were *recent*, or that the circumstances in which it was propagated were materially different from what is commonly apprehended; as that the civil powers did not oppose its propagation, so that there was no persecution of christians, nothing to lead its friends or its enemies to *inquire* into the evidence of the facts while they were recent. But the history of those times is so well known, that this is clearly out of man's power, and must be so to the end of time, while any history of the first and second centuries shall exist.

If this reasoning be admitted as valid, it would seem, that the necessity of the inquiry concerning the authenticity of the books is superseded. And this indeed Dr. P. allows; for he says, that, whatever we may think with respect to the authenticity of any particular books, all history is a standing and *sufficient* evidence of the truth of christianity, and affords a firm foundation of our faith. In conformity to the common idea of the importance of this inquiry, he proceeds however to examine what Mr. E. has advanced against the authenticity of the gospels of Matthew, Mark, and John, and in favour of the preference that he is disposed to give to that of Luke, not as a believer in Christianity against an unbeliever, but as one critic against another.

Mr. E. having denied both the competency and the veracity of the christian writers, at the latter end of the second century, on whose testimony the authenticity of the gospels depends; Dr. P. observes, beside that there can be no good reason to reject the testimony of these writers, who neither could have any motive to impose upon posterity, nor, if they had been so inclined, could have succeeded; the authenticity of these books is attested by the concurring testimony of all the early christian churches, by whom they were received, and in whose assemblies they were publicly read, as well as in private families;

families; that there were syriac and latin versions of these books in the very first century; that these books could not have been forged either by jewish or greek writers, and obtain credit at so late a period as the close of the second century; that, when any attempts of this kind were made, they in fact proved unsuccessful; that from the quotation of writers in the second, third, and fourth centuries, it appears, that most of the books now received as canonical were then universally acknowledged, and had been so by the elders and churches of former times; that, though the regard which these christian fathers paid to miracles in their own time may prove their credulity, it by no means brings home to them the charge of falsehood; that, even if they were dishonest, it was impossible for any christians, divided as they were among themselves from the very first, to impose forged books upon others; that there never were more than two or three spurious gospels, and that the credit they had was only with a few, and of short duration; that there is reason to conclude, that both heretics and heathens admitted the authenticity of all the four gospels, as well as of some, and probably of all the epistles of Paul; and that no internal proofs that they are spurious can be derived from the supposition of their favouring any corruption of christianity.

Dr. P. next examines the grounds of the preference given by Mr. E. to the gospel of Luke, and pronounces this preference to be perfectly arbitrary, without any proper evidence, external or internal, in favour of its superior authenticity. The preference is always given by the earliest christian writers to Matthew and John. Origen asserts, that in his days they gave the priority in time to Matthew. It is probable, that the three evangelists, Matthew, Mark, and Luke, wrote about the same time, unknown to each other, that is about the year 63, 64, or 65. It is no proof that the gospels ascribed to Matthew and Mark were not written by them, that the authors do not mention their own names, or that they speak of themselves in the third person. Luke was not himself an eye witness of the facts he relates: it is not certain, that he was, as Mr. E. maintains, the same with Silas, a companion of Paul.

In defence of the authenticity of the gospel of Matthew in particular, Dr. P. argues, that it is alluded to by Clemens Romanus, who wrote in the year 96; that it is mentioned by Papias, who wrote about the year 116, by Ireneus, about 178, and by other early fathers; that it bears no marks of being a translation, and, though perhaps translated into hebrew, was probably originally written in greek; that the latin terms in greek characters which are found in it may very well be supposed to have been introduced into Judea by the Romans before this gospel is said to have been written; that though the first two chapters of this gospel must be given up as spurious, this by no means invalidates the authenticity of the rest; and that it is no proof that the work is spurious, that it contains objectionable passages, unless it can be shown, that the apostles and other unlearned primitive christians could not have written as they have done.

Such is the substance of the first four letters. In the rest Dr. P. examines Mr. E.'s particular objections to each gospel; but it is impossible that we should follow him in this detail. We must content ourselves with observing, in general terms, that, though Dr. P.

admits a few of the charges of dissonance brought against the evangelists, and though in some instances he may be thought to have failed in his attempts to reconcile apparent inconsistencies, he has fairly proved many of Mr. E.'s objections to be nugatory. In the last letter, on the arbitrary proceeding of Mr. E. in making the gospel of Luke his standard by which to examine the other gospels, Dr. P. makes the following judicious observations: p. 156.

‘ Had Mr. Evanston been previously disposed to object to the gospel of Luke, as he was with respect to those of Matthew, Mark, and John, he would, I doubt not, have found as little difficulty in the business; and his ingenuity would have exhibited the passages he objected to in a light equally ridiculous. This I shall not attempt to do for him. I should feel an invincible reluctance to it. But I shall just mention a few circumstances of the kind, to shew that there is no real difference in the several evangelists in this respect. They are equally entitled to our highest respect, though, from their peculiar circumstances, equally open to superficial and unreasonable cavils.

‘ The quantity of interpolation that Mr. E. supposes in the gospel of Luke makes it a little better than a spurious work. He intimates a suspicion, that besides the two first chapters of introduction, the story of the demon going into the swine*, the circumstance of Jesus promising the thief on the cross to be with him in paradise that night, and the account of the transfiguration, that of the genealogy of Jesus, of the temptation, and of his baptism, are all interpolations.’

* * Mr. E. thinks the story of the demons going into the herd of swine an interpolation in the gospel of Luke, chiefly because, if it be admitted to be genuine, Jesus will be found on the east side of the sea of Galilee, p. 2, “ without the slightest insinuation of having crossed the lake. If,” says he, page 28, “ this very exceptionable miracle be an interpolation, and not part of the original writing of St. Luke, the narrative proceeds consistently and regularly: but if it be taken as authentic, there is such a geographical confusion and disorder in this part of the history, as occurs no where else in this author’s works; and such as can neither be allowed nor indeed supposed in an historian, who writing upon a subject of the greatest importance, sets out with professing to write accurately and in order.”

‘ Now all this supposed confusion arises from nothing more than the evangelist omitting to say in what manner Jesus and his disciples came to that desert place. Had he said *by sea*, there would have been no room for the objection, and surely a mere omission implies no contradiction. It is remarkable that all the other evangelists particularly mention the passage to this desert place *by sea*, so that if Mr. E., without considering their writings as authentic, had only read them as ancient books, which might occasionally supply a commentary on the gospel of Luke, he would have had his great difficulty removed. Matthew says, xiv. 13, *When Jesus heard of it, viz. the death of John the Baptist, he departed thence by ship into a desert place privately.* Mark says, vi. 32, *And they departed into a desert place, by ship, privately.* John vi. 1, *After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.* But Luke says the same
in

P. 159. 'Rather than suppose so many interpolations, which other persons are at liberty to extend to other articles, as much as Mr. E. was to extend it to these, it would have been more in his manner to have treated this gospel as he had done the other three, and have considered them all as equally fabrications of the second century. For so much interpolation makes it a work as little to be depended upon, and as unsafe to quote.'

P. 163. 'In so different a light did the learned Michaelis and Mr. E. see the same things, that the former, speaking of the gospel of Luke, says (*Introduction to the New Testament*, p. 54) "Perhaps I am not mistaken when I assert that as many doubts, from apparent contradictions with ancient writers, may be raised against St. Luke alone, as against all the other apostles and evangelists put together." But how light he made of these objections, may be seen by his comparing them to the objections that might be made to the authenticity of the *Commentaries of Julius Cæsar*, which, that you may compare them with those of Mr. E. against that of the gospels of Matthew, Mark, and John, I shall quote at full length, from his *Introduction to the New Testament*, vol. i. p. 25.

"It is generally thought sufficient to shew the writings of a classic author to be genuine, if some one among the ancients has merely spoken of the work, as Cicero, Hirtius, and Suetonius have done of Cæsar's descriptions of his own campaigns, without quoting passages from the book itself. But it may be objected, It is possible, indeed, that Cæsar may have written such a treatise, but how can we be certain, that the Commentaries which we ascribe to him as their author, were the same which Cicero, Hirtius, and Suetonius read? Is it credible that Cæsar was the author of an history in which so frequent remarks are interspersed to the disparagement of the Germans, remarks which excite even a suspicion of their timidity, when it is said in the very beginning of the work, that the Gauls themselves acknowledged the Germans to be their superiors in bravery? Can suspicions like these proceed from a general who was in a great measure indebted to his German auxiliaries for the victory of Pharsalia? a circumstance again omitted to be mentioned in the *Bellum Civile*. Are these the Commentaries so commended by Cicero, and Hirtius, and to which the latter applied the observation: *præcepta, non præbita facultas scriptoribus videtur*? Could these Commentaries have existed in the days of Florus, who likewise describes the battle of Pharsalia, and estimates the number in both armies at 300,000, besides auxiliaries, when the number given in the commentaries is so considerably inferior? Could Florus have been better acquainted with the state of the army than Cæsar, and would he have neglected to

in effect. For he says, ix, 10, *And he took them and went aside privately into a desert place belonging to the city of Bethsaida*; which being on the east side of the lake, clearly implies that they crossed the sea. How natural is it to remark that this variety in expressing the same thing proves that all these writers wrote from their own knowledge, without any communication with each other; and that John, though he might have seen the other gospels, did not copy them?"

derive his intelligence from the best possible accounts; had such accounts at that time existed?

“ Objections like these to the authenticity of Cæsar would be answered by every critic in classical literature, not with a serious reply, but with a smile of contempt. Yet, weak and trivial as these arguments may appear, they are stronger than such as can with justice be applied to the writings of the New Testament, which are not only mentioned by the earliest Fathers, as being written by those evangelists and apostles, to whom we ascribe them, but quoted and explained at such considerable length, as leaves no possibility of a doubt that the writings to which they allude, are the very same with those, which have been transmitted to us under that title.”

The result of our author's judgment upon the charge of dissimilarity, brought by Mr. E. against the evangelists, is, that nothing can be inferred from the inconsistencies found in their writings, but that these authors did not write in concert, and did not copy from one another; and that, notwithstanding all Mr. E.'s objections from this quarter, the works might have been written by the persons to whom they are usually ascribed.

Whether these conclusions be in their full extent admissible, or whether, after all that Dr. P. has done in these letters, there may not still remain room for a further investigation of the historical evidence concerning the authors and the dates of the gospels, and for a further examination of many of those particulars which have furnished Mr. E. with his objections against their authenticity, we shall not here decide. The controversy is probably far from being terminated.

It may be regretted, that in a business which requires so much historical and critical accuracy, as an inquiry into the authenticity of ancient writings, Dr. P. should have contented himself with any second hand authorities, even those of Lardner and Michaelis; but it is not less to be regretted, that he has so good an apology for doing so. Preface, p. xvi.

In my references to the christian fathers I have generally contented myself with quoting Dr. Lardner and Michaelis. My collection of the fathers, which had occupied me more than twenty years, was demolished in the riot at Birmingham, and it is too late in life for me to restore it. In the present case I am satisfied that my readers will have no more distrust than I have of the care, or fidelity, with which the writers above mentioned have made their quotations.

ART. XXIV. *Sixteen Sermons on the most interesting Subjects to Seamen, comprehending many important Events in Naval History; to which are annexed, Six Sermons on the Festivals of the Church of England, viz. Christmas-Day, Easter-Day, Ascension-Day, and Whit-Sunday, with a Fast Sermon for Good-Friday, and an introductory one on the Fall of Man; By the Rev. J. Malham, Author of the Young Sailor's Sure Guide, Young Man's Universal Companion, &c. &c. 8vo. 413 pages. Price 6s. Deighton. 1792.*

It is an obvious remark, though not sufficiently attended to, that public instruction, in order to be useful, must be adapted to the capacity.

city, character, and situation of those to whom it is addressed. A naval chaplain should render his discourses as intelligible as possible to the uncultivated understandings of seamen, and should apply the general truths of religion, in a plain and forcible way, to the correction of their vices. The writer of these sermons appears to have been long conversant with the navy, and from his knowledge of sea affairs, and of the character of sailors, to be very well qualified to be their instructor. He has executed with tolerable success the idea of composing discourses peculiarly adapted to this body of men. If these sermons have less refinement, and elegance of composition, than some others which have been published under the same description, they are not perhaps the less fitted to answer their end. Several of the discourses are directly upon subjects respecting the seas, for example: 'On seamen's peculiar opportunity of an acquaintance with the wonders of nature: Arguments for the peculiar propriety of seamen's dependence on God: The doctrine of the tides: The wonders of the solar system displayed and practically applied: and, The moral and providential causes of winds and storms.' Other topics, of a more general nature, are applied to the particular situation and character of seamen. These are: 'Arguments from nature for the being of a God: The nature of God's moral government, applied to men: The great utility and advantages of obedience: The happy fruits and benefits of cultivating a contented disposition: The great duty of fighting a good fight: The doctrine of God's omnipresence considered: Cautions against the inordinate love of pleasure: The danger of indulging, and the difficulty of subduing, evil habits: The important advantages of a religious life: The advantages of gaining God's favour: The danger of indulging in licentious and sensual pleasure: The immoral lives of men not from ignorance of good, but disinclination to it.' We quote, as a specimen, a short passage from the sermon on the immoderate love of pleasure, in which the writer, speaking of the causes of the irregularity which prevails among seamen, says, P. 215—

'Generally speaking, we cannot run any great hazard of error, in attributing the prevalence of vice and impiety to a want of education. When persons in their youth, instead of being trained up in the paths of virtue and religion, are left entirely to their own will; it must be supposed, that, without some very extraordinary favour of providence, their lives will be the same in their advanced years as in their early days, with the unhappy addition of an increased habit, rendered more inveterate from long custom. Is it then to be wondered, that we should be so frequently presented with accounts of violence and outrage, or that we should see so many instances of luxury, of idleness, and extravagance? Can this be unknown to the generality of seamen? Is it a matter to which any of the present assembly are or can be strangers? It cannot be. The fact is notorious to all those who have ever lived in a royal port; and to every attentive person on board a ship of war, nothing can be more plain and demonstrable.

'Bad example is another very prevalent source of this propensity to sensual pleasures. And when this concurs, with a want of education, a case which is but too common on board ships of war, the bad effects must naturally be increased. For bad company is epidemical and contagious; and when persons of this cast meet with congenial tempers, which is not difficult in such conditions, indulgence in pleasures will

become an effect of consent and agreement. Iniquity will then be soon converted into a system, for the sake of supporting the pleasures we are speaking of; and when evil practices result from combined counsels, no bounds will be sufficient to restrain such persons, no laws competent to check and prevent them from accomplishing their wicked and diabolical designs.

‘ Still more malignant is this source of evils, when it is encouraged by the improper behaviour of parents. It is a melancholy reflection, though supported by fatal experience, that so shocking a cause of the progress of vice and wickedness should ever exist; that those, whose duty it is to instil into the tender minds of youth the principles of religion and morality, should be the first to set an example to their offspring of vice and iniquity. Perhaps some of you, to whom I am now speaking, can bear testimony to the truth of these observations; I am certain that many who are on board ships of war, are not greatly indebted to their parents, for the care they exercised to cultivate the moral faculties of their children. If such, therefore, are “lovers of pleasures more than lovers of God,” the cause which has been assigned for it is easy and natural.’

The festival sermons, annexed, would have been omitted to make room for others of a practical nature, if the author had recollected his own remark in one of his addresses to seamen: ‘On speculative subjects I wish not to expatiate before the present audience, to whom simple facts and plain arguments are much better adapted, and as such, I presume, will be much more easily comprehended and understood.’

ART. xxv. *The Life of Bishop Taylor, and the purest Spirit of his Writings, extracted and exhibited for general Benefit* by John Wheel- don, A. M. Rector of Wheathampsted, Herts, and Prebendary of Lincoln. 8vo. 328 pages. Price 5s. in boards. Ogilvy and Spear. 1793.

BISHOP Jeremy Taylor has very justly been considered as one of the first ornaments of the English church. His works, with due allowance for the state of opinions and taste at the period in which he wrote, are entitled to high commendation. They often show great strength of judgment; but are chiefly distinguished by copiousness of invention, richness of fancy, variety and originality of expression, and other true characters of genius. The design of collecting and exhibiting the *purest spirit* of this writer is good; and his works certainly abound with materials for a rich selection. But we cannot think the plan adopted by Mr. W. to be the best suited to answer the purpose. A better choice of pieces might, in our opinion, have been made; or detached passages might have been selected from various parts of the bishop's works, which would altogether have formed a much more interesting volume than that which is here presented to the public. The pieces are, after the Bishop's Funeral Sermon by George Rust, Lord Bishop of Dromore,—The Marriage Ring, or the Mysteriousness and Duty of Marriage:—A Funeral Sermon, preached at the Obsequies of the Lady Frances, Countess of Carbery:—Moral Demonstration, proving from many Probabilities that the Religion of Jesus Christ is from God:—Of the Scrupulous Conscience:—A Consideration in what Cases the Laws of Christ are

to be expounded to a Sense of Ease and Liberty:—Question on Gaming:—Letter to a Gentlewoman seduced to the Church of Rome:—Letter to a Person newly converted to the Church of England:—A Discourse of the Nature, Offices, and Measures of Friendship, with Rules of conducting it:—Of habitual Sins, and their Remedy:—Advices relating to the Matter of Original Sin:—Apology for authorized and set Forms of Liturgy.

A life of bishop Taylor is promised in the title, but nothing more is given than the eulogy contained in the funeral sermon prefixed, which was preached August 13, 1667, from which we give the following extracts:—p. 22.

‘ Nature had befriended him much in his constitution: for he was a person of a most sweet and obliging humour, of great candour and ingenuity: and there was so much of salt and fineness of wit, and prettiness of address in his familiar discourses, as made his conversation have all the pleasantness of a comedy, and all the usefulness of a sermon. His soul was made up of harmony, and he never spake but he charmed his hearer, not only with the clearness of his reason, but all his words, and his very tone and cadencies were strangely musical.

‘ But, that which did most of all captivate and enravish, was the gaiety and richness of fancy: for he had much in him of that natural enthusiasm, that inspires all great poets and orators; and there was a generous ferment in his blood and spirits, that set his fancy bravely at work, and made it swell and teem, and become pregnant to such degrees of luxuriancy, as nothing but the greatness of his wit and judgment could have kept it within due bounds and measures.’

P. 26.—‘ To sum up all in a few words—This great prelate had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint: he had devotion enough for a cloyster, learning enough for an university, and wit enough for a college of virtuosi: and had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world. But alas! our father! our father! the horses of our Israel! and the chariots thereof! he is gone and carried his mantle with him, and his spirit to Heaven, and the sons of the prophets have lost all that beauty and lustre which they enjoyed only from a reflection of his excellencies, which were bright and radiant enough to cast a glory upon a whole order of men.’

Such a high wrought panegyric as this cannot with much propriety be called a life.

ART. XXVI. *Principles of French Republicanism essentially founded on Violence and Blood-Guiltiness: A Sermon, preached on Sunday, the 26th of October, 1793, in the Cathedral Church of Winchester. Occasioned by the Murder of her Most Christian Majesty.* By Thomas Rennell, A. M. Prebendary of Winchester, and Rector of St. Magnus, in the City of London. 8vo. 27 pages. Price 1s. Winston, Robins; London, Rivingtons.

NOTHING less than a solemn denunciation of blood-guiltiness, and damnation, is here passed against those who resist civil government. The design and spirit of the discourse may be inferred from the text, "Wherefore thus saith the Lord God, woe to the blood city," &c. See Ezekiel xxiv. 6. Effectually to check all exertions towards reform and renovation, the preacher maintains, that the *beginners* of these measures are answerable for all those atrocities to which the worst of men who have intrenched themselves under their authority, character, and influence, may afterwards proceed. In the ardour of declamation it was not perhaps recollected, how far back, upon this supposition, would revert the guilt of all the tortures and murders, which inquisitorial priests have inflicted, or at whose door the horrors of the Bartholomew massacre would be thrown. When the intemperate zeal of the present moment shall have subsided, men, it is to be hoped, will begin to distinguish between rational principles and the abuse of them; and will confess the absurdity, as well as the injustice, of branding every attempt for the improvement of human society, with the appellation of an endeavour 'to pave the way to plunder, usurpation and atheism.'

ART. XXVII. *Two Sermons; preached at the Assizes, holden at Hereford, on March 24, and July 24, 1793.* By John Keyfall, A.M. Chaplain in ordinary to his Majesty, and Rector of Groton, Suffolk. Published at the Request of the Gentlemen of the Grand Jury. 8vo. 39 pages. Price 1s. 6d. Owen. 1793.

AN orator, who sails in a direct line before a swelling gale of popular opinion, can be in little danger of not arriving safe in the harbour of popular applause. This advantage is at present enjoyed by most of those pulpit orators, who now venture beyond the ordinary line of their profession, into the region of politics. Without exposing their courage to any hazardous trial, and without being under the necessity of exercising that cautious reserve, which those who plead an unpopular cause are obliged to maintain, they may give full scope to their powers of eloquence; for they will be in little danger of having the principles on which they harangue rigorously investigated, or the accuracy of their assertions closely sifted. A few obvious truths, in which all are agreed, will in such circumstances serve to give weight and credit to positions of a more dubious nature; and a compound mass of truth and error will gain a ready reception, without any scrupulous concern to separate the wheat from the chaff. Under the support of the acknowledged doctrines, that religion is the surest foundation of civil order; that public communities are prosperous in proportion as they are virtuous; and that the general blessings conferred upon a people, demand suitable returns of gratitude to the Almighty; the writer of these sermons will, doubtless, in the present state of public opinion, obtain an easy credence to other assertions, not quite so self-evident; such, for example, as that the novel and pernicious doctrines of equality, and the rights of man, have originated with men, who regard nothing but their own private interests and inclinations, and whose passions are under no control from religion; that any attempt to diffuse these doctrines must originate from envy, and disappointed

disappointed ambition; that the stain of persecution for religion was wiped off by the acts of toleration, notwithstanding several severe acts against heretics and infidels still remain unrepealed; that the religious establishment of this country is a happy imitation of the purity and simplicity of the apostolic and primitive ages; that in this country we are in actual possession of as large a portion of civil liberty, as is consistent with that order and subordination, without which not only government, but even society itself, cannot long subsist. How far these assertions are supported by reason and fact, we leave to be determined by our readers own judgment and observation; and shall only add, concerning these discourses, that, though we may not agree with the writer in several opinions which he advances, we readily allow them the merit of being written with great perspicuity and elegance.

M. D.

P O L I T I C S.

ART. XXVIII. *Reflections on the Propriety of an immediate Conclusion of Peace.* 8vo. 131 pages. Price 2s. 6d. Stockdale. 1793.

THE pamphlet now before us is manifestly intended as an answer to the very able letter from Jasper Wilson to Mr. Pitt, (see *Analyt. Rev.* Vol. xvi. p. 321.) The author, whom we understand to be the editor of *Oldys' 'Life of Thomas Paine'* (see *Analyt. Rev.* Vol. xi. p. 204. Art. xxxvii), commences his very arduous undertaking by some preliminary remarks on the unexampled agreement that prevailed during the last session of parliament, notwithstanding the 'efforts of faction,' which 'were disguised under the specious appearance of peace.'

He then attempts to repel the charge which has been so often urged against Mr. Pitt, 'That the people were only deprived of the inestimable blessing of peace, by the ambition and madness of the minister.' A charge of such magnitude, he says, deserves the most serious examination, and will not readily be credited against a statesman whose general principles have been unquestionably pacific.

'To encourage foreign commerce, and promote internal improvement; to fix public credit on a solid basis, by a continual reduction of the national debt; and to secure an ample revenue by the resources of attention and œconomy; these are the general outlines of this system; and by these measures the nation had risen, during his administration, to an unequalled degree of prosperity. Yet he is supposed to have abandoned these principles at the moment, when by their gradual effect he had surmounted every difficulty, had attained the power of diminishing the public burdens, and had been rewarded with an unexampled height of popularity and influence. He is supposed to have been actuated by the inconsiderate violence of passion, or deluded by some wild prospect of chimerical ambition.'

After telling us that, among other reasons, the present war was undertaken, on the part of Great-Britain, 'in order to restore the law

law of nations to respect, and to prevent mankind from relapsing into a state of barbarism,' the author proceeds to examine certain assertions made use of by Mr. Fox and his party; such as—that the war, in which this country is engaged against France, is totally unnecessary and unprovoked—that all the distress of our commerce has been owing to the war—that peace may be obtained—and that it is the only mean of preventing the ruin of our commerce, and perhaps of our government.

By way of administering some little comfort to the mercantile and manufacturing interests, and inducing them to contribute cheerfully to the continuation of hostilities, by which they are likely to be such sufferers, the following cheering prospect is held out to their consideration :

P. 90.—' We may now look with confident hope to the prosperity of our commerce, which cannot essentially suffer from a war in which we are masters of every sea; and every harbour of our enemies is blockaded by an irresistible force. But the most decisive proof how little our commercial greatness really suffered from the embarrassments so much complained of, and represented as so destructive, may be found in the state of the exchange. That of Amsterdam in particular may be relied on as a sure criterion from the extensive business transacted in that capital with every part of the world. During the American war it fell to such a degree, as to occasion a loss of ten per cent. upon every remittance from hence; but in this supposed season of unparalleled distress it always produced from five to eight or nine per cent. in our favour, notwithstanding the sums necessarily sent abroad by the government for the payment and maintenance of our army on the continent.

' We shall indulge these hopes with more confidence, if we consider that the war in which we are engaged is in several respects favourable to our trade. I am very far from asserting that to begin, or to continue war for the benefit of trade, can be justifiable either in morality, or in sound and rational policy; but it is some consolation among the many real evils which are inseparable from it, to reflect that one usual calamity is in this case wanting, the destruction of external trade.

' The first commercial advantage which this war affords is, in common with all others, the expences of the war itself. Of the immense sums that are employed in the equipment and management of our fleets and armies, a very small part only goes to any foreign country; the rest serves to employ our manufacturers, and animate our navigation. This is peculiarly useful in the present instance, as the greatest loss our manufacturers have suffered, is from the stoppage of the French market for clothing, arms, and military stores. For these articles, the war has opened a new market: the clothing fabricated for the *sans culottes* will be as usefully consumed by our troops and their allies; and the shot destined to lay Amsterdam in ruins, may be no less profitably discharged against the ramparts of Lisle.

' Another source of gain almost equally certain, and much more profitable to the public, will arise from the total interruption

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tion of the French foreign trade. That part of this trade which arose from the sale of the produce of their soil, must be distinguished from that which consisted in the exportation of their manufactures. In many of the productions of their soil, particularly wine, we cannot pretend to rival them; but of their manufactures there are only a few which either are not now fabricated in England, or might not easily be imitated there. The English manufactures may therefore be expected to get possession of almost every foreign market during the war, and to retain it after peace shall be re-established, on account of the superior capital employed by our merchants; and the length of time it will necessarily require to restore affairs to their former channels in France. It is impossible to ascertain with any precision to what amount this extension will reach; but it may, without indulging too sanguine expectations, be expected as a full equivalent for the loss of the trade of France. The Levant trade, that to the Baltick, and to the distant parts of Germany, will probably be almost totally transferred to our merchants; even after the restoration of tranquillity, with a very large share of the Italian and Spanish trade, both of which, during the war, must be completely in our power.'

Such hopeful projects might of themselves justify the loss of twenty additional millions of money, and twenty thousand more lives: but these are not all the *benefits* to be reaped from this war; for, after conquering the French settlements in the West-Indies, 'which is not only very probable, but is to be desired for the sake of humanity,' we are promised a monopoly of the advantages resulting from a trade which used to return £.6,000,000 sterling *per annum*, and all that part of the Newfoundland and whale fisheries now or lately enjoyed by the French; beside their establishments on the continent of India, the islands of Bourbon and Mauritius, and their share of the slave-trade!

The resources of our allies are declared to be great; the revenues of the emperor amount to about £.9,250,000 sterling *per annum*, and in 1788 were only charged with a debt of £.22,000,000; the king of Prussia is said to defray his expences from the treasure accumulated by the late sovereign; the Dutch republic, though heavily taxed, is able, we are told, to raise large sums on very easy terms, from the great extent of it's commercial capital; but the king of Sardinia, 'whose revenue is small, necessarily requires some pecuniary assistance, which will be thought very wisely afforded, if we consider the advantages which may be derived from a vigorous employment of his forces; if his principal army is able to penetrate to Lyons, while another division passes the Var, and advances along the coast of Provence, these operations, seconded by the exertions of the Spaniards in Roussillon, and the confederate troops in Toulon, will probably restore a regular government in all the southern provinces of France.'

Such are the rash and foolish speculations, by means of which the people of this country are attempted to be deluded into a
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continuation of the present ruinous war! Lyons is now restored to the new republic, and the *penfioned* prince here alluded to, instead of being able to penetrate into France with two formidable armies, has been obliged to return to Turin, leaving the duchy of Savoy and the county of Nice, in the hands of a victorious enemy!

The *political obliquity*, every where apparent throughout this pamphlet, points out the source from which it springs. We are told, that one of the motives for the present war is to enforce the law of nations: has this law been observed by us at Genoa or Florence?

The late prevention of the exportation of corn from this country is attempted to be justified under the stale pretence of an impending rupture, and the still more flimsy subterfuge of the dread lest the whole harvest of England should have been bought up, and transferred to France; but not a single word is said about our right to stop foreign corn, while remaining in our ports, or *in transitu*.

In short, while floundering under the weight of our enormous national debt, we are here insidiously told, that it affords essential benefits to commerce, and 'that too, in exact proportion to its increase and magnitude;' while we are gasping for peace, that event is allowed to be desirable, but it is unfairly and untruly asserted, that it is impossible to treat; while our commerce is crippled, we are insultingly complimented on being exempt from the calamity of a total destruction of our foreign trade; and while our manufacturers are starving, we are tauntingly assured of the commercial advantages arising from the expences of the war.

To sophisms like these we were indebted for the origin and the progress of the American contest; and, what is not a little remarkable, the same men who were obliged to fly from the reign of liberty in one hemisphere, are still acting in favour of despotism in another.

ART. XXIX. *An important Discovery; or Revolution in Great Britain and Ireland impossible.* 8vo. 32 pages. Price 6d. Parsons. 1793.

To such as have caught the alarm, from men whose interest it is to propagate it, the present pamphlet must afford much consolation, for they are here assured, that there are no less than 140,000 'Free Masons in Great Britain, and Ireland, determined to resist any innovation whatever!

'Had France [we are told] been in a similar situation—had the MASONIC ORDER in that nation been proportionably strong, and their engagements equally loyal, revolution would have met with the same opposition there, as it will ever do in these happy lands—their king would have been still on his throne—barbarity nipped in its bud; nor would rivers of human blood have run in their streets, and left their indelible stain on that once happy and beautiful part of the creation!'

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We confess, it is now for the first time that we have ever understood *free masonry* to be a political institution. Were it known to be an engine for the preservation of ancient abuses, his holiness the pope, and all the despots of Europe, would be eager to propagate it in their respective states. We hope that every honest member will disclaim the principles of this *weak brother*.

ART. XXX. *Additional Letters of Brutus*. Price 1s. [No Bookseller's Name, or Date.] Sold by Longman.

We have already taken some notice of the first nine letters [see *Analytical Review*, Vol. x. p. 214]; of the seven now offered to the public, two are addressed to the opposition, one to the marquis of Lansdown, one to lord Thurlow, and three to Mr. Fox.

The author, who is said to have been lately gratified with a pension, enlarges much on the necessity of that *alarm*, of which so much has been said without any facts having been produced, and is a strenuous advocate for that war, which no englishman can now think on, perhaps, without trembling.

ART. XXXI. *The two Systems of the Social Compact, and the natural Rights of Man examined and refuted*. 8vo. 34 pages. Price 1s. Debrett. 1793.

THE zeal of the author of this pamphlet has spurred him on to a very arduous attempt, for he here endeavours to soften the animosity of two hostile parties, and to unite them in favour of one common object.

'The advocates for the system of the social compact, and that of the natural rights of man, may now,' says he, 'be considered as marshalled under the respective standards of Mr. Burke, and Mr. Paine. Whatever the violence of party may object, or whatever exceptions may be taken to particular consequences, the first has only pursued the principles of Mr. Locke, and the latter those of Dr. Price: in the illustration of each, it appears impossible for any candid mind not to discover and confess a great deal of truth; and it is equally impossible, I think, for any mind, not heated by party, deliberately to acquiesce in the characteristic principles of either.

'Both these systems, we have seen, whether they be true or false, originally derived their credit from the facility with which we are disposed to admit any principle which tends to justify what, independently of all justification, we are determined by circumstances, to approve. The most natural mode, therefore, of destroying their authority, if they be false, is to shew them pregnant with consequences which we are instinctively determined, on the bare statement, to reprobate and disclaim. Nothing, I think, at least, can be objected to the fairness of this test.

'If the right to govern then, and to resist, were founded on some original contract between the people and the governors, both parties, it is clear, must be bound by the terms of this agreement, till the contract was violated; and nothing could be considered as a violation of the contract, but a violation of those terms. Had our ancestors, therefore, five hundred years ago, graciously pleased by a solemn instrument to surrender all the legislative and executive authority of this

realm into the hands of a single person, and his posterity for ever, upon condition only that he and all his said posterity should reside in the kingdom, and one of his descendants should, at this moment, have exercised within this kingdom the abominable domination of a Caligula or a Commodus, if the system of the social compact be true, we must have submitted with implicit obedience to his will, nor could we resist the most atrocious of his acts, without a positive violation of an acknowledged right. It is impossible, I think, for any advocate of this system, to extricate himself from this preposterous consequence. For, if it be alleged, and it is the only possible evasion, that such a conduct would be void from its injurious tendency, which is the foundation of the right, and not the contract; then the contract is only a pretext to be hung out, or withdrawn, as convenience may prompt; then the system of the social contract falls to the ground. There is no alternative.

• We may say the same of the system founded on the natural rights of man. If men have naturally an equal right to power, and the numerical majority of a community in consequence a natural right to govern, such a majority would have a right to proscribe, to attain, to enslave the minority, to do all that sovereign authority can perform, without limitation or controul; for they would still be a majority; and as a majority they would still possess the right. If it be urged, that they would have no right to do wrong, then it is the use of the power which gives the right, and not superiority of numbers; then a majority has not a right to govern, because it is the majority; then the system of the natural rights of man falls to the ground.

The advocates of the two systems here alluded to, will, no doubt, object to the arguments adduced against them; the reader of penetration will perceive, that, while the author pretends to detect sophistry, he himself is endeavouring to establish *sophisms*; and all men will be ready to disclaim the position, that Mr. Burke, of late years the unqualified stickler for despotism, is the scholar of Locke, the friend and assertor of liberty!

ART. XXXII. *The Errors of Mr. Pitt's present Administration, many, recent, important, and dangerous.* By a Gentleman totally unconnected with foreign Interests or internal Parties. 8vo. 84 pages. Price 2s. Ridgway. 1793.

THE first part of this pamphlet is of a miscellaneous nature. It consists of observations on the advantages and disadvantages of democratical, and monarchical forms of government; on the injustice of forcing neutral powers into a state of warfare; on the unfairness of loading posterity with the burden of wars, from which they cannot possibly receive any advantage, &c.

After reprobating the idea of a continental war, as founded on ignorance and impolicy, the author sums up the recent errors of Mr. Pitt's government, in the following charges:

1. In attempting to establish the dangerous precedent, that a nation has not a right to alter or change it's form of government, by endeavouring to deprive the French of that right;

2. In exhibiting a rooted antipathy to the new system of government adopted by France in particular, and to a republican form in general;

3. In

3. In the indecent abuse of a convention, fully, freely, and deliberately elected by it's fellow citizens;

4. In withdrawing the English ambassador from Paris;

5. In attributing the anarchy of France to it's present form of government;

6. In maltreating the French envoy, and in shifting the charge of the original aggression, from himself to the new government of France;

7. In the rejection of the proffered amity of France, during the mission of Messrs. Chauvelin and Maret, and in pretending that it was impossible to negotiate with her rulers;

8. In obliging neutral powers, by force or threats, to join the combination of kings;

9. In the final object of the war, stated now to be, 'the setting up by force of arms such a form of government in France, as well as such particular men to govern, as may be convenient and agreeable to Great Britain, and the coalesced powers;'

10. In extending the Roman catholic pre-eminence of sway;

11. In neglecting to declare the precise object of the war;

12. In neglecting the due consideration of the terrible burthen of additional taxes which must be entailed upon the people in consequence of this war;

13. In not selecting the proper objects for conquest after entering into the war;

14. In pursuing a military continental system of hostilities;

15. In encouraging 'the Romish principle;'

16. In continuing to confer *pluralities* on opulent churchmen, while the meritorious part of the clergy are left destitute of support;

17. In preferring the interests of 10,000 placemen, &c. to 7,990,000 subjects.

Many of the objections here urged are trivial and insignificant, though some of them are certainly serious and weighty.

ART. XXXIII. *Peace and Reform, against War and Corruption: In Answer to a Pamphlet, written by Arthur Young, Esq. entitled "The Example of France, a Warning to Britain."* 8vo. 160 pages. Price 2s. 6d. Ridgway. 1794.

It was the opinion of Mr. Burke, when he held opinions very different from his present ones, that the noblest employment of human talents was "to resist governments of oppression, and to repress wars of rapine." The spirited and intelligent author of the pamphlet before us, in attacking War and Corruption, has the courage to break a lance with two champions, who are at present most formidable in the number, if not in the strength and skill, of their auxiliaries. From the rabble of obscure and contemptible writers, whose *disinterested* support is seldom wanting to any government which addresses their conviction with *proper* reasons, Mr. Arthur Young is in many respects undoubtedly distinguishable. His character in literature and politics was respectable, and in an age when so many apostates are emulating each other in virulence of invective against their ancient principles and friends, it must be owned that Mr. Young has earned the palm of inconsistency and violence.

violence. Our author has detected one piece of dissingenuous inconsistency to which we scarcely recollect any thing parallel in the rage of controversial misrepresentation.—P. 4.

His dissingenuousness is evident at the commencement of his book, the very foundation of which is laid on palpable misrepresentation. He owns himself to have been a "warm friend" to the first revolution, yet the chief part of his industry is employed in condemning Mr. Paine, major Cartwright, &c. for their writings in defence of it. He reprobates them for having done what he himself did; yet he does not own he did wrong. Had he, like others, repented his mistake, and made his recantation, he then, with a better grace, might have attacked those with whom he formerly had agreed; and, like Mr. Pitt in the last debate on parliamentary reform, might have maintained, that consistency was a proof of a want of judgment, and that it was always to be presumed those were in an error who did not change their opinion.

"The revolution before the 10th of August" (says Mr. Young) "was as different from the revolution after that day as light from darkness; as clearly distinct in principle and practice as liberty and slavery. The same principles which directed me to approve the revolution in its commencement, the principles of *real Liberty*, led me to detest it after the 10th of August." Here he asserts his approbation of the revolution *up to* the 10th of August, which he acknowledges was conducted, till that period, on the principles of *real liberty*; and he also says in the same page, "How little reason therefore to reproach me with sentiments *contrary* to those I published before the 10th of August;—I am *not* changeable, but steady and consistent."

Compare this with page 21, where, in speaking of the revolution, he affirms, "it has brought more misery, poverty, devastation, imprisonment, bloodshed and ruin, on France, in *four years*, than the old government did in a century."—If the "*principles and practice* of the revolution up to the 10th of August were conformable with real liberty," how could they have brought misery, poverty, &c. on France for *four years*? How comes it that he approves the devastation, bloodshed, and ruin *before* the 10th of August, and yet disapproves of them afterwards?—But it is in fact the old despotism he contends for, which (p. 33) he calls "the mildest and most benignant government in Europe, our own only excepted; a government cruelly libelled in the character given by one of our reforming orators." Mr. Young, however, libels it still more in his own *Travels*, published long after the revolution, where, speaking of the natural richness of the country, he says, "the dispensations of providence seem to have permitted the human race to exist only as the prey of tyrants, as it has made pigeons for the prey of hawks."—"Oh! if I were a legislator of France, I would make such great lords skip again!"—Yet this is the government which he now calls "regular and mild."—I would not quote these passages, if Mr. Young had owned his approbation of the first
revolution

revolution had been misplaced:—But, on the contrary, he affirms he is “steady and consistent.”

Mr. Paine’s works he treats as if they had been written and published since the 10th of August, 1792. The panegyrics contained in “The Rights of Man” on the constitution of 1789,—a constitution of which Mr. Young declares his unaltered approbation, are falsely and artfully tortured into panegyrics on the convention, and the events that have taken place since the destruction of monarchy. For instance, he gives part of a speech of Marat in January 1793, wherein the convention is called “a scandalous spectacle—an assembly of madmen and furies,” and immediately follows it by observing, that “Paine is of a contrary opinion; he said they debate in the language of gentlemen; their dignity is serene, &c.” These passages in Paine were published long before the 10th of August; and with equal justice might the eulogiums of Mr. Burke, on the character of the French people, prior to 1789, be quoted as eulogiums on the massacres of the second of September.

The inconsistency of Mr. Young with his own pretended trust in experience, and affected contempt of theory, is well illustrated from the case of the American republic by our author in the following passage:—P. 42.

‘Thus, I think, Mr. Young’s “experiment,” “practice,” and “events,” as applied to America, are wholly illusory. Representative government has stood in peace, and flourished in America twelve years. “Yes,” says he, “but it will be destroyed when she has a numerous indigent poor.”—When she has an indigent poor;—but that will never be more than at present, while the spirit of her government prefers, as it now does, peace and industry, to war and corruption. He would condemn representative government from the “experiment” of a few months attempted in France, in the midst of the most dreadful warfare ever known; but in America, “experiment,” “practice,” and “events,” which, he says, ought to be the only rule of conduct, he would set wholly aside, because *there* he finds they are strongly against him, and that he cannot hold up a *terrifying example* of what *has* happened. He would condemn representative government in America on “speculation” and “theory,” which he a thousand times says, ought never to guide us; he would condemn it by predicting what *will* happen, not by showing what *has* happened. On the contrary, in France, the experiment of a few months is to be our only guide, and theory and speculation we are totally to disregard; in America theory and speculation are to be our only guide, and the experiment of twelve years we are totally to disregard!!!—How Mr. Young can reconcile these palpable contradictions, or how any man, of the least understanding, could be duped by them, is beyond my comprehension. It may justly be asked of him, in his own words, “what inducement have we, therefore, to listen to *your speculations*, that condemn what all” *America* “feels to be good?”—(p. 85.)

With one extract more we must take our leave of this able and animated pamphlet, the perusal of which we can fairly recom-

mend to all dispassionate and unprejudiced readers as an excellent antidote to the furious production of Mr. Young.—p. 51.

“But” (says Mr. Y., p. 92) “the house of commons are corrupted and bribed. And if the nature of such an assembly demands to be corrupted in order to pursue the public good, who but a visionary can wish to remove corruption?” Must not an assembly, constituted for the public good, be of a most *detestable nature*, if it demands to be bribed in order to discharge its duty? Again, “influence, or, as reformers call it, corruption, is the oil which makes the machine of government go well.” And p. 171. “EXTRAVAGANT COURTS, SELFISH MINISTERS, and CORRUPT MAJORITIES, are so intimately interwoven with our practical freedom, that it would require better political anatomists than our modern reformers, to shew, on fact, that we did not owe our liberty to the identical evils which they want to expunge.” Could the whole national convention more grossly libel the king, the ministers, and the parliament, of this country? Surely, Mr. Young must have known, that he was writing the most bitter and dangerous satire on our government, when he said, that extravagant courts, selfish ministers, and *corrupt majorities*, were intimately interwoven with our freedom, and yet assert, that this is “that glorious constitution which is the inheritance and pride of Britons!” I appeal to every candid man whether the friends to the liberty of the press, or Mr. Young, seem most disposed “to publish the corruptions of the constitution, in other words, to write it down.” (vide p. 163.)

‘In answering this frontless avowal of corruption, I must suppose the house of commons composed of either good or bad men. If they are the former, and are suffered to exercise their own discretion, they will pursue the public welfare without corruption, unless it is presumed they cannot see it without the explanation of a bank note. If they are bad men, they will be bribed to do evil as readily as good. It may indeed be said, that influence is often necessary to make a virtuous man do a virtuous action; and that is true: for, although a virtuous man will act virtuously when he does act, yet there are occasions where he is not called upon by duty to act at all: but on the contrary, a member of parliament is *in duty bound* to act, to take either one side or another; and if he is a good man, he will act for the best, according to his conscience, without either corruption or influence. It is an absurdity to say, that a man can be *corrupted* to act *virtuously*; because if he acts from a corrupt motive, he is equally vicious whether the action be good or bad, and will not much consider whether he does right or wrong, while his primary object, corruption, is obtained. The same reasoning will apply to the assertion, that “a man may be bribed to act wisely;” unless the man is supposed to be a fool. Nor do I understand how a man can be *influenced* to do good; for, in a case like that of the house of commons, where he *must* act, he must be predisposed to do evil before he can be influenced to do good, and consequently he must be a bad man: and all the arguments in favour of influence, do, in fact, go to prove, that the members of the house

of commons are traitors to the state, who would ruin it if they were not influenced to the contrary. As Mr. Young has quoted Dr. Johnson's definition of "*principle*," I will take what the same author says of "*to influence*," which is, "*to modify to any purpose*." If influence, therefore, can modify to *any* purpose, (which it certainly can, or else it is no longer influence;) and if our house of commons is, as Mr. Young asserts, directed by influence, then it is the mere creature of the executive power which possesses that influence; and it is a mistake to suppose that it makes laws, or does either a good or a bad action: it is the king's ministers, who, holding the influence that directs it, ought to be wholly blamed or thanked for whatever it does; because they may *influence* it to the most wicked, as well as the most wise measures; and it would be better if the "*monster*," as Mr. Young calls it, were annihilated, for then morality would not be wounded; government would be carried on at a less expence, and with more ease and vigour; and ministers would be much more responsible for their conduct.

.. ' But while I maintain influencing or corrupting the representative body by the executive power (which in this country is not, I hope, the case, notwithstanding Mr. Young's assertions) to be the most pernicious of all policy, and the blackest of all treason; I am far from maintaining that members of parliament should not be rewarded for their trouble: on the contrary, I think they should be openly paid a regular, ample stipend; but it should be paid merely as a reward for their trouble, and not as an equivalent for their honesty; they should publicly receive a certain sum, and not secretly take a recompence which they are ashamed to own. If it were the custom, that our ambassadors should receive no pay from our own government, and were permitted to take as much as they could procure from the courts to which they were sent, can it be doubted that they would sacrifice our interest for that of those from whom they expected a reward?

like manner, it would be folly to suppose that a parliament pensioned by the government, would guard the interests of the people against the government.

' I am at a loss to conceive how the corruption of the house of commons can be deemed the *cause* of our prosperity and happiness, nor have I ever seen any fact produced tending to prove it. It is asserted, that we are prosperous and happy, and admitted that corruption does exist; and, therefore, it is inferred, because corruption is a part of the system which makes us prosperous and happy, *that it is the cause* of our prosperity and happiness. But nothing can, I think, be more false than this inference: it might as justly be inferred, that a mixture of weeds among the corn, is the cause of a plentiful harvest; that the dross mixed in the ore with gold and silver, is the cause of their value; or that insects and locusts are the cause of a luxuriant herbage. Would a tradesman ascribe his accumulation of wealth to the pilfering of his till by his shopman? Corruption may, indeed, be a *part* of a system, good upon the whole; but it is a *bad* part,

and ought to be removed. It is not to corruption we are to attribute our prosperity and happiness, but to the spirit and industry of the people.' .

Z. Z.

ART. XXXIV. *Persecution. The Case of Charles Pigott; contained in the Defence he had prepared, and which would have been delivered by him on his Trial, if the Grand Jury had not thrown out the Bill preferred against him.* By Charles Pigott, Author of *Strictures on the new political Tenets of Edmund Burke, Treachery no Crime, and other, well known popular Publications*, 8vo. 52 pa. Pr. 1s. Eaton. 1793.

MR. PIGOTT appears to have been hardly dealt with; he has, therefore, in common with the injured, a right to complain. Committed to a common jail on an authority, at best but *suspicious*, and exposed to a rigorous imprisonment of three weeks, for a conversation, deemed so little culpable by a grand jury, that they threw out the bill preferred against him, it is no wonder, that in the anguish of his heart he should utter some severe truths against that government which countenanced his prosecution, and that magistrate, who insisted on extravagant bail for his appearance.

After stating the wonderful similarity between his own case, and that of one of his ancestors (whom we understand to have been a gentleman of family and fortune), in the reign of Charles II, Mr. P. draws a comparison between the present administration of justice in England, and the ancient despotism of France. He asserts 'that suspicion and rigour are the true criterions of weak and tyrannical governments,' and he can distinguish little or no difference between an information *ex officio*, and a *lettre de cachet*. The encouragement given to 'spies, informers,' and 'treacherous publicans,' is said to be as great at present in the one kingdom, as it was formerly in the other.

'Resistance against oppression,' adds Mr. P. 'is more a duty than a virtue, and you will permit me to offer a few general remarks, that are connected with the very hard case which I have stated. It is a habit in which I was bred, and which is now rooted in me, to declare my sentiments without reserve; I have not yet learnt our modern servility, transplanted from the old despotism of France.

'I will never be a tool to the selfish projects or ambition of any man; holding in equal abhorrence the disappointed clamorous demagogue, the mendicant orator of faction, and the fawning parasite of a court; neither shall the brutish clamours of a hired senseless banditti, nor the terrors of legal vengeance, intimidate me from asserting, on every occasion, as far as in me lies, the natural birthright of us all—the *freedom of speech*; against which the barbed shafts of government are pointed in this and numberless other late prosecutions. The great lord Bacon observes, "that inquiry, examination, and contradiction, are the filtering stones of *truth and knowledge*," on which alone every improvement in society, all the happiness of human life depend. Tamely to surrender this inestimable privilege, would be the basest cowardice and degeneracy.

'*Freedom of speech* is an Englishman's prerogative, engrafted on our constitution by magna charta, and the bill of rights. Let us be-

PAIS.

where, left arbitrary vindictive ministers supported by the wretched sophistry of lawyers wrest it from us.

Gentlemen of the jury, this sacred palladium is in your hands; the final blow seems to be meditated against it; the virtue of juries only can preserve it from deadly violation. It was under the administration of a Sejanus, during the reign of a fool and tyrant emperor, that this barbarous law of "dicere est agere," that is, "the law which would torture words into deeds" was enforced at Rome; yet even then, under the government of that *imperial ruffian* Tiberius, there stands only one solitary instance on record, of this arbitrary law being executed; and amidst the desperate outrages that characterized those degenerate days, it is particularly cited by the historians Tacitus and Suetonius, as an exorbitant stretch of tyrannic power.

It is under the administration of a modern Sejanus, during the reign of a *wise and merciful* prince, that the above infamous and exploded law has been revived in Britain, and of late enforced by a variety of terrible examples. I am ready to admit the contrast between Tiberius and our most gracious sovereign, to be as striking, as the resemblance between their ministers is perfect; but the Roman people avenged themselves of *their tyrant* Sejanus; they dragged him with hooks fixed in his body to the capitol, from the summit of which, he was precipitated headlong down, and dashed in pieces.

The fate of our British Sejanus, it is in the womb of time to unravel.

Instead of publishing this pamphlet, we could have wished, that Mr. P. had brought an action against the magistrate who committed him, and thus tried the right, by which he pretended to have acted in his official capacity, as we have great doubts respecting the legality of the imprisonment. In regard to the enormous bail required, we cannot for a single moment hesitate to pronounce it a mockery of public justice.

8.

M I S C E L L A N E O U S.

ART. XXXV. *The Reveries of Solitude: consisting of Essays in Prose, a new Translation of the Muscipula, and original Pieces in Verse.*
By the Editor of Columella, Eugenius, &c. Small 8vo. 207 pa.
Pr. 3s. 6d. sewed. Bath, Cruttwell; London, Robinsons. 1793.

L'homme qui vive dans la solitude

(Pensant plus et agissant moins)

Eprouve, a certain age, "le besoin

D'écrire."

THE truth of the sentiment expressed in these lines has often been experienced by men of letters; and this writer, who has chosen them for the motto of his work, confirms the observation, by modestly expressing a hope that these *reveries*, 'if they do not afford his readers much instruction may at least amuse them, as they have done him, in deafness and solitude.' No friend to what he calls modern utopian systems of government, he, it is true, disturbs his tranquillity more than seems consistent with the motive from which he professes to have written, by employing his pen on some of the irritating subjects of modern

politics. His first three essays are, on hereditary titles; on the equalizing system; and on officious demagogues. However, even on these subjects he writes with pleasantry; and he soon passes on to others, which are more congenial with his natural good humour and gaiety, and expresses a wish, that his essays may be considered in a moral, or in a mere literary, rather than in a political light. The subjects of his other essays are; *On our treatment of servants*, in which the observation, that the ill behaviour and depravity of servants are chiefly owing to the injudicious and oppressive exercise of authority in the master, is well illustrated by two contrasted examples:—*On pride and vanity*, marking the true distinction between them:—*On temperance*, in which an appeal is made to facts to prove, that temperance is of more importance to health than medicine, or even than exercise:—*On the gradual approach of old age*, containing excellent hints to the aged, supported by the authority of Seneca:—*On singularity of manners*, assumed for the gratification of vanity:—*Aurora: or the apparition*, a lively and elegant lecture on early rising:—*The grand procession*, a humorous description of a taylor's feast, with a stroke at the times:—*Metromania, or a rage for rhyming*, a warning to the young not to indulge so unprofitable a propensity. With these pieces, are intermixed several passages elegantly translated from Seneca's epistles, and from the characters of Theophrastus. We select as a specimen, p. 67.

* AURORA, OR THE APPARITION.

* Having lately had a very sober party, to cards and supper, at my country-house, I got early to bed, before one o'clock: I slept soundly for some hours; but when I awoke, to my astonishment, I beheld a female figure, modestly clad in a light robe, with a mild, serene countenance; who, moving from towards the window, came, and stood at the feet of my bed. I was going to speak, and express my surprise, when she prevented me, and thus began:—

"Do not be alarmed, sir: though I am now a stranger to you, as you have not seen me since you were a school-boy; yet I was well known to your good father and mother, with whom I was upon the most intimate footing. I breakfasted with them every day in the week, and sometimes dined with them; and was a peculiar favourite with your excellent mother. I now come daily into your village, and am well known to the farmers and poor people, to whom I am a true friend; and they always rejoice to see me, as I put them in a way to get their livelihood, and by a wholesome elixir, with which I supply them gratis, and by my consolatory and cheerful conversation, keep them in health and spirits. Nay, the very birds of the air seem to know me, and express their joy at my approach."—Astonishment kept me silent, and she proceeded in her harangue:

"I should have introduced myself to you, (however unwelcome) out of regard to your father and mother; but am now excluded, I find, by the express orders of your near friend, this pretended widow, in her sable weeds forsooth, (Mrs. Hecatiffa Midnight, I think they call her) to whom you are of late so unaccountably attached; and who, it seems, has a particular dislike to me, as she slips away whenever I happen to appear, being conscious that I outshine and eclipse her; and knows also that I was a friend to your family, and must be concerned

worried to see her encourage you in revelling, gaming, and every thing that is bad. And indeed, sir, if you do not disengage yourself from her enchantments, she will be the ruin of your health, your fortune, and your reputation. All decent people are astonished at your infatuation, (for I will speak my mind now I have got admittance) since, in spite of her silver crescent, which she wears, I suppose, as an emblem of her chastity, it is well known she has been kept by half the members of the house of commons and of the gaming clubs, nay, has walked the streets and been prostituted to hackney-coachmen, pickpockets, and street-robbers. And here you have brought her into the country, to seduce your sober neighbours, who formerly paid me great attention : but now there is not a gentleman in the parish, except the vicar, who shews me the least regard, and I only see him once or twice a week, as he rides out with the squire's huntsman ; for as to the squire himself, whom I used frequently to visit, and who was always glad to see me, he now follows your example, and curses me if ever I am seen at his door."

I was here again beginning to make apologies ; and to pacify her, made her a compliment on her beauty ; but she proceeded :

" I am not come to court you, sir ; yet, as I can never get sight of you, and have nobody to speak in my favour, indignation forces me to violate the rules of decorum, and to say, that I think myself much superior in beauty, sprightliness, and every virtuous quality, to this harriidan, whom you are so fond of ; and have had more compliments paid me (even by the best poets of the age) without any other ornaments than a few wild flowers, than she ever had in her jewels and spangles, which glitter about her autumnal countenance, and which (by the way) she has only borrowed (if not pilfered) from an illustrious friend of mine ; which, however, she never appears in but clandestinely, being ashamed to wear them in his presence or in mine.

" In short, sir, if I could once detach you from this Ethiopian queen, (as Dr. Young calls her by way of sneer) I have the vanity to think that my charms, such as they are, would make a proper impression on your heart, and you would be unwilling to pass a single day without seeing me ; and I will venture to say, you would receive more pleasure, as well as improvement, from the company to which I could introduce you, than from your present connexion. I am a particular acquaintance and friend of those celebrated and accomplished young ladies whom you used to talk of when you came from school, called, as an honourable distinction, " The Nine Sisters ;" who, though no great fortunes, are as much courted and caressed as any young women in the kingdom, of their humble rank and retired way of life.

" I must confess, indeed, that I am much less in vogue amongst people in high life than I was formerly ; and am seldom seen at the court end of the town, except by the marchioness of B—, the countess of C—, Mrs. M—, and a few more ladies of superior sense, and of a literary turn. Nay, I am sorry to say that of late I meet with but little respect even in the city, except by some of the lowest and most industrious of the inhabitants ; so that I now spend most of my time amongst the honest laborious peasants in the country ; who, I hope, for their own sake as well as that of the community, will continue to regard me."

• I listened

‘ I listened with attention to her discourse; and, notwithstanding the few sallies of resentment, which only added spirit to her features I was charmed with the character of native sweetness which appeared in her countenance; and having now recollected something of her person, I said, with some confusion, “ that I was sorry I had so long been deprived of her visits, and should be happy to renew my acquaintance; and added, that I now remembered having often seen her in my youth, and that my mother used to call her ‘ her dear Aurora;’ but having unhappily got acquainted with the widow Hecatissa in town, I owned she had engrossed too much of my time and attention; that for the future, however, I hoped to see *her* often, and would take effectual care to have her admitted, whenever she would condescend to honour me with her visits.”

‘ I was going on, when a glow of splendour, like the rising of the sun, shone around her, and flashed in my face; and she vanished from my sight.

‘ I drew my curtains more closely round me; turned from the window; went to sleep again—till noon—and have not seen the fair Aurora since.’

The original pieces in verse, which are for the most part very short, are either easy effusions of humour and fancy, complimentary verses to the living, or elegiacal panegyrics on the dead. As the author excels less in the serious than the humorous, we shall give as an example of his poetical talents the following lively bagatelle. P. 128.

‘ CHOOSE FOR YOURSELF!

‘ Whate’er philosophers may chatter,
Who know but little of the matter;
The greatest comforts of our life,
Are a good horse—and a good wife :
One for domestick consolation,
And one for health and recreation.
Be cautious then, but not too nice;
Nor listen to each fool’s advice:
Nor, guided by the publick voice,
But your own reason, make your choice.

‘ My horse was old and broken-winded,
Yet this myself I hardly minded;
But by my neighbours I was told,
That when a horse grows stiff and old,
If urg’d to speed—’tis ten to one
He trips and throws his rider down.

‘ I listen’d then to their advice,
And bought a colt—at no small price :
A stately steed, that on the road
Would proudly prance beneath his load,
But this Bucephalus, again,
Put my young family in pain;
Who cordially express’d their fears,
That I, a man advanced in years,
Regardless of my own *dear* neck,
Should undertake a colt to break,

The Reveries of Solitude.

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You are too wise, dear sir, I know
To hazard thus your life for show ;
Risk then no subject for remorse,
But part with this unruly horse !

‘ I next a pony would have bought,
An useful scrub : but here ’twas thought
(Such is my son’s and daughter’s pride)
It was too mean for me to ride.
Dear sir ! said they, it is not fit
For you to mount this paltry tit :
It were as well almost, alas !
To ride, like Balaam, on an ass.

‘ Again, to various systems yielding,
I bought a strong, stout, stumping gelding ;
Assured he’d neither trip nor start ;
Would carry me—or draw a cart.
But vain were all my irksome labours,
This clumsy beast quite *stock’d* my neighbours ;
Who still would have me, as before,
At buying, try my hand once more.

‘ One offer’d me a *pretty* mare,
Just bought, he said, at Bristol fair ;
And then my landlord at the Bell
Had a young galloway to sell :
He’d travel fifty miles a-day—
“ But try him, sir, before you pay.”
He would not willingly have sold him,
But somebody, he said, had told him,
How much, forsooth, I was distress’d !
And earnestly the matter press’d :
So, willing to do *me* a *favour*,
He wish’d, he said, that I might have him,
“ Well, landlord, you’re an *honest* man,
I’ll please my neighbours if I can :
I’m not a judge, you know, myself,
I’ll trust to you—here take the pelf—”
The purchase made, I now grew wise—
Man John, said I, how are his eyes ?
Oh ! sir, not blind, you need not fear it,
I mean not yet—though very near it.
Thus then on every side *put to’t*
I vow’d at last, I’d walk on foot :
For ’tis in vain, alas ! I find,
To think of pleasing all mankind.

‘ ’Tis thus in chusing of a horse ;
In choosing of a wife—’tis worse.
Handsome or homely ; young or old ;
Chaste or unchaste ; a wit ; a scold ;
Howe’er she proves, how vain your labour
To please each prying busy neighbour !
Then please yourself ; or else for life
Give up that useful thing—a wife,

A translation of Mr. Holdsworth's exquisite burlesque poem, the *Muscipula*, was formerly attempted by Dr. Headly in blank verse, but with little success. The spirit of the original is more happily transfused into this translation; and, if it be not equal to the original, it is because it's humour depends so much on the ingenious application of expressions from the classics, that no translation can do it entire justice.

ART. XXXVI. *A Sentimental Journey. Intended as a Sequel to Mr. Sterne's. Through Italy, Switzerland, and France. In Two Volumes. By Mr. Shandy. Two Vols. 12mo. 358 pages. Price 5s. Crowder. 1793.*

WERE writers properly aware of the extreme difficulty of the task they undertake, when they attempt the imitation of original genius, we should have less frequent occasions to exclaim, *O imitator, servum pecus!* To copy the phrases of a great writer, and even to catch some portion of the peculiarity of his manner, may be easy. But to imitate his conceptions, his sentiments, his spirit—this is an attainment not to be reached but by a kindred mind: Sterne had many prominent features of originality which invited imitation; at the same time several of his distinguishing excellencies were of a kind which it would be exceedingly difficult to rival. Accordingly, few writers have been imitated more frequently, or less successfully.

The present continuator of the *Sentimental Journey* has read Sterne's works, till he has made himself a tolerable master of his phraseology; and as far as concerns that easy flow of language, which may be termed the conversation style, he is no bad copyist. In sentimental gallantry too, and in those coarse allusions which pass the limits of decency, he rivals his master. But in pathetic narrative, in Cervantic humour, in satirical wit, and in the happy application of extensive reading, he falls so far short of his original, that it is no injustice to take him at his word, when he says of himself, that he is "a base born son of Yorick, but no more like his father, than he to Hercules."

As the most favourable specimen of the work we have met with, we shall copy the following chapter, which the reader will easily perceive to be little more than a cento from Sterne. VOL. II. P. 109.

• LE BON.—Road to Flanders,

• The sun was half eclipsed by the western hills, as we entered the borders of Lorraine. Le Bon was sitting on a bank, by the way-side: it was the same Le Bon I had formerly seen in Turin, wealthy and gay.

• Shame on fortune! said I to myself, how fleeting are her favors! The rich man of *this year*, may be the *poor man* of the *next*.

• Le Bon was sitting under a haw-thorn bush, holding in his hand, "Seneca on Benefits;" his wife, the sharer of his pleasures and his woes, sat by his side; her face was lovely, though it gleamed through the veil of adversity—nay, her whole deportment, even now, would have convinced any man that "she had seen better days."—She was leaning on her right arm, on the verdant turf; listening, as I thought, to the evening songsters in the grove, at the same time attentive to her children, sportive among the pebbles of the brook that ran at their feet.

The

“The ass was feeding hard by: it had borne its burden in the heat of the day, and was now tasting in its kind the common bounty of Providence to all wayfaring beasts.

“Le Bon drew the book from his eyes, as I approached him; and, after a short salutation, began his tale of woe.

“I have travelled,” said he, “through the regions of arts and sciences, with a light purse and a thread-bare coat; the food that nourished me, I carefully culled from simples of erudition, and my drink was from the streams of Helicon. I surmounted the height of classic Apennine, without a companion, and traversed the flinty fields of philosophy, without a *vade mecum*. How, or for what I toiled, I cannot tell; but fortune shews me, at length, that learning is vain, and study a weariness.”

“A weariness, indeed, said I; and wert thou in my country, where there is an asylum for the necessitous, a protection for learning and learned men, thou should’st there find shelter, and thy labours in learning should not be in vain: thou should’st there be favoured with the countenance of the great; thou should’st eat of the bread of prosperity, and drink from the horn of ease; kindness would be shewn to thy offspring, and “the effects of a DEDICATION would be thy continual support.”

“I touched upon the string on which his sorrows hung.

“He looked upon the stream, that ran murmuring by, and began to moralise on precedency and power. “There is a tide,” said he, “in the affairs of men, which taken at the flood”——Here he paused, and casting his eyes on his wife and children, said, “I will try some other way to be found useful.”

“Nature here had a struggle; and I could perceive, by what issued from his eyes, that he was no more than mortal.

“Fie on dependency! said I. How precarious is the tenure of favour! The wealthy man’s friends are like the flies of a summer day, which the warmth of the sun produceth and cherisheth, but which disappear at the approach of chilly night.

“Le Bon resumed the book he had laid aside on the verdant turf, and, with a look expressing satisfaction at what I had uttered, walked slowly towards his ass.”

D. M.

ART. XXXVII. *Pleasant Melancholy; or a Walk among the Tombs in a Country Church-Yard; in the Style and Manner of Hervey’s Meditations: to which are added Epitaphs, Elegies, and Inscriptions, in Prose and Verse; dedicated, with Permission, to Sir Richard Hill, Bart.* Sm. 8vo. 208 pages. Pr. 3s. sewed. Chapman. 1793.

To those readers who are delighted with such writings as Law’s Serious Call, and Hervey’s Meditations, this publication will be an acceptable present. The original part of the volume consists of very serious reflections upon death and eternity, written with correctness and elegance; but more in the style of Law than of Hervey. The epitaphs, as might be expected from a writer of so devotional a turn as the compiler of this volume, are not selected for the purpose of light amusement, but of useful instruction, and solemn admonition. In the title prefixed to this part of the work, it is said to be drawn up by the author of *Solitary Walks*, &c. The poetry of such a collection

must

must of course be very unequal. From those of superior merit we select two or three. P. 62.

On a TENDER WIFE, by Mr. GRAY.

• Lo! where this silent marble weeps,
A friend, a wife, a mother sleeps:
A heart within whose sacred cell
The peaceful virtues lov'd to dwell.
Affection warm, and faith sincere,
And soft humanity were there.
In agony, in death resign'd,
She felt the wound she left behind.
Her infant image, here below,
Sits smiling on a father's woe:
Whom what awaits, while yet he strays
Along this lonely vale of days?
A pang, to secret sorrow dear;
A sigh; an unavailing tear;
'Till time shall ev'ry grief remove,
With life, with mem'ry, and with love.'

On the Death of Mrs. HAWKESWORTH, by her HUSBAND. P. 66.

• WHOE'ER, like me, with boding anguish brings,
His heart's whole treasure to fair Bristol's springs;
Whoe'er, like me, to soothe disease and pain
Shall pour these salutary streams in vain;
Condemn'd, like me, to hear the faint reply,
To mark the flushing cheek; the sinking eye,
From the chill brow to wipe the damps of death,
And watch with dumb despair each short'ning breath;
If chance direct him to this artless line,
Let the sad mourner know his pangs were mine.
Ordain'd to lose the partner of my breast,
Whose beauty warm'd me, and whose virtue blest;
Form'd every tie that binds the soul to prove;
Her duty, friendship, and that friendship love.
But yet, rememb'ring that the parting sigh
Ordain'd the just to *slumber*—not to *die*;
The falling tear I check'd, I kiss'd the rod,
And not to *earth* resign'd her—but to God.'

On an eminent POET (Dr. Goldsmith), lately deceased. P. 81.

• SWEET bard farewell! to each fine feeling true,
Thy virtues many, and thy vices few;
Another's woe thy heart could always melt,
None gave more free, for none more deeply felt.
Thy generous acts with thy harmonious lays,
Have sculptur'd out thy monument of praise;
Yes, these will live to time's remotest day,
While drops the bust, and marble tombs decay.

Reader, if number'd in the muses' train,
Go tune the lyre, and imitate his strain;
But if no poet, then reverse the plan,
And in thine actions, imitate the *man*.'

The collection has been put together with some precipitation; the same epitaph, sixteen lines in length, is printed twice, p. 82, and p. 147.

ART. XXXVIII. *The Lady's Miscellany; or Pleasing Essays, Poems, Stories, and Examples, for the Instruction and Entertainment of the Female Sex in general, in every Station of Life.* By George Wright, Esq; Author of the Rural Christian, Pleasing Melancholy, &c. &c. Sm. 8vo. 240 pages. Pr. 3s. sewed. Chapman. 1793.

THIS volume is collected by the same hand with the preceding article, and partakes of it's general character. The editor's professed design is to afford useful lessons to ladies in every relation and condition of life; and for the improvement of those females who are disposed to think seriously and religiously concerning their duty, the compilation is well adapted. The different classes of pieces contained in this volume, are properly enumerated in the title. The collection, though throughout grave, is of a less gloomy cast than the editor's other publication.

ART. XXXIX. *Brief Reflections relative to the Emigrant French Clergy; earnestly submitted to the humane Consideration of the Ladies of Great-Britain.* By the Author of Evelina and Cecilia. 8vo. 27 Pages. Pr. 1s. 6d. Cadell. 1793.

THE author of Evelina and Cecilia, stepping from her retirement to plead the cause of humanity, cannot fail to command the attention of the public. Her exhortation in favour of the emigrant French clergy is particularly addressed to her countrywomen, in order to induce them to open a subscription in aid of their present supplies, which are now nearly exhausted, till some permanent provision shall be made for these unfortunate men by parliament. A scheme is, it seems, already instituted for this purpose by a considerable number of ladies, the principal agents in which desire not to be named. On this circumstance it is no less elegantly than piously remarked;

P. 5. 'Such delicacy is too respectable to be opposed, and ostentation is unnecessary to promulgate what modest silence may recommend to higher purposes. There are other records than those of newspapers, and lists of subscribers; records in which to see one fair action, one virtuous exertion, one self-denying sacrifice entered, may bring to its author, *that peace which the world cannot give*, and a joy more refined than even the praise of the worthy.'

In order to excite compassion, the author represents, in glowing colours, both the virtues and the distresses of the sufferers. In conclusion, presuming upon the success of her solicitations, and looking forward to the period of their recal and departure, she pathetically exclaims,

P. 19. 'With what blessings and what prayers will their hearts overflow! "Farewell, they will cry, ye friends of the unhappy! ye protectors of the houseless! ye generous rich, who thus benignly have worked for us! ye patient poor, who thus unrepiningly have seen us supported! blest be your kingdom! long live your virtuous sovereign! be heavenly peace your portion! and never may ye know the sorrows of national divisions!"'

Adverting

Adverting to the scenes which have passed, and are still passing in France, the author gives her imagination and feelings full scope, in the following description. P. 11.

‘Already we look back on the past as on a dream, too wild in its horrors, too unnatural in its cruelties, too abrupt in its succession of terrors, even for the exaggerating pencil of the most eccentric and gloomy imagination; surpassing whatever has been heard, read, or thought; and admitting no similitude but to the feverish visions of delirium! so marvellous in fertility of incident, so improbable in excess of calamity, so monstrous in impunity of guilt! the witches of Shakespeare are less wanton in absurdity, and the demons of Milton less horrible in denunciations.

‘Of the present nothing can be said but, *what is it?*—It is gone while I write the question.

‘The future—the consequences—what judgment can pervade? The scenery is so dark, we fear to look forward. Experience offers no direction, observation no clue; the mystery is as impervious, the obscurity as tremendous, as that we would vainly penetrate for our destinies in the world to come. Ah! might the veil but drop to clearness as resurgent!’

If in this and other parts of these reflections the author should be thought to have painted too highly, it will be recollected, that the pencil is the same, which has formerly, in works of fiction, afforded the public such exquisite entertainment.

ART. XXXVIII. *The Guide to Domestic Happiness. In a Series of Letters.* 12mo. 184 pages. Price 2s. 6d. sewed. Dilly. 1793.

THIS piece, which was published several years ago, is written chiefly in a religious strain, with a view to recommend the cultivation of piety as the best foundation of domestic happiness. The letters, which appeared in the former edition, contain advice respecting attention to fortune in the choice of a wife; the influence of religion in the transactions of business; family devotion; and the duties of a wife. Some corrections and additions are made to these letters; and another, of considerable length, is now added on the question, Whether a woman who is *converted* is at liberty to marry an *unconverted* man. The question is particularly adapted to those sects of christians who embrace the calvinistic doctrine of supernatural conversions, and who distinguish (with what reason we shall not stay to enquire) between a merely moral and a religious man; and to readers of this class, this volume, which is handsomely written, will be very acceptable.

D. M.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. IMPERIAL AND ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES AT BRUSSELS.

OS. 22. The prize for the question concerning the plants of the Austrian Netherlands [see our Rev. Vol. XII, p. 225] was not awarded to any of the competitors; but a gold medal was bestowed, by way of encouragement, on Mr. Hendricke, M. L., of Louvain, and a silver one on Mr. Hecart of Ath. The two memoirs which obtained the historical prize and accessit were both written by Mr. Isfride Thys, canon regular of Tongerlo, who gained an accessit at the last meeting, and different prizes before.

The questions proposed for 1795 are: 1. *A memoir on any subject relating to manufactures, their materials, or rural economy, considered as it may concern the Austrian Netherlands.*

2. *About what time, and by what title, have the provinces of the Netherlands, possessed by different princes, been successively united, and possessed by one single sovereign?*

The prizes are 25 duc. [12l. 10s.], and the papers must be sent before the 16th of June, 1795, to abbe Mann, perpetual secretary.

ART. II. ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES, AT BERLIN.

The prize for the best essay on *purifying and enriching the german language* has been adjudged to Mr. Campe, well known for the various books he has published for youth.

ART. III. ELECTORAL ACADEMY OF USEFUL SCIENCES, AT ERFURT.

Of twelve answers to the question on remedying the scarcity of wood [see our Rev. Vol. XIII, p. 345] none being satisfactory, it is repeated for April 1794.

For the other prize twenty-three essays were sent, three of which being of equal merit, it was divided between them. The authors were Dr. J. Gottlob Pfeil, of Rammelburg, who was one of three that in like manner divided a prize on the subject of preventing infanticide, offered by the society at Mannheim, Mr. Law. Phil. Happuch, of Dessau, and Mr. Fred. Traugott Schmidt, of Wahren, in Mecklenberg-Schwerin. The author of that to which the accessit was awarded [see our Rev. Vol. XVI, p. 473] has not made himself known.

ART. IV. LYCEUM OF ARTS AND SCIENCES, AT PARIS.

The prizes distributed under the presidentship of Mr. Lavoisier were, in *rural economy*, to Mr. Boncerf, for his improvements in cultivating waste land, and draining marshes; in *mechanics*, to Mr. Baskide, working smith, for his many valuable improvements in the machine for making stocking-web; in the *fine arts*, to Mr. Leblanc,

for his discoveries in crystallography, a subject both curious and useful to the chemist and natural philosopher.

We understand this society admits gratis to its different courses twelve hundred pupils, the choice of whom is left to the city of Paris.

ART. V. SOCIETY OF MEDICINE, AT PARIS.

Amongst the new observations furnished by correspondents, the society deems it of importance to notice some on the *nature and treatment of rickets*, by Dr. Bonhomme of Avignon, as particularly deserving attention. Dr. B. has founded his inquiries on the modern discoveries relative to the nature of bones. His first object was to examine whether calcareous phosphate, or the earth of bones, mingled with the food of young animals, accelerated the progress of ossification. With this view he instituted experiments on several broods of chickens, and constantly observed, that the process of ossification was quickened in proportion to the quantity of calcareous phosphate mixed with the paste with which he fed them. He also examined the urine of rickety children, and found, on comparing it with that of healthy children of like ages, and with that of the same children after their cure, that it contained less phosphoric acid: and at the same time he thinks he has reason to infer, that it has a superabundance of oxalic acid, but this is founded only on conjecture and analogy. His next purpose was to inquire, whether the continued use of calcareous phosphate internally would strengthen bones beginning to grow deformed, and conduce to the cure of the rickets, as the foregoing observations appeared to indicate. He administered it, therefore, to the quantity of twenty grains a day, and upwards, as far as a dram, or a dram and half, divided into several doses, and mixed with an equal portion of phosphate of soda, from an idea, that the latter would promote its solubility in the fluids. Another object of his inquiry was whether alkaline lotions on parts deformed by the rickets would penetrate them, and correct the *rachitic virus*, supposed to depend on a superabundant acid, and thus tend to corroborate the softened bones. On this, too, the remarks he makes are very surprising. In general Dr. B. employed both these means conjointly, and his success was very rapid, compared with that obtained by the usual methods, or rather by the force of nature. It must be observed, that some caution is necessary in regulating the strength of the lotion, particularly if a solution of caustic alkali be employed; and the parts washed must be afterwards wiped dry with great care.

The application of these means to other complaints incident to the same age, scrofula, spina ventosa, palsy of the lower extremities from caries of the spine, alterations of the lymph and of the bones consequent to labour, and slow formation of callus in fractures, deserve the attention of physicians. As to the palsy of the lower extremities, Dr. B. assures us, that he has found the internal use of calcareous phosphate a valuable auxiliary to Pott's method of cure.

ART. VI. BATAVIAN SOCIETY OF EXPERIMENTAL PHILOSOPHY, AT ROTTERDAM.

Aug. 12. The gold medal was adjudged to Mr. Adrian Francis Goudriaan, surveyor, of Amsterdam, for his answer to a question, respecting the best means of digging and keeping dry pits for laying
the

the foundations of works intended to raise water out of marshy grounds. No satisfactory answer to any other having been received, the questions numbered 4, 5, 7, 8, 9, 10, 13, 14, 20, and 21. in Vol. VI, p. 113—5, of our Review, have their terms extended to the end of february 1794; and 17, Vol. VI, p. 115, and the three in Vol. XII, p. 465, to the end of february 1795. The prize for 17 is 60 duc. [27l.], being doubled.

ART. VII. Copenhagen. *Acta Regiæ Societatis Medicæ Hauniensis*, &c. Transactions of the Royal Society of Medicine at Copenhagen. Vol. III. 8vo. 459 p. 1792.

In this volume we find the following essays. 1. Callisen on a malignant bilious fever, that prevailed in the danish fleet, towards the end of 1788 and beginning of 1789. 2. Aasheim on a singular appearance in a pregnant woman. This was a round tumour in the abdomen, moveable, often changing both it's situation and size, and soon disappearing after delivery. It appeared five several times, but only during pregnancy: and the patient had a femoral hernia after the birth of her third child, which always receded when she became pregnant. 3. Mumsen on smallpox coming again twice. 4. Rud. Buchhave on scorbutic fever. This case much resembles one described by van Swieten in his Commentaries. 5. Bang on a case of phthisis that proved fatal without any exulceration. On dissection many small hard tumours were found in the lungs, and in the left division of the thorax there was much reddish water, and thick fat. 6. Braestrup on the utility of geum urbanum in intermittent fever. 7. De Meza's description of an epidemical smallpox at Helsingor in 1786. 8. Remarks by the same on an epidemic scarlet angina at Copenhagen in 1787. 9. M. Saxtorph on the internal use of acetated ceruse. It appears to have been useful in some hysteric and epileptic complaints; and in two instances to have excited salivation. 10. Bang's select remarks from the journal of Frederic's hospital.—According to Dr. B. the bark is not of service in putrid bilious fever, till the burning heat of the skin gives place to a certain coldness—External discutients are often dangerous in rheumatic pains.—A remarkable case of an obstinate colic, partly inflammatory, partly nervous. Eight venesections, baths, antiphlogistic and oleaginous medicines, clysters, &c. did little good: opium procured only temporary relief. After fourteen days obstinate costiveness, with little intermission, the patient had a desire for chocolate, to which he had not been accustomed. Half an hour after drinking it, he had copious stools, by which the colic was totally removed.—Two cases of palsy, after the colica pictonum, cured by electricity.—Epileptic spasms, with various other accidents, consequent to healing ulcers in the feet, cured, after the trial of several remedies, by a salivation continued four weeks, by the use of two grains of calomel and half a grain of musk twice a day.—There are many other cases, which we must pass over for want of room. 11. Ranoe's account of a molar cyst. 12. Buchhave on the use of colocynth in dropsy. It was given in decoction, two or three times a day, with good effect. 13. Mangor's account of a singular poisoning of a woman. This was the third wife of a man, who is supposed to have poisoned the two former in the same way; the particulars of which, in a work intended for general readers, we forbear to relate. 14. Mumsen on inoculation. A boy, whose mother had the smallpox when pregnant with him,

was inoculated. He had no eruption, but the puncture suppurated with fever. 15. Aaskow on the use of warm semicupia in the anasarca and other accidents consequent to scarlatina. 16. De Meza sen. on the cardiac and anthyphoric qualities of opium. 17. and 25. Miscellaneous observations by Ranoe. 18. Medical topography of a village on the island of Seeland by Aasheim. 19. Schönheyder on a hectic fever, succeeding a chronic inflammation of the bowels, cured by leeches; and an hemoptoe cured by a fontanel. 20. Medical observations by De Meza jun. 21. Case of delirium arising from passion by Bang. 22. Practical remarks on hemoptoe by De Meza. 23. Guldbrand on the virtues of crude antimony in the gout. 24. Aasheim on some singular appearances in smallpox. One case of double eruptive fever in a boy who was inoculated with fresh and old matter at the same time; and another, where it appeared highly probable, that a child had the true smallpox twice. 26. De Meza jun. on the good effects of some slighted remedies, and the innocence of some commonly dangerous ones. 27. Saxtorph on different kinds of retroverted uterus. 28. Guldbrand on the angina excited by the immoderate or improper use of quicksilver. 29. Aasheim on a scrofulous spurious anchylosis cured by electricity. 30. Callisen's history of the perforation of the mastoid process in deafness; and some cautions to be observed in it.

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S U R G E R Y.

ART. VIII. Gottingen. *D. August Gottlieb Richters chirurgische Bibliothek.* Dr. A. G. Richter's surgical Repository. Vols. ix—xi. with plates. 1788—91.

In these volumes we find many valuable cases, of which the following are the principal. Fracture of the cranium successfully treated by J. T. W. Brandt. The os frontis was shattered into several pieces, a fissure extended into the orbit of the left eye, and the ethmoid bone, and about an ounce of the substance of the brain was lost. Mr. B. enlarged the wound freely, applied cold lotions, bled repeatedly, and kept the body constantly but gently open.—Amputation of a thigh, on account of a caries, with a great discharge of pus, by Mr. Born. The patient was extremely debilitated with hectic fever. Mr. B. recommends the compression of the crural artery with the finger, alternately with a hard compress in the groin; though he would apply the tourniquet to diminish the pain; and this in amputations of the leg, as well as of the thigh. Unctuous applications to so large a wound appeared to be highly detrimental; and lint wetted with water only, excellent.—Two cases of deafness cured by perforation of the mastoid process. The first, by Mr. Fieliz, had been occasioned suddenly by a cold, in a boy of thirteen. The second, by S. A. F. Löfler, was very remarkable, as it was necessary to retain the opening, and heal up the wound with it. In this case the injections did not escape by the nose.—A concussion of the brain cured by Mr. Roth. There was nothing that indicated the trepan, yet there was such a violent delirium, that death appeared to be fast approaching, though the usual treatment was carefully pursued. A warm bath, however, with Dover's powder, brought on a sweat, that removed

removed the delirium. It is somewhat remarkable, that, for a considerable time after the cure, the patient knew no person by name.

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CHEMISTRY.

ART. IX. *Jena.* Mr. Götting informs us, he has repeatedly made an experiment, which he imagines completely overturns the doctrine of phlogiston. It is the combustion of phosphorus in pure dephlogisticated air, when he finds all the air is absorbed, and no phlogisticated air remains after the process. He has always used air procured from common red precipitate, and washed with limewater.

NATURAL HISTORY.

ART. X. *London.* Proposals have been issued for publishing, by Subscription, an English Translation of the last Thirty-one Books of *the Natural History of Caius Plinius Secundus: comprehending the Animal, Vegetable, and Mineral Kingdoms:* by A. Hunter, M. D., F. R. S. L. & E. and the Rev. Robert Pierfon, A. M.

It will be comprised in four volumes, royal quarto, and as natural history has been much improved since the days of Pliny, the work will be brought down to modern times, by means of copious notes and engravings.

This work not being intended for general sale, the translators do not design to print more copies than are subscribed for. The price of the four volumes will be four guineas, to be paid on delivery of the book. But as the whole work cannot be published in the same year, it is proposed to deliver one volume at a time, the first of which, on the Animal Kingdom, (price one guinea) will be ready in the year 1794, and the other three volumes, after regular intervals of eight months. Subscribers names are received by Dr. Hunter at York, and the Rev. Robert Pierfon at Coxwold, near York.

BOTANY.

ART. XI. *Erlangen.* *Observationes Botanicae, quibus Plantae Indiae Occidentalis, aliaeque Systematis Vegetabilium Ed. XIV, illustrantur, &c.* Botanical Observations, in which West Indian Plants, and others in the 14th Edition of the Vegetable System, are illustrated, and their Characters corrected: with Copper-plates: by Olave Swarz, M. D. &c. 8vo. 424 p. with eleven folio plates. 1791.

As we cannot pretend to enter into the particulars of these remarks, which do much credit to Dr. S. as an accurate and unprejudiced observer, we shall only recommend them to the attention of the botanist, as well deserving his notice.

Jen. Allg. Lit. Zeit.

POLITICAL OECONOMY.

ART. XII. In the pretty long list of books prohibited by the general directory of the empire from May to August last we find Dr. Priestley's *Letters to the Philosophers and Politicians of France, on the Subject of Religion; The Interests of Great Britain respecting the French War,* by W. Fox, 4d. 3d; a German translation of Mrs. Smith's *Desmond,*

Desmond, published at Hamburg; and Lessons for Youth (*Klugheitslehren für Jünglinge*), taken from Lord Chesterfield's Letters, by J. H. Campe. *Jen. Allg. Lit. Zeit.*

ART. XIII. We hear, that in Russia all books, newspapers, and periodical publications edited in France, as well as french wares of every kind, and even private correspondence with frenchmen, are strictly forbidden. Last year, indeed, the customhouse officers were directed to permit no engravings, snuff-boxes, or the like, representing scenes that had occurred in France, to enter the kingdom; and soon after works on the subject of the french revolution were prohibited. This prohibition, however, was remarkably distinguished from others of a similar nature, by a circumstance much to it's credit: the officers were directed to see only, that such books were not imported for public sale; every private person was at liberty to procure from abroad any books he pleased.

ANTIQUITIES.

ART. XIV. *Philadelphia.* Mr. B. S. Barton, prof. of nat. hist., is publishing an "Historical and philosophical Inquiry into the original Nature and Design of various Remains of Antiquity, which have been discovered in America, together with Observations on the Emigrations, the Populoufness, the Genius, &c., of the Inhabitants of the Continent, illustrated with Plates." We hope this valuable and important work will not be long delayed; and in the mean time, we think it proper to inform our foreign readers, that Mr. Zimmermann, of Brunswic, will publish a german translation of it as speedily as possible, the author having promised to transmit him the sheets as they come from the press. Mr. Z. intends to add to his translation notes on the different races of men, and their emigrations,

HISTORY.

ART. XV. *Berlin.* *Entwurf der Geschichte der Europäischen Staaten, &c.* Sketch of the History of the different States of Europe: by Mr. Spittler, Aulic Counsellor, Vol. I. 8vo. 414 p. 1793.

'From the great political commotions of the present day, it is more than ever necessary, to give the history of the principal states of Europe, even in a compendium, such a form as shall answer the political inquiries now agitated. In every history the questions asked are, When and how has a third estate arisen? How have the relations of the estates to each other, and to the government, been constituted? How have the forms of administering justice been established? and what is the state of taxation and finance?' The spirit and purpose of the excellent work before us may be seen from the foregoing extract from the preface; and they certainly will be disapproved by none, but these who wish to keep the eyes of people shut. It is fortunate when so able a man as Mr. S. takes upon him to guide the unsteady view of youth, to whom this compendium will be a valuable present. Two excellencies it has which we cannot avoid pointing out. The first, a judicious selection of the most characteristic circumstances, and brief opinions respecting them, frequently expressed by a single *alas*, or the mere turn of a phrase; the second, references to a few of the best books,

books, with occasional criticisms in two or three words, and not an enumeration of such a number as frequently terrifies youth from reading any.

The states of which the histories are included in the present volume are Spain, Portugal, France, Great Britain, and the United Provinces.

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VOYAGES AND TRAVELS.

ART. XVI. Hanover. *Briefe auf einer Reise aus Lothringen nach Niedersachsen, &c.* Letters written on a Journey from Lorraine to Lower Saxony: by Adolphus Baron Knigge. 8vo. 229 p. 1793.

These letters were written in 1792, when bar. K., to avoid the horrors of war, with which the beautiful countries of Lorraine and Alsace were threatened, quitted them to become a farmer in the peaceable regions of North America. In the spring he set out from Metz, and gives an account of the places he passed through till his arrival at Bremen, in a pleasing style, and interspersed with such observations as show him a man of judgment and reflection.

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ART. XVII. Freyberg and Annaberg. *Technologische Bemerkungen auf einer Reise durch Holland, &c.* Observations relative to Arts and Manufactures, in a Tour through Holland: by Fred. Aug. Alex. Evermann, Mine Counsellor, and Commissary of Manufactures. 8vo. 236 p. 10 plates. 1792.

We here find many valuable remarks, though Mr. E. has occasionally fallen into mistakes on subjects with which he appears to be unacquainted.

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BIBLIOGRAPHY.

ART. XVIII. Brussels. *Catalogue des Livres de la Bibliotheque de feu Don Simon de Santander, &c.* Catalogue of the Library of the late Don S. de Santander, Secretary to his catholic Majesty: by his Nephew Don C. de la Serna y Santander. 4 Vols. 8vo.

This catalogue is not a mere list of titles of books, as it is interspersed with many interesting remarks. The library itself is valuable, and it's possessor, who has most liberally imparted it's use to every man of letters, who desired to have access to it, now wishes to dispose of it, at a very moderate price, to some city, university, or public foundation, that it may still remain of general use to the learned.

L'Esprit des Journaux.

FINE ARTS.

ART. XIX. Gottingen. *Versuch über das Alter der Oeblmablerey, &c.* An Essay on the Antiquity of Painting in Oil, in Defence of Vasari: by O. C. Baron Rudberg. 4to. 64 p. With an engraved titlepage, and a portrait of John van Eyck. 1792.

Lessing, in his treatise on the antiquity of oilpainting, has disputed the pretensions of John van Eyck to the invention of that art, chiefly on the authenticity of a manuscript of Theophilus Presbyter in the library at

at Wolfenbüttele. It appears, however, according to baron B., that Vafari had seen and quoted that manuscript; but it proves only, that colours were mixed with oil for the purpose of laying on grounds of a single colour, before the time of van Eyck; so that it does not invalidate a single argument brought to prove his first painting pictures in oilcolours.

Jen. Allg. Lit. Zeit.

MISCELLANIES.

ART. XX. Venice. *Opere del Padre Giovambattista da St. Martino, &c.* The Works of Father John Baptist St. Martin, Capuchin Preacher, &c. 2 vols. 8vo. 450 p. 1791.

These miscellaneous essays, chiefly physical or economical, prove their author an accurate observer of nature. They are, in Vol. I.,

1. Microscopical observations, with remarks.
2. Sketch of a portable barometer for measuring heights.
3. Description of an hygrometer. This is made of a piece of the inner coat of an ox's gut, eight or ten inches long, and two lines broad, macerated in soap-lees for twenty-four hours, and then stretched so as to dry without wrinkling. One end of this is fastened to the bottom of a board, sixteen or eighteen inches long, five inches wide, and six lines thick; the other to a skein of oiled thread, which passes over a brass roller at the top of the board. This roller carries the index. According to our author, this hygrometer is much more sensible than Mr. Saussure's.
4. Letter to prof. Toaldo, on measuring the evaporation of aqueous fluids. Nearly double as much water evaporates from an open vessel as falls into it in the form of rain. The evaporation of fresh water is to that of salt as seven to three.
5. Account of a putrid fever in the great hospital at Vicenza, in the summer of 1786.
6. On the culture of wheat.
7. Meteorological observations in 1786.
8. Letter to Caldani on the author's improved microscope. Of this we can say nothing for want of the figure. The apparent hole in greatly magnified globules of the blood is an optical deception. All small diaphanous globular bodies have such an appearance, because, like lenses, they unite the rays of light into a focus.
9. Method of getting rid of gnats. The vapour of vinegar kills them, or drives them away.
10. Meteorological observations in 1787.
11. Letter to Mr. Saussure, in defence of the author's hygrometer [see above].
12. Farther considerations on planting wheat instead of sowing it.
13. Meteorological remarks for 1788. It is observable, that of 2450 patients, who died in the hospital in the course of ten years, 1708 died in stormy weather, and when the barometer was low, and only 1742 in calm, warm weather, while the barometer was high.
14. Letter to Siella, in answer to the question, whence comes the water plants take for their nourishment? In this are many experiments worth reading.

In Vol. II. are, 1. On the necessity of instructing countrymen in the art of agriculture. 2. On mildew. An essay that obtained a prize. According to our author mildew is a disease of the plant, occasioned by suppressed perspiration. It is not infectious. 3. On vinous fermentation. An essay that obtained an accessit.

Jen. Allg. Lit. Zeit.

A P P E N D I X

TO THE

SEVENTEENTH VOLUME

OF THE

ANALYTICAL REVIEW.

HISTORY.

ART. I. *The History of France, from the earliest Times, to the Accession of Louis the Sixteenth; with Notes, critical and explanatory.* By John Gifford, Esq. Vols. III, IV. 4to. with plates. Pr. 11. 11s. 6d. in boards. C. Lowndes. 1793.

It is certainly one of the first secrets in the mystery of authorship to adjust the supplies of reading to the wants, real or imaginary, of the public. Formerly such a voluminous compilation of the history of France, as that which now comes before us, would have been looked upon by the purchasers of books as an unwieldy mass, and consequently by booksellers as a heavy drug. Not many years ago, it was the declared opinion of an able and celebrated lecturer * on history, that "englishmen in general hardly needed to desire a better acquaintance with the history of France, than the abridgment of Henault would supply them with:" and perhaps even that small work, on account of that chronological accuracy which is it's chief excellence, would have been commonly thought too tedious, and Millot's little sketch taken up in it's stead: whilst, except by here and there a hard student, the original french historians, and even the abstract from them given in the Universal History, were suffered to remain on their shelves in dusty repose. Since the public attention has been universally turned towards France, by the astonishing events which, within a few years past, have arisen in their country, the case is, however, so materially altered, that an industrious collector finds sufficient encouragement to go through the fatigue of drawing up a copious and minute history of France; and his publisher, without apprehension of hazard, endeavours to satisfy the eager appetite of public curiosity, by issuing forth from his labouring press, four vast volumes, each containing from 600 to 700 full pages, printed on a small type.

Such is the massy work here presented to the public. The Possessions with which it is introduced are these. Pref. p. v.

‘ In the present history, we mean to give, not merely the annals of the different sovereigns, but those of the nation they governed; to join the names of such heroes as have extended the limits of their country, with those of such men of superior genius, as have enlightened its understanding: in short, it is our intention to give an impartial account of its victories and its conquests, and an ample and interesting detail of its manners, its laws, and its customs.

‘ The attention bestowed on each particular object, will be proportioned to the degree of amusement or instruction which it is capable of affording: we shall be careful, however, to notice the commencement of all singular and curious customs; the principles of the constitution; the true sources and various foundations of the laws; the origin of particular dignities; the institution of parliaments; the establishment of universities; the foundation of orders, religious and military; and every discovery in the arts and sciences, which has proved of use to society.

‘ In short, we may safely affirm, that nothing will be neglected that can render the work interesting to the public: every fact will be accompanied by its principal circumstances, and not any thing advanced, but on the most unquestionable authority.

‘ The abbé Velle, and his learned coadjutors—indisputably the best of all the french historians—we have chosen as our *principal* guides: but, in the course of our labours, we shall not fail to profit by the assistance of other eminent writers; and particularly by those various elucidations, and explanatory comments, to which the newly established liberty of the press, in France, has given birth.

‘ Independent of these essential advantages, which no historian has hitherto enjoyed, the continuation of our work to an era that is pregnant with the most important consequences, will render it the only complete and perfect HISTORY of FRANCE that exists, either in our own, or in any other language.’

The puffing style in which this preamble is drawn up, will be no recommendation of the work to experienced and cautious readers. Let it not, however, prejudice any one against it: for though it may not be strictly just, that *every thing* is advanced on the *most unquestionable* authority, or that the work is a *complete* and *perfect* history of France; it will we believe be found true, that a very full, and, on the whole, a very fair view is given of the long series of events which has furnished the materials for the french history; that a considerable variety of curious and interesting particulars, not directly interwoven with the thread of the history, are introduced, chiefly at the close of each reign; and that the whole is written in a manner, if not sufficiently elegant to entitle the work to rank among the productions of the most celebrated historians, yet sufficiently accurate and elevated above the journal style, to render it not unacceptable to readers of taste and education. As to the author’s political and religious principles, he appears to be a temperate, or rather cautious, perhaps not very consistent, friend of freedom; but this is rather shown by hints sparingly thrown out, than by any continued

discuss

cussion; for he discovers little ambition to distinguish himself a philosopher.

We have already given a copious account of the first and second volumes of this work [see Anal. Rev. Vol. xiv, p. 486], and shall now insert an extract or two from these concluding volumes for the farther information of our readers:

[In Vol. III. P. 439, we have the following instructive account of the unsuccessful attempt of Henry II to hang the terrors of the inquisition over the rising spirit of reformation.

The doctrine of the reformers began to spread with great celerity in France, during the reign of Henry the Second; and from a principle, justly applied to religious sectaries, in whom opposition begets perseverance, the persecuting spirit of that monarch, who piqued himself upon the orthodoxy of his religious sects, far from stemming the torrent it was intended to check, only served to encrease the rapidity of its progress. The French reformers indeed being chiefly Calvinists, and their principles, of course, being farther removed from those of the established church; and the principles of the more moderate protestants; could not fail to be highly disgusting to such as were firmly resolved to adhere to the religion of their country. As this was the case; and the monarch, a zealous bigot himself, was generally under the influence of men enjoying high dignities in the church; and hostile, as well from principle as interest, to those levelling doctrines, which aimed at the extirpation of episcopacy, and the total abolition of all religious forms and ceremonies; a determination was speedily adopted to crush those innovators with the strong arm of power.

A system of persecution was accordingly entered upon and pursued with unrelenting severity, by Henry and his principal ministers, who publicly declared war against heretics of every denomination. The cognizance of the crime of heresy had been sometimes entrusted to the parliaments, and sometimes to the bishops' courts; and these rival jurisdictions had, from a spirit of jealousy, generally contrived to thwart the operations of and impose a restraint upon each other. With a view to remedy the inconveniences arising from this jealousy, and to enforce the execution of the laws against heretics, Henry the Second, in the year 1551 *, issued the famous edict of Châteaubriand, by which the two courts were strictly enjoined, in all similar prosecutions; not in conjunction, and to afford each other all possible assistance. The *présidiaux*—tribunals established in the different provinces during this reign—were empowered to decide definitively on matters of heresy, and even to pronounce sentence of death on persons convicted of that crime, provided not less than ten judges were present at the time; and, in order to effect the total exclusion of the reformers from the kingdom, all *lords high-justiciars* were strictly enjoined to inform against such as were suspected of heresy, throughout their respective lordships, and to send their

informations to the next presidial, that the culprits might be proceeded against without delay.

The king being informed that several of the magistrates having themselves imbibed the principles of the reformation, though they did not dare publicly to avow them, secretly favoured those who endeavoured to propagate them, and either prevented them from being arrested, or facilitated the means of their escape, it was ordained, that every man who should offer himself as a candidate for any office in the courts of justice, should produce, besides the usual attestations with regard to the purity of his life and manners, a certificate, importing that he was a good catholic; and that the tribunals might be purged of all members who were infected with heretical principles, the attornies-general were ordered, with regard to the conduct of the inferior courts, to take private information of the seneschals, bailiffs, provosts, or lieutenant-provosts; and with regard to the superior courts, to convene them every three months, when every judge should be bound to answer all questions that were proposed to him on matters of faith. Similar precautions were used with regard to the education of youth. The edict prescribed the measures to be observed by all who enjoyed the privilege of electing principals of colleges, regents, and schoolmasters, in order to confer those offices on such only whose religion and doctrines were exempt from suspicion: a similar injunction was issued to corporations, with regard to their mayors and aldermen, and, in case of non-observance, they were to be prosecuted as *encouragers of heresy*: the same severity was to be exerted, not only against all such as received heretics into their houses, or contributed, directly or indirectly, to their evasion from the pursuits of justice, but even against those who, after their apprehension, should intercede, or present a petition, in their favour.

Many of those who favoured the new doctrines, and were afraid of being exposed to the dangers of a trial, attended with every circumstance of prejudice and partiality, fled to Geneva or to Switzerland, after transferring their property and estates to their friends, who remitted them the produce thereof. Some indeed, really sold their estates at a very inferior price, from the idea that it was better to save a part than to run the risk of losing the whole. All the property belonging to these fugitives was ordered to be seized; and if the officers employed in executing this commission met with any obstacle from persons who pretended to have purchased such property, the judges were strongly enjoined by the edict to investigate, with the utmost rigour, the validity of their titles, and, in case they should discover any collusion between the purchaser and vender, not only to seize the property in dispute, but to impose a heavy fine on the purchaser, whoever gave information, and substantiated such information by proof, that any of the king's subjects sent money to Geneva was entitled to a third of the amount: any person informing against a heretic was also intitled to a third of his property, but in some measure to check the abominable oppressions which such a regulation would necessarily occasion, it was decreed that

the informer failed to convict the person he accused, he should be subjected to the same punishment as that person would have incurred, had his guilt been confirmed.

In order to stop the circulation of the numerous pamphlets, dogmatical, polemical, and satirical, which were introduced into the kingdom from Geneva, and reprinted at Paris, Poitiers, and Bourdeaux, the importation of books, of every denomination, as well from Geneva, as from any town or country whose inhabitants had seceded from the church of Rome, was prohibited, by this edict, under pain of confiscation of property, and corporal punishment: the officers of justice were enjoined to pay frequent visits to the shops and warehouses of printers and booksellers: all printers and booksellers were forbidden to work in any other place than their own house; to expose any work to sale without putting their own name, and that of the author, on the frontispiece, under pain of being punished as men guilty of forgery; to receive any manuscript on the Bible or any theological subject, unless sanctioned with the approbation of two doctors of divinity; to sell any work that was not inserted in the catalogue, which they were obliged to send to the officers of the police; to open any package of books coming from any foreign country, but in the presence of two divines; and to sell any book, by auction, which had not been previously inspected by proper persons.

The executions, in consequence of this rigorous and oppressive edict, were numerous; but still the number of protestants, as well in the capital as in the provinces, continued to increase. Enraged at the inefficacy of their measures, and stimulated by the prospect of confiscations, the produce whereof the king had resigned to his favourite courtiers, the cardinal of Lorraine, and several others of the ministry, represented to Henry, that the magistrates were themselves infected with the new opinions, and far from enforcing the execution of the edicts, acted in concert with the protestant ministers: that the presidials, through fear of being engaged in a dispute with the sovereign courts, seldom exercised the power which had been conferred on them of trying heretics in dernier resort: that the ecclesiastical tribunals in vain caused the culprits to be apprehended and proceeded against with becoming severity, since, by means of an appeal which the judges were compelled to respect, they were taken from their jurisdiction, when the secular judges always discovered some mode of clearing them from the accusation: that religion would be destroyed in France, unless resource were had to the only remedy which preserved it pure and unpoluted, throughout Spain, and the greater part of Italy: that for this purpose, it was only necessary to make two alterations in the edict of Châteaubriant, which the calamity of the times rendered indispensable; that the first of these alterations consisted in putting a stop to all appeals from the sentences of the ecclesiastical courts, which ought to be sent to the nearest secular judge, who should be compelled to enforce their execution: the second, in confiscating the property of all persons, indiscriminately, who should leave the kingdom, through the dread of persecution, in order to settle in foreign countries; and in

seizing such property, for the king's use, wherever it might be found, even though it were in possession of a person who had given a valuable consideration for the same. As soon as this resolution had been adopted by the council, a secret conference was holden at the house of Bertrand, keeper of the seals, at which certain magistrates, who were sworn enemies to the new doctrines, were ordered to attend; and two new edicts were there drawn up, which were presented to the parliament to be registered, at a time when most of the judges were absent. This attempt, however, being foiled, the matter was argued on the eleventh of September; when Dennis Riant, advocate-general, in support of the edicts, observed, that they were the result of the deliberations of the most *enlightened* men in the kingdom; that the king had been led to pass them from the conviction that there was no other preservative to be found against the progress of a contagion which infected the capital and spread over the provinces: that if any objection could be raised against the edicts, it was the too great extension of the jurisdiction of the spiritual courts, by subjecting to them, indiscriminately, all orders of citizens: but it could not be denied that it was highly expedient with regard to apostate monks, and other fanatics, who, assuming the right of dogmatizing, perverted the consciences of his majesty's subjects, and diffused trouble and confusion throughout the realm: that the court, as might be proved from the registers, did not disapprove of the inquisition, provided it were directed by the rules laid down in the canons: that he was therefore justified in his expectation, that the court would, after making such restrictions as it might think proper with regard to the too great extension of the power of the spiritual tribunal, proceed to register the edict in question. It was however decided in the parliament, by a very considerable majority, that the edict should not be registered, but that the court would address the king, and indicate some other means of promoting the extirpation of heresy, more conformable to the spirit of christianity.

The historian adds a noble and spirited address to the king against persecution by the president Séguier in the name of the parliament. The speech concludes with the following *starching* address to the ministers and courtiers who were present.

VOL. III. P. 447. "As for you, gentlemen, who listen to me with so much tranquillity, and who think, probably, that the matter does not concern you, it is proper that you should be undeceived. As long as you are in favour, you wisely make the most of your time; honours and rewards are lavished on your heads; you are respected by all who approach you; and no one thinks of attacking you: but the higher your station, the nearer you are to the thunder, and a man must be ignorant of history not to know on what trivial circumstances the disgrace of a courtier frequently depends. Formerly, however, when this disaster befel you, you could, at least, retire with a fortune, that consoling you, in a certain degree, for the loss you had sustained, and that enabled you to enrich your heirs. But were this edict to pass from that moment your situation would be altered; you would

as before, be succeeded by needy men, of hungry minds, who knowing not how long they may remain in office, will burn with the desire of making a sudden fortune, and will find it a very easy matter to gratify that desire: certain of obtaining from the king the confiscation of your property, it will only be necessary to secure in their interest one inquisitor and two witnesses, and though you were saints, you would be burned as heretics."—
 'At these words,' adds the historian, 'the constable Montmorenci, who had not forgotten his own disgrace, in the preceding reign, knitted his brows and changed colour; and all the other ministers shuddered with horror.'

Though the spirit of persecution was by this bold resistance checked for a time, it afterwards grew up in the person of Catharine of Medicis into a gigantic fury. The horrid tale of the Bartholomew massacre is related at length; we shall only quote the prologue to this dreadful tragedy, in which bigotry accomplished more destruction in a few days, than modern anarchy has been able to effect in as many years. VOL. III. P. 608.

'After Cossein's guard was doubled, and the night was far advanced, the duke of Guise, having permission from the king, called some captains of the Swiss and French companies of guards, and informed them that the hour was come, in which the king was determined to avenge himself of a race of men, odious to God and his church, and offensive to human society; that a small exertion of their obedience and courage was necessary to the accomplishment of this object, which would achieve what numerous battles had failed to effect*. He then ordered them to range their soldiers on both sides of the palace, and to suffer none of the prince of Bourbon's servants to pass without the gates. A command was then delivered by Guise to Charron, the president of the chamber of accounts, and lately admitted to the office of provost of the merchants, to assemble the officers of the city militia in the town-hall, and, after issuing orders for arming their people, there to wait for farther instructions. The late provost-marshal was employed to communicate the import of the king's orders to the aldermen and burgeses, who were told "That it was his majesty's will and decree to make an utter extirpation of the rebellious Hugonots, against whom they had now full liberty to use their arms: that orders would be immediately dispatched, for the same purpose, to the other cities of the kingdom, to which the Parisians ought to set an example, by neither sparing nor concealing any of the impious tribe: that, to avoid confusion, and to distinguish themselves from their adversaries, sleeves of white linen should be worn on their left arms, and crosses of the same in their hats: that torches and lanthorns should be lighted in the windows of every house; and that they ought to proceed quietly, and avoid all noise, until the signal to begin the work should be given, by sounding the great bell at the palace." All the necessary orders being thus issued, the murderers, at the dead hour of midnight, took the stations assigned them; and the files

of soldiers, drawn up in the different streets and cross-ways, only waited for the expected signal to fall with fury on the protestants.

As the fatal hour drew nigh, Charles is said to have been goaded by the stings of remorse, and to have betrayed such fear and irresolution, that all the art of his mother was requisite to extort from him an order to the assassins to begin their dreadful business. "Shall the occasion"—said the blasphemous Catharine—"that God presents, of avenging the obdurate enemies of your authority, be suffered to escape through your want of courage? How much better is it to tear in pieces those corrupt members, than to rangle the bosom of the church, the spouse of our Lord." This impious exhortation expelled from his bosom every sentiment of humanity, and, with eyes glaring with rage, he thus pronounced the horrid mandate—"Go on then, and let none remain to reproach me with the deed *." Having thus obtained her aim, Catharine anticipated the fixed hour of the signal, which was given by ringing the bell of the church of St. Germain de L'Auxerrois †.

We shall close our extracts with the following passage, in which the character of cardinal Richlieu is ably sketched.

VOL. IV. P. 339.—'The pen of many an able historian has been employed in delineating the character of Richlieu; but, dazzled by the splendour of his achievements, his political talents appear to have been over-rated, and his vices not sufficiently portrayed. Possessed of unlimited power, his ability to do good will not be disputed, but the frequent perversion of that power, for the gratification of hatred or revenge, too plainly indicates the depravity of those principles by which his conduct was actuated. That he paid little attention to the welfare and happiness of the people, over whom he exercised an absolute sway, the sanguinary effects of his administration most clearly evince; while he opened to them the paths to science and renown, he subverted their privileges, despoiled them of their rights, and robbed them of their freedom; impatient of controul, he established a despotism the most odious, and entailed on the nation a curse, merely to secure to himself the sweets of arbitrary power. Impelled by vanity or swayed by ambition, he braved the storms of war to bask in the sunshine of victory; so that his brows were incircled with laurel, he cared not how many graves were shaded with cypress. Eager to extend the limits of the kingdom, he oppressed its inhabitants, for the attainment of barren conquests, that could neither promote their felicity nor conduce to their interests. Regardless of the consequences, he sought to increase his own importance by promoting the aggrandizement of his sovereign.

When bent on the accomplishment of a favourite scheme, Richlieu neither suffered probity to guide, nor principle to restrain his actions: and to this determined perseverance, joined to the possession of arbitrary power, must the success which attended his projects be chiefly ascribed. The man who, unchecked by

* Mathieu—De Thou—D'Aubigné. † Mezerai, tom. viii.
p. 404.

religion, uncontrolled by authority, is possessed of means commensurate to his undertakings, can claim little commendation for attaining the object of his pursuits. To Richlieu, however, must not be refused the merit of vigilance, activity, and penetration. He had a comprehensive mind, and was capable of forming great designs. Like most other ministers, he was indebted, for the origin of his fortune, to a fortuitous combination of favourable circumstances; but its confirmation and continuance were indisputably the work of his own prudence and understanding. It formed a part of his political system to spare neither pains nor expence in gaining over to his interest all persons of merit, or in effecting their ruin when unable to secure their attachment. Thus he appeared warm in his friendship, and became implacable in his enmity; whence those on whom he placed a reliance had every thing to hope from his bounty, and those who opposed his views every thing to dread from his revenge. The features of his countenance and the whole of his external appearance bespoke a mildness and serenity of temper; yet was he fervent in all his desires, and peculiarly subject to the most violent ebullitions of love and hatred: indeed many of the principal events of his life had their source in one or other of these passions. All the principal nobility, whom he could not reduce to obedience, were either devoted to prison, exile, or obscurity; and he ever chose to secure the safety of his person and the preservation of his post by rigour and by blood, rather than trust to the doubtful effects of clemency, moderation, and forbearance. In short, Richlieu, as a statesman, was more able than upright; as a priest, neither devout nor religious; and as a man, violent, vindictive, and ungrateful.

We shall not take our leave of this work without doing it the justice to say, that the English public is indebted to the persevering industry of the editor for a valuable addition to it's stock of historical literature. The author gives his readers reason to expect, in continuation, a history of the French revolution. D. M.

ART. II. *The Will of King Henry the Eighth. From an authentic Copy, in the Hands of an Attorney.* 4to. 28 pages. Price 2s. 6d. Pridden. 1793.

WE shall here transcribe the preface affixed to this copy of Henry VIIIth's will, by way of elucidating the editor's motives for the publication: the latter part of it will exhibit a specimen of modern flattery, that could not have been exceeded by any one of the venal and groveling lawyers in the reign of that bold and tyrannical prince, whose testament is now before us.

A collection of all the wills known to be extant, of the kings and queens of England, princes and princesses of Wales, and every branch of the blood royal, from the reign of William the Conqueror to that of Henry the seventh exclusive, having been already published in one volume by that able and indefatigable searcher into the pleasing relics of antiquity Mr. Nichols; and that of king Henry the seventh separately, by a not less respectable gentleman: the publisher of the following sheets, who (from one of his ancestors having been serjeant at

at arms to king Henry the eighth) is in possession of an authentic copy of the will of that monarch, offers it to the public, especially to those whose abilities enable them, by the perusal of posthumous works or writings, and comparison of the times and circumstances in which they were published or made, to develop the character and form a judgment of the author or maker of such works or writings. And also to the lovers of antiquity and investigators of human nature in its different stations and periods.

‘To such, that which is here offered may afford amusement in a leisure hour, and he will be gratified by viewing the last solemn act of that great, bad man, who by the direction of Providence, through motives which, although selfish in him, wrought the great work of reformation in our now established church; and while he reads he will be naturally led to a comparison between the lustful tyrannic actions of him (who while it suited his views and interest, wrote so well in defence of the roman catholic religion, as to procure him the honourable title of “Defender of the Faith,” but who, in a very short period after, upon a change of circumstances, disclaimed the errors of that church, and threw off the papal yoke under which this country had so long groaned and been oppressed), and the mild and uniform conduct of our present beloved sovereign, whose private virtues are the brightest gems that adorn his diadem, and who was born in this country as a blessing to make it happy, and to set a domestic as well as national example, not only to his subjects, but to all contemporary and succeeding monarchs: and who, at present served by one whose abilities if not superior, are at least equal to any minister of the present day, or of those recorded in the historic page, aims at the universal good of his fellow creatures. That this minister may long continue to aid his sovereign by the wisdom, firmness, and utility of his counsel, is the fervent wish of him who prays for the honour and happiness of his king and country.

The Publisher.’

‘Note. The publisher is not unacquainted that this will is already extant, at length, in Fuller’s History of the Church of England, and in Rymer’s *Fœdera*, and an extract of it in Heylin’s History of the Reformation of the Church of England: but those works, treating of other subjects are voluminous, and not to be met with in every library, nor are so conveniently portable, or handy to refer to.’

Henry’s will commences as follows: ‘In the name of God, and of the glorious and blessed virgine saint Marie, and all the holy companie of heaven. We Henry, by the grace of God, king of England, France, and Ireland, defender of the faith, and on earth immediately under God the supreme head of the church of England and Ireland, of that nomme the eighth,’ &c.

After again invoking the countenance of ‘Almightie God, our only saviour Jesus Christ, and all the holie companie of heaven,’ the king adds: ‘Also, we do instantlie desire and require the blessed virgine Marie his mother, with all the holie companie of heaven, continually to pray for us and with us while we live in this world, and in time of passing out of the same, that we may the sooner obtayne eternall life after our departure out of this transitory life, which we doe both hope and claime by Christ’s passion and word. And as for my bodie, which when the soule is departed shall then remaine but as a dead carcase, and soe returne to the vile matter that it was made of, were it not

for the crown and dignitie which God hath called us unto, and that we would not be an infringer of worldly policies and customes when they be not contrary to God's lawes, we could be content to have it buried in any place accustomed for christian-folks were it never so vild, for it is but ashes, and to ashes it shall return againe; nevertheless because we would be loath in the reputation of the people to doe iniury to the dignitie which we are unworthlie called unto, we are content, &c, also by these presents, our last will and testament, doe will and ordaine, that our bodie be buried and entered in the quire of our college of Windsor midway between the halls and the high altar, and there to be made and set, as soon as convenientlie maie be donne after our decease, by our executors, at our costs and charges (if it be not donne by us in our life time), an honourable tombe for our bones to rest in, which is well onward and almost made therfore already, with a fair grate about it, in which we will alsoe the bones of our true and loving wife queene Jane, be put alsoe, and that there be provided, ordained, made and sette, at the costs and charges of us, or by our executors (if it be not donne in our life time) a convenyent aulter, honorablie prepared, and aparelled with all maner of things requisite and necessarie for dailie masses there to be said perpetually as long as the world shall indure.'

Henry also strictly enjoins his executors to provide a sermon and mass on the removal of his body to Windsor, and also 'the service of Placebo and Dirige.'

A perusal of this will must convince every unprejudiced person, that this prince was still a catholic in his heart, and that, although he abjured the authority of the church of Rome, he believed and retained it's tenets and it's ceremonial.

8.

VOYAGES.

ART. III. *A Voyage round the World, in his Majesty's Frigate Pandora, Performed under the Direction of Captain Edwards in the Years 1790, 1791, and 1792. With the Discoveries made in the South-Sea; and the many Distresses experienced by the Crew from Shipwreck and Famine, in a Voyage of Eleven Hundred Miles in open Boats, between Endeavour Straits and the Island of Timor.* By Mr. George Hamilton, late Surgeon of the Pandora. 8vo. 164 pages. With a Head of the Author. Price 3s. in boards, Berwick, Phorson. London, Laws. 1793,

PUBLIC curiosity has been excited, but by no means satiated with the descriptions which the late circumnavigators have given of the islands in the south seas. The present narrative, though not sent into the world under the sanction of public authority, or embellished with splendid engravings, and far from being written with the elegance of a Hawkesworth, is entitled to some attention, as relating a few curious particulars, in a manner which suggests no reason for suspecting the writer's veracity. We shall without further preamble make a few short extracts.

Concerning the present state of agriculture in the islands, Mr. Hamilton says;

P. 42. 'With respect to agriculture, in a soil where nature has done so much, little is left to human industry; but had there been occasion for it, abilities would not be wanting. It is much to be lamented,

lamented, that the endeavours of the philanthropic Sir Joseph Banks were frustrated, by their razing of every thing which he took so much pains to rear amongst them, a few shaddocks excepted. Tobacco and cotton have escaped their ravage; and they are much mortified that they cannot eradicate it from their grounds: but were a hand-loom on a simple construction, as used by the natives of Java, introduced amongst them, they could soon turn their cotton to good account. An instance of their ingenuity and imitative powers in matting, was a thing perfectly unknown amongst them till captain Cook introduced it from Anamooka, one of the Friendly isles: but in that branch of manufacture they now far surpass their original. They have likewise abundance of fine sugar-canes, growing spontaneously all over the island, from which rum and sugar might be extracted. Indeed an attempt was made by Coleman, the armourer of the *Bounty*, who made a still, and succeeded; but, dreading the effects of intoxication, both amongst themselves and the natives, very wisely put an end to his labours, by breaking the still.

• Captain Bligh has likewise planted Indian corn, from which much may be expected. On our landing, as soon as public business of more importance would permit, our gentlemen were indefatigable in laying out a piece of garden ground, and ditching it round. Lemons, oranges, limes, pine apples, plants of the coffee tree, with all the lesser class of things, as onions, lettuces, peas, cabbages, and every thing necessary for culinary purposes were planted.

• In order that they might not meet the same fate of the things planted by sir Joseph Banks, captain Edwards made use of every stratagem to make the chiefs fond of the oranges and limes, by dipping them in sugar, to cover the acid before it be presented to them to eat. Messrs. Corner and Hayward were equally zealous in using the most persuasive arguments with the chiefs to take care of our garden, and rear and propagate the plants when we were gone; to all which they lent a deaf ear, and treated the subject with much levity, saying, they might be very good to us, but that they were already plentifully supplied with every thing they wished or wanted, and had not occasion for more. But on the lieutenant's representing, that if, on our return, they could supply us with plenty of such articles as we left with them, they in exchange would receive hatchets, knives, and red cloth, they seemed more favourably inclined to our project; and I have no doubt but that some after navigators will reap the benefit of their industry.

• The bread-fruit, although the most delicate and nourishing food upon earth, is, with people like them, liable to inconveniencies; for in such a group or Archipelago of islands, whose inhabitants are in such various gradations of refinement, from the gentle and polished Otaheitean, to the savage and cannibal Feegee, a war amongst them is often attended with devastation as well as famine. By cutting round the bark of the bread-fruit tree, a whole country may be laid waste for four or five years. Young trees not bearing in less time, such as indian corn, english wheat and peas, that have been left amongst them, can in time of war be stored in granaries on the top of their almost inaccessible mountains.

How far the spirit of discovery, which has of late seized the european nations, has been beneficial to the inhabitants of the countries
which

which have been discovered, may be in part gathered from the following passage.

P. 54. 'Happy would it have been for those people, had they never been visited by europeans; for to our shame be it spoken, disease and gunpowder is all the benefit they have ever received from us, in return for their hospitality and kindness. The ravages of the venereal disease is evident, from the mutilated objects so frequent amongst them, where death has not thrown a charitable veil over their misery, by putting a period to their existence.

'A disease of the consumptive kind has of late made great havoc amongst them; this they call the british disease, as they have only had it since their intercourse with the english.

'In this complaint they are avoided by society, from a supposition of its being contagious; and in every old out-house, you will find miserable objects, for want of medical assistance, abandoned to their wretched fate. From what we could learn, it generally terminates fatally in ten or twelve months; but I am led to believe, that in many cases it originates from the venereal disease.

'The voice of humanity, honour, and justice, calls upon us as a nation to remedy those evils, by sending some intelligent surgeon to live amongst them. They at present pant for the pruning-hand of civilization and the arts, love and adore us as beings of a superior nature, but gently upbraid us with having left them in the same abject state they were at first discovered.'

Some curious particulars are related of the dances and amours of the *otahitean* islanders, for which, however, we choose to refer to the work; and with respect to this part of the voyage shall only add what the author relates to have passed at their departure.

P. 58. 'King Ottoo, and his queen Edea, came on board, and were very importunate in their solicitations to capt. Edwards, requesting him to take them to England with him. Aeredy the concubine likewise requested the same favour; but she more generously begged they might all three go together. But Oripai, and the other chiefs, remonstrated against his going, as they were on the eve of a war.

'We were now perfectly ready for sea; and as capt. Cook's picture is presented to all strangers, it is customary for navigators to write their observations on the back of it; so our arrival and departure was notified upon it.

'The ship was filled with cocoa-nuts and fruit, as many pigs, goats, and fowls, as the decks and boats would hold. The dismal day of our departure now arrived. This I believe was the first time that an englishman got up his anchor, at the remotest part of the globe, with a heavy heart, to go home to his own country. Every canoe almost in the island was hovering round the ship; and they began to mourn, as is customary for the death of a near relation. They bared their bodies, cut their heads with shells, and smeared their breasts and shoulders with the warm blood, as it streamed down; and as the blood ceased flowing, they renewed the wounds in their head, attended with a dismal yell.

'Ottoo now took leave of us; and, with the tears trickling down his cheeks, begged to be remembered to king George.'

From *Otaheite* the ship passed along several islands to *Anamooka*, of which Mr. H. gives the following account.

P. 85. ' Here society may be said to exist in the second stage with respect to Otaheite. As land is scarcer, private property is more exactly ascertained, and each man's possession fenced in with a beautiful chinese railing. Highways, and roads leading to public places, are neatly fenced in on each side, and a handsome approach to their houses by a gravel-walk, with shrubbery planted with some degree of taste on each side of it. Many of them had rows of pine apples on each side of the avenue. Messrs. Hayward and Corter, with their usual benevolence, took much pains in teaching them the manner of transplanting their pine-apples; which hint they immediately adopted, and were very thankful for any advice, either in rearing their fruit, or cultivating their ground. The shaddocks are superior in flavour to those of the West Indies; and they will soon have oranges from what we have left amongst them.

' The women here are extremely beautiful; and although they want that feminine softness of manners which the Otaheite women possess in so eminent a degree, their matchless vivacity, and fine animated countenances, compensate the want of the softer blandishments of their sister island.

' There is a favourite amusement of the ladies here, (the cup and ball), such as children play at in England. It serves to give them a dégagé kind of air, by which means you have a more elegant display of their charms. They are well aware of their fascinating powers, and use them with as much address as our fine women do nothing, and other acts of industry. Trade went briskly on. They brought abundance of hogs, and several ton weight of very excellent yams. We found that the pork took salt, and was cured much better here than at Otaheite.'

' The remainder of the volume is chiefly filled with the relation of the hazards and sufferings experienced on the shipwreck of the Pandora, and during the subsequent voyage in four boats till their arrival at Coupang, a dutch settlement in the East Indies.

Though in perusing this volume the reader of delicate taste may be sometimes offended by coarseness of language, he will meet with amusement and information.

D. M.

L A W.

ART. IV. *A Case decided in the supreme Court of the United States, in February, 1793. In which is discussed the Question—"Whether a State be liable to be sued by a private Citizen of another State?"* 8vo. 120 p. price 2s. 6d. Philadelphia, Dobson; London, Dilly. 1793.

THE question here decided is curious in it's nature; and it is still more interesting on account of the opinions that were delivered in the course of the investigation, than from the novelty of the subject.

The case is briefly as follows: Alexander Chisholm, a citizen of the state of South Carolina, and executor of Robert Farquhar, of the same state, instituted a process in august term, 1792, against the state of Georgia. On the 12th of july, 1792, the
marshal

marshal for the district of Georgia made the following return :
‘ Executed as within commanded ; that is to say, served a copy thereof, on his excellency Edward Telfair, esq; governor of the state of Georgia, and one other copy to [on] Thomas P. Carnes, esq; the attorney-general of the said state.

‘ Robert Forsyth, *marshal*.’

Mr. Randolph, the attorney-general of the United States, as counsel for the plaintiff, made the following motion in court on the 11th of august, 1792 : ‘ that unless the state of Georgia shall, after reasonable previous notice of this motion, cause an appearance to be entered in behalf of the said state, on the fourth day of the next term, or shall then show cause to the contrary, judgment shall be entered against the said state, and a writ of inquiry of damages shall be awarded.’

This motion, however, in order to avoid every appearance of precipitation, was postponed until the 5th of february, 1793, when Mr. R. again appealed to the justice of the supreme court in behalf of his client.

He began by stating, that he allowed the present motion to be unpopular, as Georgia had remonstrated against his conduct, and it had been condemned by another state. On ordinary occasions, he said, such dignified opinions might have great influence, but to surrender the present question, which involves a constitutional right, would in him be an official perfidy. The court having expressed it's pleasure, that the motion should be discussed under the ‘ four following forms,’ he should notice each in it's due order :

‘ 1. Can the state of Georgia, being one of the United States of America, be made a party-defendant *in any case*, in the supreme court of the United States, at the suit of a private citizen, even although himself is, and his testator was, a citizen of the state of South Carolina ?

‘ 2. If the state of Georgia can be made a party-defendant in certain cases, does an action of *assumpsit* lie against her ?

‘ 3. Is the service of the summons upon the governor and attorney-general of the state of Georgia a competent service ?

‘ 4. By what process ought the appearance of the state of Georgia to be enforced ?’

After having thus put the case, the attorney-general entered into a long and able examination of it's component parts. He began by stating, that the constitution and judicial law are the sources from which the jurisdiction of the supreme court is derived. The ‘ relative passages’ in the forms were to be met with in the second section of the third article : ‘ the judicial power shall extend to controversies between a state and citizens of another state.’—‘ In cases, in which a state shall be a party, the supreme court shall have original jurisdiction,’ and the latter thus organizes the jurisdiction delineated by the constitution : ‘ the supreme court shall have exclusive jurisdiction of all controversies of a civil nature, where a state is a party, except between a state and its citizens ; and except also, between a state and citizens of other

other states or aliens, in which latter case it shall have original, but not exclusive jurisdiction.'

Upon this basis, he contended: 1. that the constitution vests a jurisdiction in the supreme court over a state, as a defendant at the suit of a private citizen of another state; and 2. that the judicial act recognizes that jurisdiction.

Mr. R. next asserted, that not only the *letter*, but the *spirit* of the federal constitution, was intirely accordant to the principles he laid down. It was evident that states might commit various actions, which can be annulled; such as the suspension of the writ of *habeas corpus*, except in times of rebellion, or invasion, the passing *à post facto laws*, the granting of letters of marque and reprisal, the coining of money, &c. Now these evils could not be corrected without a suit against a state, and it is not denied that one state may be sued by another; why, therefore, when an individual is aggrieved, should he be deprived of the liberty of suing a state aggrieving?

'A distinction between the cases,' adds he, 'is supportable only on a supposed comparative inferiority of the plaintiff; but the framers of the constitution could never have thought thus. They must have viewed human rights in their essence, not in their mere form. They had heard, seen—I will not say felt—that legislators were not so far sublimed above other men, as to soar beyond the region of passion. Unfledged as America was in the vices of old governments, she had some incident to her own new situation—individuals had been victims to the oppression of states.

'These doctrines are moreover justified—

'1. By the relation in which the states stand to the federal government:

'2. By the law of nations, on the subject of suing sovereigns;

'And 3. they are not weakened by any supposed embarrassment attending the mode of executing a decree against a state.'

On monday, february the 18th, 1793, the judges delivered their opinions.

Judge Iredell observed, that the present motion was novel in it's nature, and important in it's consequences. 'The action,' he said, 'was an action of *assumpsit*, and the particular question before the court was, 'Will an action of *assumpsit* lie against a state?' He inclined to decide in the *negative*, and was of opinion, 'that no principle of American jurisprudence would, in any manner, authorise the present suit, either by precedent or by analogy.'

Judge Wilson also deemed the present a case of uncommon magnitude, as one of the parties to it was a state, claiming to be *sovereign*, and he thought that the question resolved itself into one no less *radical* than this—'Do the people of the United States form a nation?' After some very shrewd observations on the abuse of terms, Mr. W. proceeded as follows:

'By a state I mean, a complete body of free persons united together for their common benefit, to enjoy peaceably what is their own, and to do justice to others. It is an *artificial* person. It

It has it's affairs and it's interests: it has it's rules: it has it's rights: and it has obligations. It may acquire property distinct from that of it's members: it may incur debts to be discharged out of the public stock, not out of the private fortunes of individuals. It may be bound by contracts; and for damages arising from the breach of these contracts. In all our contemplations, however, concerning this feigned and artificial person, we should never forget, that in truth, and nature, those who think and speak, and act, are *mén*. Is the foregoing description of a state a true description? It will not be questioned but it is. Is there any part of this description which intimates, in the remotest manner, that a state, any more than the men who compose it, ought not to do justice, and fulfil engagements? It will not be pretended that there is. If justice is not done—if engagements are not fulfilled; is it upon general principles of right less proper, in the case of a great number, than in the case of an individual, to secure, by compulsion, that which will not be voluntarily performed? Less proper it surely cannot be.

The only reason, I believe, why a freeman is bound by human laws, is, *that he binds himself*. Upon the same principles upon which he becomes bound *by the laws*, he becomes amenable to the *courts of justice*, which are formed and authorised by the laws.

If one freeman, an original sovereign, can do all this; why may not an aggregate of freemen, a collection of original sovereigns, do this likewise? If the dignity of each singly is undiminished, the dignity of all, *jointly*, must be unimpaired. A state, like a merchant, makes a contract: a dishonest state, like a dishonest merchant, wilfully refuses to discharge it: the latter is amenable to a court of justice: upon general principles of right, should the former, when summoned to answer the fair demands of its creditor, be permitted, Proteus like, to assume a new appearance, and to insult him and justice, by declaring—I am a sovereign state? Surely not.'

As the following extracts have an immediate relation to this country, we shall make no apology for transcribing them.

In process of time, the feudal system was extended over France, and almost all the other nations of Europe: and every kingdom became, in fact, a large *fief*. Into England this system was introduced by the conqueror: and to this æra we may probably refer the english maxim—that the king or sovereign is the fountain of justice.

But in the case of the king, the sovereignty had a double operation. While it vested him with jurisdiction over others, it excluded all others from jurisdiction over him. With regard to him there was no superior power; and consequently, on feudal principles, no right of jurisdiction. "The law," says sir William Blackstone, "ascribes to the king the attribute of sove-

* * Blackstone, 241, 242.'

reignty: he is sovereign and independent within his dominions; and owes no kind of subjection to any other potentate upon earth. Hence it is, that *no* suit or action can be brought against the king, even in civil matters, because no court can have jurisdiction over him: for all jurisdiction implies superiority of power." This last position is only the branch of a much more extensive principle, on which a plan of systematic despotism has been lately formed in England, and prosecuted with unwearied assiduity and care. Of this plan the author of the Commentaries was, if not the introducer, at least the great supporter. He has been followed in it by writers later and less known; and his doctrines have, both on the other and *this* side of the Atlantic, been implicitly and generally received by those, who neither examined their *principle*, nor their *consequences*.

' This principle is—that all human law must be prescribed by a *superior*. This principle I mean not now to examine. Suffice it at present to say, that another principle, very different in its nature and operations, forms, in my judgment, the basis of sound and genuine jurisprudence—Laws derived from the pure source of equality and justice, must be founded on the *consent* of those, whose obedience they require. The *sovereign*, when traced to his source, must be found in the *man*. And, indeed, that kings should imagine themselves to be the *final causes* for which *men* were made, and *societies* were formed, and *governments* were instituted, will cease to be a matter of wonder or surprise, when we find that lawyers, and statesmen, and philosophers, have taught, or favoured principles, which necessarily lead to the same conclusion.

' Another instance, equally strong, but still more astonishing, is drawn from the british government, as described by sir William Blackstone. As described by him, and them, the british is a despotic government. It is a government without a people. In that government, as so described, the *sovereignty* is possessed by the parliament: in the parliament, therefore, the supreme and absolute authority is vested *: in the parliament resides the uncontrollable and despotic power, which, in all governments, must reside somewhere. The constituent parts of the parliament are the king's majesty, the lords spiritual, the lords temporal, and the commons. The king and these three estates together form the great corporation, or body politic, of the kingdom. All these sentiments are sound; the last expressions are sound, *verbatim* †, in the Commentaries on the Laws of England ‡. The *parliament* form the great *body politic* of England! What, then, or where are the PEOPLE? *Nothing! Nowhere!* They are not so much as even the "baseless fabric of a vision!" From legal contemplation they totally disappear! Am I not warranted in saying, that if this is a just description, a government so, and justly so described, is a despotic government? Whether this

* Blackst. 46, 52, 147, 160, 162. † Ibid. 153. ‡ Ibid.

Description is or is not a just one, is a question of very different import.'

Judges Blair, Cushing, and chief Justice Jay, agreed in opinion with judge Wilson.

On the 19th of february, 1793, it was ordered by the court, 'that the plaintiff in this cause do file his declaration on or before the first day of march next; that certified copies of the said declaration be served on the governor and attorney-general of the state of Georgia, on or before the first day of june next; and that unless the said state shall either in due form appear, or show cause to the contrary, in this court, by the first day of the next term, judgment by default shall be entered against the said state.'

While we agree as to the justice of the verdict, we cannot but commend that noble spirit of liberty and independence, which runs through the speeches of the judges, and proves them worthy of presiding in the courts, and deciding on the claims, of a nation of freemen.

O.

C R I T I C I S M.

ART. v. *Silva Critica: five in auctores sacros profanosque Commentarius Philologus: concinnavit Gilbertus Wakefield, A. B. et Collegii Jesu apud Cantab. nuper Socius. Pars Tertia. 209 p. 8vo. pr. 3s. 6d. sewed. Deighton. 1792.*

THIS is a continuation of Mr. Wakefield's *Silva Critica*; two parts of which have been already taken notice of in our Rev. Vol. v. p. 179, and Vol. xi. p. 186.

This third is, in no respect, inferior. It contains 49 sections; in which as many passages of the New Testament, chiefly of St. Paul, are corrected or illustrated. But the number of profane authors, on whom Mr. W. exerts his critical skill, amounts to more than a hundred.—As a further specimen of the author's style, and manner of criticizing, we give his introduction, and the first section entire: and hope we shall often see him again in the same field of literature.

'Si quis per annos ætatis adultæ quatuordecim, qui effugerint potius quàm decurrerint, *οκνητός* quasi, vitam transegerit instabilem atque errabundam, magnis multisque negotiis districtus, quorum non minima pars impensa sit juventuti liberisque propriis, per solitudinem inenarrabilem, erudiendis, inter rerum domesticarum occupationes, quæ cordato homini, non sibi sed aliis viventi, ante vel gravissimas literarum rationes poni debent; si quis interim, tantarum securus molestiarum, sibi statuerit *orientalium*, quotquot sunt, linguarum, notitiam complecti, quod felicius, *sacris theologicis* famulari possit, cum officium interpretis *sanctorum Palæstinum* citra hæc adminicula nullo modo rectè explendum sibi videretur; si porro subindè per iniquissimam valetudinem steterit, menses atque etiàm annos effluxisse sine ullo studiorum fructu et omni propemodùm librorum tractatione:—si quis, inquam, his rerum angustiis animo constantissimo se opposuerit, qualis demùm

esse debet harum literarum suavitas, quæ ad tantam arripienti temporis aviditatem potuerit impellere, sensus hebetes acuere, lenire curas, languorem excitare, et occurrere desperationi? Nec tamèn hæ infelicitates tam ambitiosâ essent recitatione ostendendæ, nisi emixissimè cuperem omni indulgentiâ conatus meos excipi: et, si malè cogitata, ut sit, effutiam, si aliena pro meis ignarè venditem, si quæ docuerint alii videar neglexisse, secum reputare vellem lectores, quas difficultates sim eluctatus; nec, si mihi acuminis et ingenii palmam denegabunt, patientiæ saltèm et laboris laude mediocritatem meam consolari dedignentur: cùm præsertim huic acervatorum incommodorum cumulo ea librorum penuria accefferit, ut plurimos, criticis rationibus imprimis necessarios, nunquàm vel oculis saltèm usurpaverim; caruerimque prorsùs consuetudine elegantiorum hominum in his literis excellentium, qui poterant dubitantem confirmare, falsum rodarguere, docere inscium, futilem dedocere. Et sanè periniquum esset me cum illis conferri, quibus nullum vitæ tempus vacaverit aut à scribendo, aut legendo, aut meditando; qui ad commentationes criticas se converterint imbuti optimis institutionibus ab infantiâ, interque bibliothecas omni copiâ refertissimas nunquàm non versati, et, ut ità dicam, luxuriati sint. Sed his non libet diutius immorari, neque tamèn hætenùs processisse pœnitet, nec est cur in veritate crimen arrogantiae extimescam. Jam verò ad opus inceptum, lectoris benevolentia confusus, strenuè accingor.

S. E. C. T. CXV.

Epist. ad Rom. i. 20.

• Τα γὰρ αὐτάτα αὐτὴ ἀπὸ κτιστῶς κόσμου, τοῖς στοιχείοις νοούμενα, καθοράται, ἢ τὴ αἰδὶος αὐτῆς δύναμις καὶ θεοῦτος.

• Ità nobis hicce locus videtur distinguendus: ad quam normam Matt. viii. 16. ΑΠΟ τῶν καρπῶν αὐτῶν ἐπιγινώσκου αὐτοὺς: et alii tam *sacri* quàm *profani*. Hinc autèm emendabimus *Jamblicum* de vit. Pyth. p. 114. ed. Kust. Λέγεται δ' ἐπὶ καὶ οἰσμοὶ κοσμοῦ ΑΠΟ φρενῶν, ὃ ἐγινώσκου, προσηγορεύει.

• Porro, rei ipsius, quam hic nobis narrat historicus, veritatem ut alia me dubitare nullo modo patiuntur, ità potissimùm quod avus meus solebat dicere, se idem *phenomenon* in aquâ observâsse *Nottinghamiæ* degentem; undè conjecerit *terre motum* alibi tunc temporis extitisse: quod nimis verum luctuosissimi de *terre motu Ulyssiponensi*, anno 1755, nuncii mox comprobaverunt.

• Interea, nobilissimi loci portio quædam, apud *Sextum Empiricum* adv. Math. p. 312. ed. Genev. quam solam manibus usurpavi, huc afferri digna est; ut lucem offundat *Apostoli* argumento, et ipsa meliùs constitutatur.

• Εἰποὶ δὲ ἐπὶ τῶν ἀπαράβατοι καὶ εὐτακτοὶ τῶν ὑρανῶν κινήσει παρατηρήμενοι, φασὶ τὴν ἀρχὴν ταῖς τῶν θεῶν ἐπινοαῖς ἀπὸ ταύτης γέγονε αἰὶν ὡς τῶν. Ὡς γὰρ εἰ τις ἐπὶ τῆς Τρωϊκῆς καθέζεσθαι ἰδὼς ἰούρα τῶν τῶν Ἑλλήνων στρατιῶν μετὰ πολλῶν κόσμων καὶ ταξείας τοῖς πεδίοις προσιῦσαι,

Ἰακῆας μὲν ΠΡΩΤΑ οὖν ἰπποῖσι καὶ οἰχισφί.

Π:ς δ' ἐξοκτιθῖν

φαίνεται αὐτῷ τῷ αὐτοῦ εἰς ἐπινοῖαν ἔλθε τῇ, ὅτι ἐπὶ τῇ δ' διατάσσον τῇ τακτικῇ ταξί, καὶ ἐγκλινομένοις τοῖς ὑπ' αὐτὸν ἐγκαταστήμενοις στρατιώταις. Sic ordinandus

mandus est iste locus: nec, si bene judico, pervidit ultima interpretēs. Itā reddi oportuit: *Et mandata dans militibus, qui sub eo (super Idam scilicet sedente) instructi procedunt.*

Hæc in memoriam revocant locum *Burnetti* (Tell. theor. sac. i. 9.) nulli veterum sublimitate secundi, de homine subjacentium rerum faciem ex *Alpium* montibus speculato; quem locum lectori gustum literarum elegantiorum præ se ferenti perlegendum sedulo commendamus. Auctorem habuit egregius noster artifex, non erubescendum imitatori cuivis, divinum *Lucretium*, lib. ii. v. 5.

*Suave etiã belli certamina magna tueri
Per campos instructa, tuâ sine parte peric'li:
Sed nil dulcius est, bene quàm munita tenere,
Edita doctrinâ sapientum, templa; SERENE
Despicere undè queas alios, passimque videre
Errare, atque viam palantes quærere vitæ.*

Sic levitèr corrigimus, et rectiùs interpungimus hos versus: *serenè* enim respondet *tuâ sine parte peric'li*, quod præcesserit. Applaudent, opinor, docti.—Huc refer τῇ καλλιπυργουσοφίᾳ comici; et *munitam sapientiam Venuſini vatis.*

Dispiciamus autem, an non altius ulcus lateat in hoc *Lucretii* loco. Mihi saltè non arident ταυτολογία ista *errare* et *palantes*, quamvis probè noverim non illum, quantumvis egregium, fastidiosius sensibus æque consuluisse ac discipulus ejus *Maro*, et *Horatius*. Quid autem? periclitandum est, neque coram æquis iudicibus, qui, quod nolint, sine contumeliâ rejicient, et quod arriſerit, benignè plaudent, vel audacioribus conjecturis indulgere verear. Certissimum est humanitatis leges omnium esse et hominum, et temporum, et locorum; scribasque vel diligentissimos, criticosque vel acutissimè oculos, ista in se non ratò admisisse, quæ manus emendatricis posterorum flagitant.

— atque viam PALPANTES quærere vitæ.

Nostin' aliquid perfectius? in tenebris scilicet versati.

Opportunè nobis advenit *Julianus*, orat. vii. p. 226. ed. Span. venustè differens, ut nihil suprâ.

Ἄλλ' ὡς ἐνι πολλοῖς ἐκ τῶν προφυχόντων ἀποπλησας τῇ θρασυκαίᾳ τῷ θυμῷ, καὶ τοῦ νοήσαντος ἐξ αὐτῆς παρῶσαμνος, ἈΝΩΘΕΝ ἐκ τῆς φλυμπεκορυφῆς ΕΠΙΒΑΙΠΕΙ τὰς ἀλλὰς,

Αὐτὸς ἐν λυμῶνι ΚΑΤΑ ΣΚΟΤΟΝ ΗΛΑΣΚΟΝΤΑΣ,
ἐπερ ὀλιγὴν πανταπασι ἀπολαύσειν ὑπομινοῦντας, ὅσα ἐδὲ παρὰ τοῖς Κρυπτοῖς καὶ τοῖς Ἀχίρτοῖς θρυλλεσιν οἱ κομψοῖτοι τῶν ποιητῶν.

Nullo labore plura de hoc genere congerere possem; duo autem loca, hunc *D. Pauli*, *Platonis* illum, elegantissimum utrumque, satis habebø adduxisse: priorem in *Act. App. xviij. 27.* posttorem in *Phædone* sect. 47. edit. *Forsleri* legimus.

Ζητῶν τοὺς Κυρίους, εἰ ἀρα γινώσκουσιν αὐτοὺς καὶ ἱεροῖν καὶ τοῖς γινώσκουσιν μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπαρχόντα: quam locutionem *henryadem* judico, quarum vilis est annona in sacro codice, ad *Hebræicæ* linguæ consuetudinem passim scripto, pro—εἰ ἀρα γινώσκουσιν αὐτοὺς, vel ἐν τῇ ψαλαφῇ, ἱεροῖν αὐτοὺς.

‘Ο δὴ μοι φαίνεται, ΤΗΛΑΦΩΝΤΕΣ δι' πολλοὶ ὄντι EN ΣΚΟΤΩ, ἄλλοις οὐνοματι προσχρημένοι, ὡς αἱτιοὶ αὐτοὺς προσάγομεν.

‘Post hos agmen ducat *Aristotelis*, ut fertur, locus, in maximè frugiferis et speciosis, philosophoque nobilissimo, si quis alius, dignissimus: de Mundo p. 473. ed. Aur. All. nec talem gloriosi laboris in gravissimo argumento socium aspernabitur *gentium apostolus*.

‘Ταῦτα χρη καὶ περὶ Θεοῦ διαποισθαι, δυναμὶ μὴ οὗτος ισχυροτάτη, καλλὶ δὲ υπερπικράτη, ζῶν δὲ ἀθάνατη, ἀρίτη δὲ κρατίστη· διότι, πᾶση ὄντη φύσει γεινομένου ἀβιωρτοῦ, ΑΠ’ Αὐτῶν τῶν ἐργῶν Θεοῦ περὶ τὰ γὰρ πᾶν, καὶ τὰ δι’ αἶρος ἅπαντα, καὶ τὰ ἐπὶ γῆς, καὶ τὰ ἐν ὕδατι, Θεοῦ λεγοῖν· αἱ οὕτως ἐργα ἰσχυρὰ, τῇ τοῦ κόσμου ἐπιχρῶτος· ἐξ ἧς, κατὰ τοῦ φυσικοῦ Ἐμπειρίου,

————— πᾶν ὅσα τ’ ἐν, ὅσα τ’ ἐξ, ὅσα τ’ ἐστὶν οὐρανόθεν,

Διὰ τὰ τ’ ἐβλάστη, καὶ αἶρες, καὶ γυναικες,

Θηρὶς τ’, οἰωνοὶ τε, καὶ ὕδατοδρεμῶνες ἰχθυες.

Nam sic scribendi sunt hi versus, ut primus incipiat cum vocibus ΕΞ ἧς: tam quòd ità legantur in *Metaphys.* ii. 4. quàm ut metro laboranti subveniamus.

‘*Sallustius* quidèṃ pro receptà *Lucretii* lectione, nisi quòd prorsùs languida sit et enervis, si cum nostrà conferatur, stare videri possit: *Bell. Jug. sect. 21. ed. Waff. Hi neque moribus, neque lege, aut imperio cujusquam regebantur: VAGI PALANTES, quà nox coegerat, sedes habebant. Sed anne hoc sine suà mendà? Vellem; vagi, palantes, quà nox OCCUPERAT, sedes habebant, Lucret., v. 968.*

Seitigerisque pares suibus, silvestria membra

Nuda dabant terræ NOCTURNO TEMPORE CAPTI,

‘Verùm enimverdò, neutiquàm dissimulandum est *D. Paulum* orationem minùs dilucidam, ut nobis videtur, adhibuisse; nec satis perspicio equidèṃ quorsùṃ inserviant voces τὰς ποιήμασι νομῖνα. Possis accipere, ut repetito impetu fortius inculcantes sensum, quem præbent ista ἀπο κτίσεως κόσμου καθοράται: sed hæc ratio mihi vix placet, et aliam doctioris et acutioris cujuslibet interpretis libentissimè amplecterer. Videamus quomodò *Ethiops*, liberior plerumquè, sed in primis sagax et utilis interpres, se ex his angustis expediverit. *Et Deus, quidèṃ invisibilis à creatione mundi; sed tamèn manifestatus est, et cognoscimus ex operibus eum, et semedipsum monstravit, regiam nempe potestatem.*

A.

T H E O L O G Y.

ART. VI. *Letters on Christianity.* By James Edward Hamilton, Esq; 8vo. 247 pa. Price 4s. sewed, Johnson. 1792.

FROM our account of Mr. Hamilton's *Strictures on bishop Horsley*, Dr. Priestley, &c., (for which see Review for Sept. 1790, and Jan. 1793,) our readers will have formed an idea of this writer as a paradoxical adventurer in the regions of heresy. They will not therefore be much surprized to find, that his excursions in this work are still more eccentric than in the former.

Pursuing the singular notion, started in the former work, that the first followers of Jesus were not christians, but ebionites, who did not believe him to be the jewish Messiah, but a mere man, appointed by

God

God to teach the doctrine of a future state, Mr. H. maintains, that christianity was a corruption of the doctrines of the jews, and that it's commencement is to be placed about the year 270 of the vulgar christian era. To the catholic church formed at that period he ascribes this corruption, and asserts, that the first christian doctrine comprehended all the fundamental articles of the roman catholic religion, particularly the doctrine of the trinity in unity; of the union according to the hypostasis; of the real presence, or transubstantiation; of the unity of the church, and the primacy of the bishop of Rome; of the worship of angels, and of the invocation of the blessed virgin, and of dead saints. In proof of this are adduced many citations from the christian fathers, the weight of which our limits will not permit us particularly to examine.

Most of these authorities being drawn from the writings of the anti-nicene fathers, Mr. H. is aware, that, if these writings be admitted to have appeared at the period commonly supposed, it must be allowed, that the tenets which he finds in them were nearly the same with the doctrines taught by the first disciples of Jesus. In order therefore to support his hypothesis, he undertakes to prove, that the writings ascribed to these fathers are of a much later date. The argument on which he chiefly relies is, that these writings discover a knowledge of opinions which had not arisen, and make use of terms which were not invented, when these writers are said to have flourished. For our author's detail of evidence on this point, we must refer to the work. To the inquiry, in what manner the christian church with it's supposed corruptions, may be conceived, upon the hypothesis of this work, to have arisen, Mr. H. thus replies. P. 104.

' This was chiefly owing to the political constitution of the church. By this term I intend the entire body of all the catholic christians. As christianity, according to my hypothesis, is a corruption, it necessarily follows that it at first began by a trifling deviation from its original principle, which I have presumed to be the declaring that the founder of the primitive sect from which the christians seceded, was the divine person foretold in the hebrew prophecies; and according to the christians themselves, in these books of prophecies also ascribed by the heathens to the Cumean Sibyl: though, as I shall hereafter attempt to shew, they were probably both forged or interpolated by the christians, to bring about this persuasion. A belief of this sort once promulgated, and set in motion, would of course beget followers: no opinion, however absurd, ever failing in this respect: but the patrons of it promising eternal happiness hereafter, and a millenium or 1000 years of bliss, which were to commence upon the dissolution of the then existing governments upon this earth, which was shortly to take place when the kingdom of king Jesus was to commence, were of themselves sufficient to procure a number of interested and designing adherents. To effect this great change in the temporal government led the christians into such measures as necessarily brought against them, according to Mr. Semler, the wrath of the emperors Dioclesian and Galerius. But upon the final success of Constantine the great, who espoused the cause of christianity, without doubt influenced thereto from temporal motives, as his moral conduct evinces a disregard of those of a superior nature. It may be, as a profound politician, that he considered the energy of a compact band of enthusiasts under the direction of a few interested directors, as more effective

allies than other sects or divisions of his subjects, though far more numerous, but devoid of discipline.'

As a direct testimony in confirmation of his hypothesis, that the commencement of the christian system ought to be placed about the year 270, Mr. H. refers to the rescript of the emperor Dioclesian.

P. 145. 'In this rescript,' says he, 'it is mentioned that the christians were a sect that had departed from the religion of their parents, *gouzon*, see Euf. Hist. ecc. Now, wherefore should these emperors thus most unnecessarily and falsely express themselves, were it a well known fact, that christianity had subsisted, or had been preached two hundred and forty years before. This date is not objected to by the christians; nor the impropriety of the word *gouzon* noticed by any of them, though its obvious meaning is our *immediate parents*: and allowing thirty-three years for a generation, and giving to the imperial rescript that authority which has never been refused to such documents, we must place the era of christianity agreeably to what I have just laid down.

One *small* objection lies against Mr. H.'s supposition, namely, that it is contradicted by the testimony not only of the ante-picene fathers, but of greek and heathen writers, who agree to acknowledge the appearance of christianity at the period commonly supposed. To solve this difficulty, our author is obliged to have recourse to his favourite expedient of interpolation. P. 146.

'You will object to me the testimony even of heathen writers against my hypothesis: for instance the passages in the annals and history of Tacitus, in Suetonius, in Josephus, in Lucian, Epictetus, Pliny's Letter, &c. the two sieges of Jerusalem, the gospels, &c. &c. to these I answer that the passages in Tacitus have ever appeared very suspicious even to the learned christians themselves; as well as all the other passages. Pliny's letter, the least exceptionable, is even given up *against his will* by the late learned and ingenious Mr. Semler, see Obs. novæ. That passage in the Philopatriis, though much insisted on by the learned Dr. Whitaker, is in truth of no value, as the converse of the trinity in unity or *the unity in trinity* was unknown for a century and a half after Lucian. The other passages might be easily shewn to have been mere interpolations if necessary.'

Whether it be more probable, that all the passages above referred to, and many others, are interpolations, or that this writer has laid an undue stress upon the strict import of a single word in a rescript of Dioclesian, the reader will find no difficulty in determining.

Objections are next urged against the real or supposed doctrines of the New Testament, and against the authenticity of the writings of Josephus; after which some oblique hints are thrown out inimical to the first principles of natural religion.

The last two letters contain remarks on the history of the gnostics, intended to prove, that the sect originated in Simon; that nazarenes and gnostics were different appellations of the same sect; and that this sect was spread through various countries, under different names;—an account of the sentiments of Faustus the manichean, and of Celsus, personating a nazarene, and of Trypho in Justin Martyr, concerning the scriptures;—a cursory view of the notions of the ancients concerning the Supreme Being;—a censure of the persecuting spirit and practice of christians both in ancient and modern times;

times;—and an address to the catholic, the reformed episcopalian, the presbyterian, and the unitarian, pointing out, according to the author's notions, their common and peculiar errors.

Though this writer discovers some diligence in reading, and much freedom of thinking, we acknowledge his work does not appear to be adapted to command that general attention and conviction which he seems to expect. He is satisfied with evidence, and convinced by reasoning, which we believe few other persons will think satisfactory; especially, when the point in question is nothing less than the authenticity of a whole series of important writings, which the general consent of ages has admitted as, in the main, authentic. The train of thought, in particular parts, is often obscure; and the general argument of the work is by no means an example of that *lucidus ordo*, which is so essential in every scientific investigation. After all the pains that the writer has taken to illustrate his subject, his readers will, we apprehend, still find themselves in obscurity, and will be inclined to entreat him in his future lucubrations,

Non fumum ex fulgore, sed ex fumo dare lucem.

ART. VII. *The Spirit of the Times considered. A Sermon preached in the English Church at Utrecht, February 13, 1793, the Day appointed by the States for the General Thanksgiving, Fasting and Prayer.* By W. L. Brown, D. D. Professor of Moral Philosophy, the Law of Nature, and Ecclesiastical History, and Minister of the English Church at Utrecht. 8vo. 51 pa. Pr. 1s. Murray. 1793.

A DISCOURSE from the ingenious author of the Essay on Equality, which lately passed under our notice [see p. 319, of this Vol.], may of course be expected to bear upon it strong marks of ability and good sense; and thus far the expectations of the reader will be answered. We wish we could add, that this sermon is throughout distinguished by that moderation, which was one of the chief characters of the above-mentioned essay. But in applying to the present state of public affairs his general argument concerning the wisdom of observing the signs of the times, or remarking the causes and the probable consequences of passing events, he suffers his discourse to become an indiscriminating echo of the popular cry against the French nation. Not contented with condemning their impiety and atheism, he at the same time charges them with a strong inclination to idolatry and polytheism. Not satisfied with imputing their contempt of christianity to their ignorance of it's genuine evidence, and it's true spirit and character, he asserts, that the judgments of heaven have been inflicted upon them for their impiety.—‘Nor can I,’ says he, ‘help remarking (and the remark is worthy attention) that before the just retribution of divine providence, many of those who have been the great patrons of infidelity, have been exposed to the greatest sufferings.’ Such rash decisions upon the ways of heaven are little consistent with the christian doctrine, which represents this life as a state of probation, not of retribution.

ART. VIII. *The Duty and Propriety of Fasting to the Lord, explained and recommended. A Sermon, preached on the 19th of April, 1793; being the Day appointed for a General Fast.* By the Rev. William Davidson. 8vo. 32 pa. Pr. 6d. Newcastle. 1793.

THIS sermon is too feeble in thought, and too inelegant in language, to merit particular notice. The subject is a general exhortation to repentance; of the style, the phrases '*setting under our vines,*' and '*persecution horriſying the creatures of God,*' will be a ſufficient ſpecimen.

ART. IX. *Publiſhed by Requeſt. A Token of Loyalty to his Majeſty King George the Third, of Great-Britain, France, and Ireland, Defender of the Faith, &c. Being the Substance of a Sermon, preached on the Morning of the laſt General Faſt Day, April 19, 1793. Let every Soul be ſubject unto the higher Powers. Rom. xiii. 1. By the Rev. Michael Waugh, Miniſter of Zion Chapel, Kirkgate, Leeds, and formerly under the Patronage of the late Right Hon. the Counteſs of Huntingdon. Alſo annexed, his Hymns, compoſed on the Occaſion. 8vo. 24 pa. Pr. 6d. Leeds, Gill. 1793.*

FROM the title page of this ſermon the reader may infer, that the author is a very loyal ſubject; but to what a height of devotion his loyalty riſes can only be ſeen in the hymn which he has compoſed, as a ſmall token of his high veneration for his majeſty's royal perſon and family, of which the following is a ſtanza :

' Our gracious king we will adore,
Support his arms from ſhore to ſhore;
Let all this land be join'd to ſing,
The welfare of great George our king.'

If it be poſſible for any thing to exceed the *adoring loyalty* of this preacher, it is his profound learning. In the courſe of this ſhort ſermon, we meet with two grand diſcoveries, the one geographical, the other hiſtorical; the former, that the only *city* of antiquity now ſtanding is that of *China*, the capital of *Aſſyria*; the latter, that William the third ſettled the Brunſwick line on the Britiſh throne.

M. D.

P O E T R Y. THE DRAMA.

ART. X. *The Ruins of a Temple, a Poem. By the Rev. Joſeph Jefferſon. To which is prefixed, an Account of the Antiquity and Hiſtory of Holy-Ghoſt Chapel, Baſingſtoke, Hants, with an Appendix, containing Hiſtorical and Explanatory Notes. 4to. 16 pa. Price 1s. Chapman. 1793.*

THE ſubject of this poem, according to the deſcription given of it in the author's preface, is ſo happily adapted to elegiac poetry, and ſo capable of exciting in the poet's fancy images of ſolemn grandeur, and ſentiments of tender melancholy, that we own ourſelves to have been in ſome degree diſappointed, when, on peruſing the poem, we found it to conſiſt almoſt entirely of a ſimple verſified narrative of the legendary traditions, and the hiſtorical facts, which remain concerning the chapel of the Holy-Ghoſt at Baſingſtoke, together with a few general reflections on the viciffitude of human affairs, the frailty of human life, and the neceſſity of preparing for death. Of the poetry of the piece the following ſtanzas will afford a fair ſpecimen. P. 4.

' The

* The well-form'd temple grac'd this rising hill;
A nice proportion finish'd ev'ry part;
Th' ascending tow'r proclaim'd a mason's skill,
And many an image prais'd the sculptor's art.

Here once the painter's genius had display'd
The varied hist'ry of the sacred page;
Prophets, with each apostle were pourtray'd,
To grace the splendid worship of a monkish age.

But now now no more these emblems 'dorn the scene;
No pencil'd cielings in these walls appear;
Confusion dwells where symmetry was seen,
And all proclaims, that ruin triumphs here.

Here superstition, garb'd in faintly vest,
Hath oft perform'd the sacred rites of heav'n;
Pardon the verse that wishes all were blest,
Whom priests and human absolutions have forgiv'n.

No more the cowl or rosary is known;
The monkish garb, and worship are no more;
These walls are moulder'd where the list'ning stone
Heard superstition frame the solemn roar.

Here desolation reigns, where once there pray'd
A kneeling multitude in pious forms;
Here long interr'd have SANDER'S ashes laid,
And here the CUFFAIDS rest, and mix with kindred worms.'

If such contractions were allowed, as that which is marked in the preceding quotation, it would be a very easy task to make verses. The notes contain some curious antiquarian information.

ART. XI. *Retirement, a Poem*: By Romaine Joseph Thorn, Author of *Clito and Delia*,—*The Mad Gallop*, or *Trip to Devizes*, &c. &c. 8vo. 16 pa. Longman. 1793.

RURAL life has always been the delight of poets.

"Scriptorum chorus omnis amat nemus, et fugit urbes."

It is no wonder, therefore, that the praises of retirement have been so frequently sung, as scarcely to leave any room for novelty, either of thought or language. If ardour, however, may compensate for the want of novelty, this publication will be read with pleasure; for perhaps Horace himself, when he cried out,

"O rus! quando ego te aspiciam?"

was not more enamoured of the country than this author, when he wrote, P. 7.

'Hail, to my ravish'd eyes, ye verdant meads;
Ye moss-clad grottos, and embow'ring woods!
Ye lofty elms; ye spreading oaks, all hail!
Whose hardy trunks have, years on years, remain'd,
Against the potent fury of the storm
(Like BRITAIN'S cliffs) secure.—Oh! who would dwell,
Within the limits of the noisy town,
Absorb'd in smoke, and sick with loathsome smells,
Whilst rural life can boast retreats like yours?

Fain would I lie beneath your spacious boughs,
 Or reach the gloom of yonder jess'mine bow'r
 (Impervious to the blaze of scorching sol)
 And there, whilst sportive zephyrs, gently, play,
 Amongst the fragrant, undulating leaves,
 Enjoy the great, the much-instructive page
 Of thee, my POPE,—my ADDISON,—my YOUNG!
 Of thee, my lov'd, harmonious THOMSON; too!
 For all is hush'd in sacred silence round,
 Save the faint echo of yon distant bell,
 That slowly vibrates o'er the tranquil lawn.'

These verses are a fair specimen of the poem, which expresses just and pleasing sentiments in verses commonly harmonious, but seldom elevated in diction far above prose.

ART. XII. *Liverpool Odes, or Affectionate Epistles for the Year 1793.*
 By Junius Churchill, Esq. Part First. 4to. 36 pa. Price 1s. 6d.
 Leicester. 1793.

A VERY humble imitation of Peter Pindar; if indeed that can be called an imitation, which only resembles the original in a few stolen phrases, and in the measure of the verse. The satire is too feeble to offend; and the poetry too dull to please. So that we fear the poor poet, who says he is gasping for a craft, must, without some other friend beside his muse, still continue to starve, notwithstanding his boast to the critics in the following lines.

' Then growl not, sirs, if chance you see,
 My odes of value prove to me,
 And stand an eighth or ninth edition,
 Or see the garment on my back,
 Display'd without a single crack,
 Convincing proof of my repaired condition.'

The odes are addressed, To the poet laureate, with whom the writer, in the mercantile style, proposes to enter into partnership, under the firm of *Pye and Co.*; to charity, of whom he begs a dinner; to the mayor of Liverpool, to whom he tells a very good story, very stupidly; to the Liverpool architect, to whom he says nothing worth repeating; and to the common-council, whom he congratulates, ironically we suppose, on having no longer any thing to fear from the friends of the swinish multitude,

ART. XIII. *The World in a Village; a Comedy, in five Acts, as performed with universal Applause at the Theatre-Royal, Covent-Garden.*
 Written by John O'Keefe, Esq. Author of *Tony Lumpkin in Town*; the *Son-in-Law*; the *Dead Alive*; &c. &c. 8vo. 73 pa. Price 1s. 6d. Debrett.

OF Mr. O'Keefe's multifarious dramatic productions, the present is not one of the least successful. Like almost all his other pieces, it abounds indeed too much with buffoonery; and the character of Dr. Grigsby; whatever amusement it might afford an audience in the representation, can never be regarded by the critic in any other light than as an extravagant and farcical exhibition of ignorant and impudent quackery. There are other characters, however, in the play,
 in

in which the author has much more correctly adhered to the proper office of comedy, the natural representation of living manners. The indiscriminate and absurd homage, which is often paid to wealth, is well ridiculed in the character of Mrs. Allbut; and rustic honesty and generosity are strongly portrayed in that of Jollyboy. We select a short scene, the humour of which will be sufficiently apparent, when the reader is informed, that Charles, a young man returned from the Indies, with wealth sufficient to repair the fortunes of his family, appears in disguise in his native village. P. 35.

* *Cha.* Isn't this Allbut's wife? the mistress of my father and sister! who when I went abroad was little more than—what tricks has fortune been at?—Oh, my new valet—

* *Enter Valet.*

Well, John, the people at the Rose don't suspect you belong to me?

* *Valet.* Oh, no, sir.

* *Cha.* Right, for if I've a welcome from a soul here, it shan't be for my riches.

* *Valet.* Sir, captain Vanfluisen bid me tell you that sir Henry Check wishes to see you.

* *Cha.* Very well; (*exit servant.*) but I'll be a poor fellow for another five minutes—yes; (*looking out.*) Mrs. Allbut. I'll try what effect my out-at-elbows has upon her.

* *Enter Mrs. Allbut in a rage.*

* *Mrs. A.* I don't know what's come to all the common people:—an impudent miller to dare strike a son of mine! but paying his rents shan't cajole me as it has done Mr. Allbut.

* *Cha.* (*advances.*) Ah, Mrs. Allbut! How d'ye do, ma'am?

* *Mrs. A.* Who is this fellow?

* *Cha.* (*aside.*) Oh, ho!—I hope my father and sister are well.

* *Mrs. A.* (*aside.*) I protest it's young Willows—come home a beggar as I expected!

* *Cha.* I've been very unfortunate.

* *Mrs. A.* Unfortunate indeed! to return in this plight—where is this man?

* *Cha.* Yes; but if my friends here are only so good as to assist me with a few comfortable meals, and a little money to supply me with decent clothes, I might soon be able to go out again and make another trial.

* *Mrs. A.* The impertinence of such people—(*aside.*)

* *Cha.* Sorry to hear my family is fallen so much to decay; however it's not lost what a friend gets—glad to find you've since got so much up in the world—I hope for your kindness—asham'd to appear about this figure, a few guineas would rig me handsome; then I should not disgrace your table.

* *Mrs. A.* My table! guineas! my friend, I never meddle in parish affairs; but I fancy, if you've no visible means of a livelihood, that the beadle knows his duty.

* *Cha.* Me! Beadle! madam, I hop'd for a kinder reception—

* *Mrs. A.* Do you suppose that Mr. Allbut is keeper of the workhouse?

* *Cha.* Workhouse! the time has been when you thought it the highest honor, my father's even hinting at a marriage between my sister and your son.

* *Mrs.*

‘ *Mrs. A.* I shall burst with rage!—yet really—ha, ha, ha! it’s diverting—pray, friend, stand a little farther off, ha, ha, ha! my table! the elegant and select circle of literature, my fashionable friends might indeed stare to see a Naples lazaroni sit at my table—this creature too I suppose, “plays the piano,” and “reads Sterne.”

‘ *Cha.* Yes, ma’am; but “the recording angel has no tears for you.”

D. M.

POLITICS. POLITICAL OECONOMY,

ART. XIV. *The Conduct of France towards Great-Britain examined. With an Appendix, and Notes.* By Mr. Miles. 8vo. About 280 pp. Price 4s. sewed. Nicol. 1793.

THIS pamphlet abounds with much miscellaneous information. The author, who tells us that he was formerly a member of the jacobin club, seems to have lived in a considerable degree of intimacy with most of those who have distinguished themselves during the late memorable revolution in France, and his means of information consequently appear to be at once various and respectable.

It is thus that Mr. M. details the reasons that have induced him to undertake the publication of the present work :

‘ A spirit has lately blazed forth, of a new and extraordinary nature; the object of which it is impossible to mistake. The effrontery with which it has, in a variety of instances, braved the magistracy and the laws, proves that the destruction of both is intended. This disposition, so frequently and so indecently manifested of late, cannot but be matter of regret to those who prefer order to anarchy; and who, convinced of the beneficence and excellence of the British constitution, are anxious to see it preserved, and transmitted to posterity. That such an anxiety should be felt, or even be necessary, must be matter of surprize as well as concern, but it must be matter of still greater surprize, that a constitution, which has been for ages the boast of this country, and the admiration of others, should be publicly threatened by men not very respectable in private life, or very formidable in point of number, and who can only derive hopes of success from foreign invasion, or the levies they may have been promised from the indigent, the dissolute, and disaffected at home. While the nation is engaged in a war, novel in all its circumstances, (for it is a war of existence, not of ambition, and which I will demonstrate has been long premeditated on the part of France,) it has to contend with treason within; it has to contend not only with doctrines and opinions that menace it with a subversion of its laws, and all the hitherto cherished objects of its adoration and affection; but with various heterogeneous factions, who having called these doctrines and opinions to their aid, look forward to the epoch when they can propagate and establish them with the sword.

‘ It is not the minister or his measures;—it is not government;—or the constitution;—it is the nation that is assailed; and assailed with a degree of rancor which threatens it with serious and immediate danger.

‘ Against enemies so formidable and resolved without, and against traitors so zealous and industrious within; it is impossible to be too vigilant,

vigilant, too prompt, or too active; and it is the duty of every man, at this moment of well-founded alarm, to come forward in defence of that constitution, under which he has enjoyed a freedom and security unknown to the rest of Europe.

Attempts have been made to excite insurrections throughout the kingdom, by misleading the people into a belief that this country is the aggressor in the present contest, and that no appearance of revolt having been seen in the nation, the report of intended commotions was the artful contrivance of ministers, to seize the public mind by surprize, and to impose on the good sense of the people.

It is to refute a calumny as atrocious as it is impudent, and whose object is to bring government into contempt and the constitution into hazard, that I have published the following observations and correspondence.

After thus attempting once more to sound the trumpet of alarm, and to revive the tremor of the public mind, by means of the *magical sounds of treason and insurrection*, Mr. M. adverts with great triumph to that invaluable part of our constitution 'which renders the crown dependent on the commons for supplies, and the minister responsible to the commons for the measures of the crown.'

He then examines the conduct of the opposition, and remarks, that, not being under the restraint of *responsibility*, and not always under the influence of principle, 'they are at liberty, or at least assume the right, of playing *ad libitum* with the passions, the prejudices and credulity of mankind, as may best answer their particular views.'

He also animadverts with much severity on their intrigues at the time of the Russian armament, hints that the interests of this country were sacrificed to the cabals of a faction, and maintains that foreign states were impressed with an idea, then very current at Petersburg, 'that a British parliament is to be purchased!'

'The warmth,' it is added, 'with which the interests of Russia were afterwards supported in this country, is a much stronger comment on the measures alluded to in my letter, than any in my power to offer; and future Dalrymples may perhaps discover the cause of so much zeal on one side, and of such abundant professions of esteem on the other. Whether the gratitude of the lady bore any proportion to the services she derived from the indefatigable exertions of the gentlemen, it is not my business to inquire: I shall merely observe, that a man of talents with every requisite to inflame the minds of the people, precisely such as my Russian friend so ardently wished in 1789, actually espoused the cause of Russia in 1791; and obtained for that country a triumph which was due more properly to his own.'

After this *daring* attack on the character of a distinguished commoner, we are given to understand, 'that a clandestine correspondence, still more atrocious, and still more dangerous in its consequences, was carried on last winter between some individuals in this country, and some of the members of the convention, and of the then executive council in France.' These men, we are gravely told, are more indebted to the author's 'clemency' than their country is to their 'loyalty.' Recurring once more to the opposition, against whom Mr. M. seems to be animated with more than common hostility, he observes: 'men of this description are on no account to be trusted, nor can they be tolerated with safety; for they consider all governments

governments as cocks on spout-tuesday, who receive blows, but return none, and who are set up only to be knocked down.

We are next informed, that the great object which claims consideration, and on which our attention ought to be constantly fixed, is 'that France is at war with England;' as to 'the cause of her enmity,' the author very *prudently* wishes to defer the consideration of that question to a more convenient opportunity. Were he so inclined; however, he could demonstrate, by means of proofs now in his possession, 'and which are much stronger perhaps than any that ministers can produce, that the war was unavoidable, even if we had remained indifferent to the violation of treaties, and the hostile invasion by the French of every nation in Europe.' If Mr. M. really possesses these documents, why does he not produce them? And does not he who could withhold them, and suffer his 'clemency' to get the better of his loyalty, deserve to be branded with the epithet of traitor to his country?

From some of the *proofs* which are here adduced; we learn that Mr. de la Fayette was anxious to excite a revolution in this country; but we do not imagine that this unfortunate gentleman, whose popularity was but short lived, could have persuaded his countrymen to have endangered their infant liberties, by an unnecessary aggression; and we even doubt, whether the jacobin club, in which the author seems to have had *some interest*, would have willingly hazarded this work of supererogation.

Although we by no means think, that the author has been able to maintain the propositions which he pretends to demonstrate, or to rescue the ministry from the imputations of their adversaries, yet we are ready to allow, that he acts with a considerable degree of independence, and is not chained down to all the slavish tenets of his party. He recognizes the insurrection of 1789, as the victory of freedom over tyranny; he gives a marked opposition to the duplicity of the court of Berlin, in respect to Liege and Brabant; he terms the *detention* of La Fayette, and the French ministers, seized on neutral ground, by an order from the court of Vienna, a gross infraction of the law of nations; he finds the origin of the French revolution in the vices and rapacity of the French nobility; he points out the scorn of religion, as having arisen from the higher orders of the clergy, who preached in public, what they ridiculed in private; and he animadverts with equal justice and severity on the arrogance and ingratitude 'of several emigrants, accompanied by a bishop,' who lately petitioned the ministers of this country to restrain the liberty of the press.

ART. XV. *Considerations Politiques sur la Ligne des Puissances de l'Europe, &c. Political Considerations respecting the Combination of the Powers of Europe against the French Revolution.* 8vo. 52 pages. Pr. 1s. 6d. Debrett. 1793.

THE author of this pamphlet commences his labours with an eulogium on the happy situation of France, previous to the revolution.

'France,' says he, 'of all the governments of Europe, was the most firmly constituted, by nature, time, and policy. It owes to nature it's geographical position in the most charming and temperate climate; the inexhaustible fecundity of it's rich soil, the infinite variety of it's productions, the lively and enterprising disposition of it's inhabitants.'

• It

• It owes to time, and the circumstances produced by it, its vast extent from the Alps to the Pyrenees, and from the ocean to the Mediterranean; the progressive increase of its population, of its commerce, of its arts, and of its industry. In short, it was indebted to policy for its laws, its alliances, its forces, its riches, its happiness, and its glory.

But, it is added, 'the most flourishing empires are subjected to the general laws of decadency, and of death. It seems as if the last and fatal hour of France were arrived, and that the dreadful effects of a revolution, which resemble the horrible convulsions of a volcano, announce her ruin.'

After asserting, that the french government was one of the strongest in Europe, and blaming those who had subverted it, 'if not for having poisoned an emperor, whose beneficence equalled that of Titus, and causing a virtuous king to be assassinated, at least, for expressing an indecent joy at the crimes of the regicides,' the author proceeds to investigate the causes which led to the late events.

'In 1789 the public force of France was entrusted to the king alone. The greatest misfortune that could have happened to him was the confiding the reins of government to the ignorant and ambitious hands of Mr. Necker. This proud and vindictive minister, the idolater of the people, because he wished to become their idol, weakened the public strength by the perfidy of his counsels and his intrigues. The army was corrupted by means of money and fair promises. The people took possession of the public treasure, the fortified places, and the arsenals. Three national assemblies violated in succession the majesty and the prerogatives of the throne, and then usurped all its authority. The people became united by oaths and by crimes: their fury and obstinacy went on in an increasing ratio. Never has the monarchy been more forcibly attacked, or more violently shaken; but all true frenchmen hope, that it will be defended by the league formed by all the nations and all the kings of Europe.'

It is not difficult to be perceived, that the author of this pamphlet, like many others of his countrymen, would rather wish to see France parcelled out among the combined powers, than behold a republican form of government, with liberty and equality of rights.

ART. XVI. *The Charters of London complete; also Magna Charta and the Bill of Rights, with explanatory Notes and Remarks.* By John Luffman, Citizen and Goldsmith of London. 8vo. 450 pages. Price 6s. sewed. Evans. 1793.

THE citizens of London have received a variety of immunities and privileges from the kings of England, but they are indebted for these favours rather to the wants than the munificence of their sovereigns; as it appears on record, that for the most part they have been acquired by purchase, and retained by means of presents. Indeed it seems evident, that in the earlier periods of our history, whenever money was wanted to carry on a foreign war, to supply the extravagance of the court, or to gratify the rapacity of a favourite, recourse was generally had to the city of London, and the most odious and unwarrantable means were employed, in order either to intimidate or cajole it into compliance.

1 We shall here transcribe the first charter of William the conqueror, as an example of the simplicity of the style and manner of our ancestors.

'William the king, friendly salutes William the bishop, and Godfrey the portreve, and all the burgeses within London, both french and english. And I declare that I grant you to be all law worthy, as you were in the days of king Edward; and I grant that every child shall be his father's heir, after his father's days; and I will not suffer any perfon to do you wrong. God preserve you.'

The conqueror's second charter is still shorter than the first, and consists of a conveyance of 'the hyde of land at Gyddesdane,' which hide is supposed to have been situated at Gadshend in Hertfordshire.

King Henry the first's charter not only confirmed to the citizens of London their ancient immunities, but added to their jurisdiction the county of Middlesex, in fee-farm, without homage, fealty, or service, on paying a quit-rent of three hundred pounds per annum. It gave them likewise the power of choosing a sheriff, and justiciary, from their own body, for holding the pleas of the crown. The king however still retained the right of appointing the portreve or chief magistrate.

King Henry the second's charter.

The ward of Portsoken does not seem to have formed part of the city until the issuing of this grant.

King Richard the first's first charter.

This is a mere renewal of former ones. By the second charter of the same monarch, the citizens became conservators of the river Thames, and part of the rivers Medway and Lea.

King John's first charter.

This, which cost three hundred marks, exempted the citizens from payment of all toll in the king's foreign dominions; the second charter of the same sovereign enabled them to remove all *wears* in the Thames and Medway; the third empowered them to choose sheriffs from their own body; the fourth removed 'the guild of weavers' from the city; and the fifth granted them power to choose their own chief magistrate.

Henry the third's eight charters contain nothing worth mentioning, but certain privileges in the disforested warren of Staines, and a confirmation of the sale of *Queenhithe* by Richard earl of Cornwall to the mayor and commonalty.

By Edward the first's charter the citizens of London were enabled to present their mayor to the constable of the tower, in the absence of the king and the barons of the exchequer.

Edward the second's charter exempts the citizens from being ordered out of the city in time of war or tumult.

Edward the third granted seven charters to the city of London. By the first the mayor is constituted one of the judges for the trial of prisoners confined in Newgate for criminal offences committed within his jurisdiction, and the same magistrate is empowered to be *escheator* in perpetuity; by it also the citizens are allowed to hold a *pye powder* court, and are exempted from being *rated* by the king's purveyors. By the second, the village, now the borough of Southwark, is granted to the citizens of London for their use and benefit for ever.

Henry the fourth's charter grants the custody of Newgate and Ludgate,

gate, and all other gates and posterns, to the citizens, together with the office of gathering the tolls and customs in Cheap, Billingsgate, &c.

Edward the fourth's second charter grants to them the *travage*, weighing, and measuring of all wool and woollen cloths brought to the city of London, or the *staple* of Westminster, and appoints Leadenhall as the only place for weighing those commodities.

King Edward the fourth's third charter permits the citizens to purchase lands in *mortmain*, to the amount of two hundred marks *per annum*; this privilege cost them no less than the sum of one thousand nine hundred and twenty-three pounds, nine shillings, and eight-pence! For seven thousand pounds more, they procured the offices of package, portage, garbling, gauging, wine draining, and coroner within the city, from the same monarch.

Henry the seventh's charter, which is a confirmation of that of Edward the third, dated Dec. 4. An. Reg. 50. cost five thousand marks.

Henry the eighth's first charter removed the sessions of the peace from *St. Martin's le-grand* to Guildhall.

King Edward the sixth's charter contains the grant of certain pieces of land in the borough of Southwark and also in *St. George's fields*, Newington, and Lambeth, in the county of Surry.

James the first's first charter effectually secures the rights of metage of coals, grain, salt, and fruit, to the citizens of London, which privileges had been formerly claimed by the lieutenant of the Tower. By the second of the same monarch, Duke's-place, *St. Bartholomew the great* and the less, Black-friars, White-friars, and Coal-harbour, are added to the city's jurisdiction.

By the first charter of Charles the first the citizens of London received a grant of Moorfields, and West Smithfield, in fee and common burgage; it also confers upon them the privilege of gauging of wines, oils, &c.

Charles the second, in a charter dated at Westminster on the 24th of June, in the 16th year of his reign, confirmed all the ancient privileges and immunities of the city of London.

'After a lapse of twenty years,' says Mr. Luffman, 'from the foregoing confirmation of the city's rights, the citizens, from the best of motives, were induced to oppose the succession of James duke of York to the crown of England. James was an avowed enemy to the protestant religion and liberty, and was at that time labouring with uncommon energy to set up papacy and oppression in their places.'

'This opposition on the part of the citizens brought on them the resentment of the court, who ordered a commission to be issued, to try certain persons who had at the last election for sheriffs acted (as the words of the commission state) "in a riotous and unlawful manner;" in consequence of which fourteen gentlemen, principally aldermen, supporters of the protestant cause, were tried, and condemned in heavy fines, without even the shadow of justice. The arbitrary disposition of the king and his brother the duke stopped not here—Charles ordered a writ [of] *quo warranto* to be brought against the city by his attorney-general, which was argued in the court of king's-bench in Michaelmas term 1682, and in Hilary and Easter terms 1683, and in Trinity term next following. The judges Jones, Raymond, and Withers, pronounced

nounced the judgment of that court: "That the franchises of the city of London should be seized into the king's hands."

Thus were the citizens deprived of their liberties by an arbitrary monarch through the means of his tyrannical brother. However, this triumph was of very short duration. King Charles dying in february, 1685, the bigotted and gloomy minded James succeeded to the crown: his strides to establish the roman catholic religion were made with such precipitation as to become the means of his overthrow. The nation at large, groaning under his oppressive yoke, determined to enjoy their ancient laws, or die in their just defence. Several worthy patriots, both in and out of the city, zealous in the protestant cause, came to the resolution of inviting the prince of Orange, the king's son-in-law, to England, to defend their country from popery and slavery, to which the laws and religion must have otherwise submitted.

King James no sooner heard that it was the intention of the prince to come to England, than he promised to the citizens a restoration of their charters; and finding things hastening to a crisis, actually on the sixth of october sent the bloody Jefferies, then lord chancellor, with the city charters, and two grants under the broad seal for restoring the same. These he delivered to the court of custos and assistants (heretofore mayor and aldermen) then sitting at *Guilddball*. Soon after this event, the pusillanimous tyrant abdicated his throne, and fled that country which his folly, his bigotry, and his pride, had rendered him unfit to govern. He was universally contemned, and the people in 1690 raised Mary, daughter of James, as also her husband, the prince of Orange, to the throne, who with his queen reversed the judgment obtained on the before mentioned writ of *quo warranto*, and restored the city to all its rights and privileges.

Since the revolution the city of London has not had any serious dispute with the crown, and of late years the loyalty of its magistrates has been eminently conspicuous, and their confidence and compliance with all the measures of the court unbounded.

ART. XVII. *Observations on Frauds practised in the Collection of the Salt Duties, and the Misconduct of Officers fairly stated.* By William Vanderstegen, Esq. 8vo. 71 pa. Price 1s. Reading, Smart and Cowslade; London, Robinsons. 1793.

MR. Vanderstegen, as agent to a near relation, the proprietor of a marine salt-work in the island of Portsea, had an opportunity of detecting certain enormous frauds, in the collection of the revenue upon salt, and as it was found impossible for the unfavoured importer to come to market on equal terms with those whose mal-practices were connived at, he was of course anxious to institute an inquiry, in order to punish the authors of the grievance of which he here complains.

'I have already stated,' says he, 'the difference of duty paid by the marine salt proprietors, and the proprietors of refineries, to be near 2s. per ton, a disproportion so great, that it must entirely crush the marine salt works, by which a number of industrious persons must sink in distress, and the public lose an article of superior strength and quality; so much so, that the commissioners of the navy give the marine salt decidedly the preference, in curing provisions for long voyage. I am so confident of the truth of all I have asserted, that I could almost trust the proof of it to the evidence of those very officers who

who are so much countenanced, if they are examined without instructions, and are permitted to speak as their own conscience will dictate.

After what has been advanced, there can remain no doubt but the revenue sustains great loss from all these causes; not only from frauds practised, but from the difference of collecting the duty at the different works, and which, bold as the assertion may appear, I assert a second time, to be no less than 100,000 l. per annum. o.

BOOKS FOR YOUNG PEOPLE.

ART. XVIII. *Dramas for the Use of Young Ladies.* 12mo. 178 pa. Price 3s. bound. Birmingham, Swinney and Co.; London, Robinsons. 1792.

THESE dramas are modestly offered to the public merely as exercises for young ladies, to improve them in the art of speaking with grace and propriety. For this purpose they are certainly very well adapted; the characters being all female, and the dialogues being drawn up with great correctness, and with sufficient animation to render them interesting, without rising to such vehemence of passion, as would require theatrical exertions beyond what might be expected, or is perhaps to be desired, from young ladies. But the pieces have a still greater value, as lessons of prudence and morality. The first, entitled *The Fortunate Disappointment*, among other useful lessons, teaches the mischievous effect of artful concealment. The second, entitled *Domestic Woe*, affords an instructive example of a common folly among young females; that of committing themselves to the confidential direction of ignorant and selfish dependants. To this elegant little volume, the ingenious miss Seward has given her sanction, by furnishing the writer (miss Short) with a prologue and epilogue to the former piece. The epilogue may not be unacceptable to our readers. P. 77.

EPILOGUE TO THE FORTUNATE DISAPPOINTMENT,

' The scene, to-night, displays what secret smart
Of self-reproach must rend the virgin's heart,
Who rashly dares from monitory eyes
Veil her increasing passions as they rise.
Ah, thankless!—cold!—she has no middle choice
But long repentance, or remorseless vice;
Eliza's tears, or the detested guile
Of artful Caroline's betraying smile;—
Fault leads to fault, till all the soul's defil'd,
And in base woman ends the cunning child.

Hapless Eliza seems a blighted rose,
The while each sister bud in beauty blows,
To the paternal sun their bosoms pour,
And bloom the glory of the summer bower,
Deep in its core the cankering worm receives,
Whose sickly slime cements the yellowing leaves.—
So dissingenuousness, with chill controul,
Contracts the worth, the gladness of the soul;

Dims all the rays that light the artless eye,
Pales the soft cheek, and prompts the frequent sigh.

‘ But guilty Caroline we shuddering view,
Like the fell spider, weave her treacherous clue.—
Emblem of hearts, which envy’s venom swells,
That dark, sly, solitary reptile dwells;
Bane to the heedless insects of the meads,
That near the gleaming maze of viscous threads
Wave the light wing;—no more, alas! to bear
Th’ entangled victims thro’ the sunny air.—
Thus spirits mischievous, that ne’er can prove
The joys of sisterly, and social love,
Stung by their conscious worthlessness, prepare
For others’ peace the smooth insidious snare.

O be it ours to watch each thought betimes,
Ere errors grow, by habit, into crimes!
To think the counsel guardian friends impart
Best screens from ill the inexperience’d heart:
Cherish each virtuous impulse, and improve
To fairest flowers the seeds of dutious love!—
Those mental flowers shall fear no winter’s rage,
Grace our gay prime, and gild our fading age;
If yet to strengthen their precarious stems,
And in immortal colours dye their gems,
Enlivening gratitude, and generous truth,
Shine the warm day-star of our rising youth.’

ART. XIX. *Early Wisdom, designed to improve young People in Religion and Virtue, in the Knowledge of themselves, and of the World, of the Beauties of Nature, and the Ingenuity of Art.* By Thomas Finch, of St. Mary-Hall, Oxon. 2 Vols. small 8vo. Pr. 5s. Faulder.

THE design of teaching early wisdom is so important, that every well meant attempt for this purpose is entitled to a candid reception from the public; and where the main object is pursued with tolerable success, occasional defects or blemishes ought not to be rigorously scrutinized or severely censured. In a performance of this kind, though we could hardly excuse a want of grammatical purity, we should think a course of just sentiments and useful information an ample atonement for some deficiency in the graces of language, and even for some degree of ruggedness, baldness, or abruptness of construction. But we cannot so easily persuade ourselves to pass over, without animadversion, a fault in style so peculiarly injurious in books of instruction for young people as affected obscurity; or so gross an incongruity in the selection of materials, as the incorporating the politics of the day with a course of general instruction. As an instance of the obscurity into which this writer sometimes falls, we quote the following passage from a lecture on wisdom. Vol. 1. p. 222.

‘ Discoveries for man to make are as inexhaustible as his insatiate thirst of knowledge;—which should seem to be, in the goodness of infinite wisdom, to gratify human research.—Men of every successive century have added, in some degree, to the knowledge of the former, The present has to reckon on discovery unknown to the past, as the future

Future in equal probability will have to do over the present. Now, indeed, is sad æra—conflagration threatening the destruction of happy government, than which, what can be more impediment to the progress of arts and sciences.—The sparks have been long kindling by the ill labour of pretension to adjust the rights of mankind;—By delusive sophistry, ardent to impose upon men the circumvention of false argument, and undermine their best interests:—to raise such scepticism in the human mind, as brings it into suspense about divine truths—fills it of universal doubt, eradicating therefrom the principles of religion, in order to introduce a depravity of manners; to constitute the will of democracy, or rude nature, to be wisdom:—and the sage philosophy on which monarchical governments are founded, and have best protected mankind, from the earliest ages, to be folly.

In this paragraph, it is not very easy to say, what the writer means by the phrases, '*conflagration* threatening the destruction of human government'—'*the ill labour of pretension kindling sparks,*'—'*constituting the will of democracy, or rude nature, to be wisdom,*' &c.

Out of several instances, in which the writer's zeal against French politics has led him into an absurd departure from the general design held out in his title, we must particularly mention the introduction of a pathetic description of the execution of the late king of France, in the midst of a dialogue on the sufferings and death of Christ. We must also remark, as a material fault in this work, an unseasonable and improper intermixture of abstruse theological tenets, which it is impossible for children to comprehend.

That we may give our readers a fair opportunity of judging of the merit of this work, we shall copy one of the moral lectures, on the choice of companions, and sincerity in friendships. VOL. I. P. 179.

'The society of two or three persons, who possess amiable dispositions, and delight to oblige each other, is happy intercourse. Children so combining with their cherub innocence, is angelic picture that gives no mean idea of heavenly communion. The virtuous friendships of youth are a source of friendships for manhood; they are so impressive and pleasing to retrace, that they are not faintly remembered, but are recounted with delight by age. They are precept to men to despise the odious principles of a self-interested mind, that would form no connection void of mean design—of some worldly advantage. Generous friendships are the circles of human comfort; and although we would not have a false stone imposed on us as a precious jewel, we would yet be cautious lest we refuse a precious jewel when proffered to us, fancying it to be but a false stone, offered by imposition to cheat us. And it is necessary, when we do possess a valuable gem, to be choice of it, lest any how, by rough usage, it receive injury at our hands.

'The secret satisfaction that springs from knowing one has, in an agreeable companion, a true friend, should not make us forget that when a person has proved himself to be our true friend, we ought to make large allowance, if he have not very engaging behaviour, either through want of nature's gifts, or his neglect in not cultivating the good talents, of which she has given him a very liberal possession. Yet it is a very pitiable sight to behold good natural parts lie waste.

'The choice of companions must be directed by virtue, if the end thereof is to be happy. A parent's circumspection is the first essential

care—to prevent a child having a servant of bad morals or conversation; and the second is to provide him good play-mates:—such must be discarded whose words and manners betray an unhappy management they are under at home—that they are not bent to grow in a right direction. The great duty of a child, in return for a parent's anxiety to shield him from vicious company, is to shun the company a parent so forbids, and to remember that this early precaution to him is a charge which will highly increase his guilt, if, as long as he live, he use not the like care to avoid forming evil acquaintances. The dispositions and talents of children naturally vary as much as the dispositions and talents of grown people, and their minds are more impressible, because of the variety of images they have to receive. This suggests in favour of their association, that a heavy boy may be improved by intimacy with a sprightly boy, a learned boy give emulation to a dunce, and a polite boy reform one of ill manners.

It is to be understood, that girls probably require a still nicer eye, lest they, from example in infancy, contract little freedoms that may increase to be rather delicacies, ill suiting to adorn their innocence.

As youth advances it is expected to shew proof of its own good conduct, in behaving well at any time during a parent's absence, for a parent cannot now be always present. As the half-fledged bird, to try its wings, only ventures at first to a branch nearest the nest, youth must look around and be sensible of the many accidents to which it becomes exposed, and which its own caution is necessary to prevent. But its judgment is to be confined to its proper sphere, to know the good and bad qualities of its company, and to attach itself to those most worthy of a place in its regard. Beyond this it must not yet venture to act for itself, lest, as chicken distant from its mother becomes a hawk's prey, which, had it been near, she would have defended under her wings,—youth in like manner fall into unsuspected wiles, from which the experience of a parent would be protection.

When young people “come of age,” as is the phrase, they arrive at that critical period of life which is to determine their wisdom and folly. Their years are allowed a sort of free agency to act at discretion, rather than under parental restraint. But this is a trial of their goodness. If they now remain at home, their wisdom will be best manifested by a continued filial subjection to that parental governance by whose affection they have been nursed and reared; paternal counsel will still be consulted and honoured; maternal tenderness will be had in grateful remembrance. Their parent's mansion will not be disturbed by noise and folly, but they will be comforted by rational intercourse. If they now have a separate household, their discretion has a wider field for action. Nature will direct their steps to pay due homage under the paternal roof; the man now appears honouring the fire. That the father, when he visits his son, may sit with joy at his table, the company that surround it are selected with the wisdom that his father and his mother taught him; the head of it is graced by one in whom reside every female virtue; they on her right hand rejoice to call her daughter; she filially is pleased in calling them father and mother; at the bottom sits her beloved; her olive branches are around; they are grand-children, giving delight and receiving blessing;—here the old man sees his son's juvenile friend, the companion

panion of his youth; they often repair together to talk over old pastimes, and enjoy the present; their acquaintance is of that standing that began in infancy, was promoted by virtue, and will be attended through life by sincerity. But there fits a newer acquaintance, which, having been chosen with precaution, does him honour; and although it be evident, his cleaving to his older friend, yet the new one he treats with every mark of sincere esteem.

The contents of the volumes are, short prayers for children; lectures on the following subjects; gratitude and praise to God; faith, hope, and charity; humility, modesty, and good manners; patience, diligence, and contentment; compassion, mercy, and generosity; indolence, negligence of dress, ill-nature, and bad habits; envy, despair, anger, and malice; swearing, lying, and slandering; vicious conversation, and impure thoughts; temptations, and the assistance of the holy spirit to resist them; the ruinous consequences of keeping bad company; the choice of companions, and sincerity in friendship; on the duties of children to parents, brotherly and sisterly love, behaviour to more distant relations, and the respect due to society; wisdom:— dialogues; on prayer; loyalty; taking a walk; view of hay-making before the queen's house; on each day's work of the creation, with observations on articles of natural history, and natural philosophy, and various poetical quotations; on the sabbath, and the christian religion; on the death of Christ, and of the French king. M. D.

MISCELLANEOUS.

ART. XX. *A Narrative of Transactions relative to a Sermon, preached at Brighton, August 18, 1793: With short Extracts from the Sermon, and occasional Remarks.* By Vicesimus Knox, D. D., Master of Tunbridge School, and late Fellow of St. John's College, Oxford. 8vo. 132 Pages. Price 1s. 6d. Dilly. 1793.

THE facts which gave rise to this publication are of so extraordinary a nature, that none of our readers can be supposed to be ignorant of them. The motives, which have induced the respectable and learned writer to make this appeal to the public, we shall state in his own words. P. XIX.

‘At the ordination of every priest, the following question is put to him, in the most solemn manner, by the BISHOP:

“Will you maintain and set forwards, as much as lieth in you, QUIETNESS, PEACE, AND LOVE AMONG ALL CHRISTIAN PEOPLE, and specially among them that are, or shall be, committed to your charge?”

‘To which the following is the answer:

“I WILL DO SO, the Lord being my helper.”

‘I conceive then it is the duty of every clergyman, bound by this promise, to preach PEACE ON EARTH and GOOD WILL TOWARDS MEN, as well in a time of war as at any other time; as well to a congregation of christian people in the military profession, as to a congregation of christian people in any other profession.

‘In the interest of no party, the advocate of humanity, the friend of man, a lawfully ordained minister of Jesus Christ, I have on all occasions endeavoured to fulfil this solemn engagement, made at the time of ordination; and particularly in the last autumn, when a large and mixed congregation, at a place of public resort, was, on the morning of a Sunday in August, committed by the vicar to my charge.

The

‘ The consequences of this endeavour are already known to many ; but are circumstantially related in the following narrative. I have long postponed, and now publish it with reluctance. The personal insult, unjustifiable as it was, should have been overlooked with *sovereign contempt*, as it deserved, if it had not been followed up by menaces and misrepresentation. A newspaper which is supposed to insert paragraphs under the sanction or with the connivance of *high authority*, expressed a hope that I should be told of my improper sermon “ by my *diocesan*, in a way that would make me an *example* to other PULPIT POLITICIANS.” Whether the example was to operate on courtly preachers of *fast sermons*, in favour of *war* and *ILL-WILL TO MEN*, I know not. Another paper informed the public, that I was seeking safety by flight to America ; but that I should probably be *stopt* in my course by the attorney-general. Other prints, in the same service, generously undertook the task of throwing dirt upon an individual, in the hope that, where much was thrown, some might stick ; and that the *little irregularity* of the officers in desiring me “ *to leave the theatre*,” for so it is candidly expressed in a newspaper now before me, might be absorbed in the atrocity of my sermon. Private letters and conversation were equally kind to my *anonymous* assailants, and bitter against ME, whom they mentioned by *name*.

‘ I therefore at first drew up the minutes of the whole transaction, for the information of my family,—a part of whom were involved in the affront intended for me alone. A time might come (after I should be gone to a juster tribunal than the military one at the theatre) when my younger children might ask what I had done to cause the men of violence to rise up against me, to excite the hope of *true Britons* that I should be punished by my *diocesan*, to urge me to meditate a retreat to America, and to occasion the projected voyage to be prevented by the interference of the attorney-general. This *memorial* would have gratified their curiosity, and, I hope, removed their anxiety. I had preserved a record for their satisfaction ; and I sat down, in the midst of the arrows that were thrown from unseen hands, perfectly contented. I had a *MURUS AENEUS* to shelter me.

‘ But my silence, which arose partly from contempt, and partly from a love of ease and peace, was misinterpreted. It was supposed, by the malignant, to imply a consciousness of having deserved the ill-treatment I had received. It was attributed to timidity. It was said to be the effect of a bribe. It was matter of astonishment to my friends, and exultation to my adversaries. The opportunity was seized for the dissemination of calumny. Malice, unmolested, stalked over the field in triumph. I was told, that the independent part of the public expected an account authenticated by me ; as they had been hitherto perplexed by recitals, apparently defective and clearly contradictory. I therefore determined to revise my notes ; and I now present them to the public, merely as the *record of a military outrage*, rendered important by their notice of it, by its mischievous tendency, and by its singularity.

‘ Many years have I been in the habit of addressing my countrymen on the pleasant subjects of taste and literature ; and they have listened to me with a degree of favour, which is the more entitled to my gratitude, in proportion as it has been too little deserved. My whole life has been devoted to the cultivation of letters ; and the fruits,
such

such as they were, have been consecrated to the public service. There are living witnesses to prove that my efforts originated in no *sordid motive*. I sought no gain, but the esteem of the public. In this object I have not been entirely unsuccessful, if I may judge from the long-continued and widely-diffused circulation of my imperfect endeavours. I now at last, and for the first time, come before my fellow-citizens, in a cause in which I am *personally* concerned. I come not as a stranger to them. They have known me long, and they will indulge me with an impartial hearing, if it were only for my past honest, though feeble efforts in their service. I wish I were now to bring before them topics of general literature, or morals, or religion; such as have no connection with politics, or the bitterness of party spirit; but, in the wonderful vicissitudes of human affairs, it is my lot to appear as a culprit, accused by *public report* of *sedition*. At the very sound of the charge, enemies unseen, unknown, unprovoked, are ready to overwhelm me if they dared, unheard, unprotected, undefended. Pains are taken to exasperate great and powerful bodies, even government itself, against me. To whom can I have recourse but to the generous public, against public misrepresentation? I am *compelled* to appeal to the people; because to them the misrepresentation has been made in daily newspapers. I appeal with confidence, supported by truth, a good cause, and a clear conscience.

‘ In speaking of transactions in which I was principally concerned,

Et quorum pars magna fui,

I must of necessity speak in the *first person*, oftener than I approve; but egotism ceases to be a fault when it is unavoidable.

‘ That, I have always written freely, those who have done me the honour to read what I have written, will allow; and that I have recommended earnestly, peace, order, subordination, liberty, and loyalty, they cannot deny.

‘ To write and speak freely is the duty of every clergyman. His office demands and justifies it. It requires no apology, but deserves praise. That VERITAS ODIUM PARIT, or *truth makes a discourse offensive*, is an old observation; but they who, regardless of their interest, voluntarily incur the odium which arises from doing their duty, are not culpable. A preacher ought to maintain the *freedom and dignity of the pulpit*, no less tenaciously than military men contend for the honour of arms. “ Pray for me, says St. Paul, *that utterance may be given unto me, that I may open my mouth boldly, to make known the mysteries of the gospel, and that therein I may speak boldly, as I ought to speak.*”

Our readers will perceive with indignation, from the tenour of this passage, that the author is compelled to assume the tone of defence and exculpation, instead of the language of an accuser; by men who labour to second their outrages by calumny and fabrication, and, as it is well expressed by a correspondent of Dr. Knox's, by the “ hirelings of the pen,” who defend the “ hirelings of the sword.”

The following passage will prove, that the personal insult and slander, which our author has endured, have not prevented his mind from contemplating with sagacity, and describing with eloquence, other subjects of high importance to mankind. P. xxxix.

‘ To

‘ To stifle useful truth by **INTIMIDATION** *, is an attempt as weak as it is wicked. It would be equally feasible to extinguish the light of the sun, by binding bandages over the eyes of men. Fire, sword, banishment, proscription, prosecution, strained even to persecution, have been often tried in attacking truth; but they have ultimately promoted the cause which they were intended to annihilate. Lop a tree, and, if the root is vigorous and the soil fertile, it will vegetate with redoubled luxuriance. It is one advantage, among a thousand, attending the conquests of reason, that they secure the regions which they subjugate. Brute force extends only to the body. The mind mocks its impotence. The **FAULCHION**, lifted up against **PRINCIPLES**, cuts the *air*, which instantaneously coalesces; while he who aimed the blow falls to the ground, by his own ill-directed force.

‘ Nothing but a **BELLUM INTERNECINUM**, a war which cuts off man, woman, and child from the face of the earth, can exterminate salutary truth, once made visible, by her own unextinguishable lustre, to a whole people. The object cannot be destroyed, though the eyes which see it may be put out with the sword’s point. Violence produces fear and death, but not conviction. It may subdue, but cannot conciliate. Then *may violence cease from the earth*; and the mild arts of persuasion, reasoning, and argument, be the *only* means resorted to, unless when it is necessary to repel force by force, by all **PEOPLE** and **RULERS** in every part of the habitable globe. May the homage paid to grandeur be every where paid to virtue; the glory bestowed on warriors, reserved for the peace-makers; and the laurel become less honourable than the olive.

‘ In this age of vicissitude, under every change of political, philosophical, or religious opinion, be it mine, as far as in me lies, to promote peace, to diffuse happiness, and to prevent or alleviate misery. These are my party-principles—these my politics—this my philosophy—and this, with piety to God, and allegiance to the **PRINCE OF PEACE**, my **RELIGION**.’

‘ * The severity assumed by some parts of the community towards other parts of it, is thus accounted for, by that very able and respectable clergyman, the Rev. **CHRISTOPHER WYVILL**, whose exertions of eloquence and virtue, in the cause of freedom, deserve his country’s gratitude.

“ The establishment of a legislative assembly in France on equitable principles of representation; the exultation expressed by the people here, on the successful efforts which had been exerted to emancipate the French nation; and the apparent ease with which a transition might be made, in this country, from admiring their form of representation to *improving our own*; these united circumstances pushed the *panic* of a **JEALOUS ARISTOCRACY** to its present extremity.

“ From that moment their *animosity* no longer has known any bounds of **JUSTICE**, **MODERATION**, or **PRUDENCE**.

“ The people, and their just constitutional claims, have been the constant objects of their **UNQUALIFIED SCORN AND DERISION**, their unmitigated **ABHORRENCE AND EXECRATION**; and still, in each wild and moody change of temper, these alternate **EXCESSES OF RAGE** and **RIDICULE**, of **HORROR** and **CONTEMPT**, have been but the varied expressions of their **FEAR**.”

Among the many monstrous novelties of an age which affects such horreur at innovation, it ought not to be esteemed the least remarkable, that a christian minister is reduced to the necessity of making an elaborate and eloquent defence of himself, for having preached charity and humanity, peace and good-will among men. It appears pretty evidently, from the following remarks of our author, and indeed from the treatment which he has since experienced, that such a sermon was not unnecessary at Brighthelmstone, in the month of August, 1793.

P. 12. 'The following expressions, which were uttered loudly in my hearing, and apparently intended for my ear, on the sunday evening on the Stene, after my second sermon, seem to prove that a recommendation of *good-will towards men* was not ill-timed. "My prayer," said an unknown gentleman in uniform, "my prayer to God is, that the war with France may be a long, a bloody—nay, an everlasting war." A similar INVETERACY I had often observed in conversation of mixed companies; and I had read something approaching to it, in *first sermons* of recent date. I really thought, therefore, that a spirit so unphilosophical, so unchristian, so inhuman, ought to be checked, if possible, in the pulpit, by those who were enlisted soldiers under the PRINCE OF PEACE. The temper of the people seemed to be soured by national animosity, artfully inspired by delusive publications; and a savageness of sentiment began to prevail, productive of barbarism and barbarity. Persons wholly ignorant of public affairs, and incapable of judging of them, had been taught of late to express themselves with a CRUELTY against the public enemy, disgraceful to the British character, and such as, if farther encouraged by inflammatory treatises, may produce a conduct at home, in future circumstances, fatal to internal peace and personal safety. It must ever be dangerous to cherish CRUEL passions in the populace. He is a wretched politician, who, for temporary purposes, encourages sentiments in the common people inconsistent with their religion, and with humanity. Such being my opinion, I was confident I could not render greater service, in the little space allotted to a discourse from the pulpit, than in preaching universal philanthropy, and the duty of seeking peace with all human kind, by every possible mode of fair negotiation. These were the reasons which induced me to chuse the subject of *peace and good will towards men*. 'The time and the place naturally suggested the idea. Such subjects, I am sure, are proper at all times, and in all places; but there appeared to me a peculiar propriety in bringing them forward at the time I was desired to preach, and at Brighton. It was a time, when every newspaper teemed with accounts of dreadful slaughter. It was a place, at which the subject of peace and war was peculiarly interesting, because an army of many thousand men was encamped in its vicinity, and the whole neighbouring country had assumed a warlike appearance.'

Dr. Knox, in order to prove that the language in which he enforced the subject of his sermon was sufficiently guarded and decorous, has given us an example of much freer and more bold language, on the same subject, in a passage which he cites from a sermon of the present bishop of Landaff. This extract is in itself so admirable, it comes from a person of such high authority, both from abilities and station, and it is so full of pointed application to the circumstances of the present

present time, that, notwithstanding its length, we shall make no apology for presenting it to our readers. P. 87.

"Were all the nations of the earth," says that able prelate, "converted to the christian religion, and the individuals of those nations not *nominal* merely, but *real christians*, it would be utterly impossible for a state of war *ever* to have a beginning amongst them. But unhappily for mankind, neither of these events is likely soon to take place. Christianity hath amended the lives, and elevated the hopes, of a few individuals, but has it FULLY AND VIRTUALLY PERVADED THE HEARTS AND COUNCILS OF PRINCES, FROM WHENCE ARE THE ISSUES OF PEACE AND WAR ?

"The councils of princes are usually governed either by the princes themselves, or by a few individuals of their own appointment, who being in most countries free from human animadversion, and the fear of punishment, too frequently suppose themselves superior to all controul. Men of this stamp, if they do not look upon religion as a human contrivance, invented by statesmen to keep the ignorant in awe, are apt to consider its influence as limited to the *concerns of private life*. The prosperity of the state, or, which with *them* is the *same thing*, the *gratification of their ambition*, or any other PASSION, they think may be prosecuted by ALL POSSIBLE MEANS; in public transactions they acknowledge no justice, but what springs from *utility*, and is regulated thereby.***** There can be no doubt that individuals, with principles such as these, ARE NOT CHRISTIANS. THEY MAY BE POTENT PRINCES, EXPERIENCED STATESMEN, ABLE GENERALS; BUT THEY ARE NOT CHRISTIANS.

"Christianity in its regards, steps beyond the *narrow bounds of national advantage*, in QUEST OF UNIVERSAL GOOD. It does not encourage *particular patriotism* in opposition to GENERAL BENIGNITY; or prompt us to *love our country* at the EXPENCE OF OUR INTEGRITY; or allow us to indulge our *passions* to the detriment of *thousands*. It looks upon *all the human race*, as children of THE SAME FATHER, and *wishes them EQUAL blessings*. In ordering us to do good, to LOVE AS BRETHREN, to forgive injuries, and to *study peace*, it quite annihilates the disposition for martial glory, and utterly DEBASES THE POMP OF WAR.*****

"Brave and unfortunate islanders! (the Corsicans,) ye stemmed, for a time, the torrent of tyranny, in hopes that some of the states of Europe would have enabled you to repel it with success. YE SHED WITH ARDOUR YOUR BEST BLOOD AT THE SHRINE OF FREEDOM. Overpowered at length, desponding, and deserving of a better fate, ye fell;—lamented by every friend of humanity, *assisted by NONE*.

"Was it the *spirit of christianity* which combined in an *unnatural union*, three of the most POWERFUL SOVEREIGNS IN EUROPE, and induced them to plan and effectuate the dismemberment of Poland?***** We ourselves paid no attention either to Corsica or Poland,—we either had not a disposition, or were not in a condition. We were, by some means or other, prevented from standing forth the protectors of these two devoted countries. Other nations may be in a like situation with respect to us; and a FEW ARBITRARY PRINCES OF THE CONTINENT, who LOOK UPON THEIR PEOPLE AS BRUTAL PROPERTY, their KINGDOMS AS PRIVATE ESTATES, their ministers as STEWARDS, and STANDING ARMIES AS COLLECTORS OF THEIR RENTS, MAY

CONSPIRE TOGETHER TO ANNIHILATE THE LITTLE REMAINING LIBERTY OF EUROPE, and yet preserve a BALANCE OF DESPOTISM among themselves.*****

"Was it the SPIRIT OF CHRISTIANITY which has prompted, not *African*, but EUROPEAN PRINCES, to TRAFFICK IN BLOOD, to make a profit of the BUTCHERY OF THEIR PEOPLE? Gracious God! whence is it that MAN, the noblest of thy terrestrial works, can so far forget the *dignity of his nature*, become so deaf to every CALL OF HUMANITY, as to MURDER those who never *injured him* or his country, never gave him or his country occasion of offence?*****

"——IBI FAS, UBI PLURIMA MERCES.

"I hope it will not be thought indecorous to have spoken thus freely concerning such *practices* of SOVEREIGN PRINCES, as appear TO BE WHOLLY REPUGNANT TO THAT GOSPEL BY WHICH, AND BY WHICH ALONE, THEY and WE must look for salvation and eternal life. The hour may be at hand to some of us, it cannot be far off from any, when this tremendous truth will be better understood. In the mean time, IT IS OUR (the clergy's) ESPECIAL DUTY, to represent the RIGHTS OF HUMANITY as of far more value than the ARTS OF SOVEREIGNTY; THE LAWS OF CHRISTIANITY as far more sacred than the CUSTOMS of civil society."

***** "This, you will think, is plain speaking," continues the bishop. "THE PLACE FROM WHICH IT IS SPOKEN REQUIRES PLAIN SPEAKING AT ALL TIMES; on a day especially of solemn humiliation for our sins, you would not expect to hear any lax, temporizing principles of morality from the PULPIT. Alas! let us speak as plainly as we can, we have no great expectation of being regarded.***** SELFISHNESS has banished HONESTY; and CHRISTIANITY, because it will not *truckle* to our passions or our interests, has lost all its hold on our consciences."——*****

That the extracts we have given of Dr. Knox's pamphlet, are longer than those which are generally made from publications of such a size, on fugitive topics, our readers cannot wonder. We regard it as a matter of the highest importance. If it were only to be considered privately, we should be indignant at so dastardly an outrage, offered to so respectable a man, clergyman, and scholar; and we should have deplored it as a new example of that base ferocity with which the spirit of faction is tainting the English character. But to view it in a public light, it seems to us the consummation of that attack on every mode of expressing opinion which has of late been carried on with such unparalleled activity and success. Not only is the press to be silenced by prosecution, not only is the confidence of social intercourse to be destroyed by severe penalties inflicted for words spoken in the warmth and freedom of conversation, but in the case before us we see an attack made on the sacred liberty of religious and moral admonition from the pulpit, which Lewis XIV himself tolerated, nay, applauded, in all the fullness of his despotism and his vices. U.

ART. XXI. *Advice to a certain Lord High Chancellor, twelve Judges, 600 Barristers, 700 English, and 800 Irish Students of the Law, and 30,000 Attornies. In which all the modern Rules of Practice are laid down and exemplified: and among other things,*

things; some Anecdotes are related, and honourable mention made of the following Characters, viz. the Right Hon. Edward Lord Thurlow; Mr. Holloway, Attorney, the Right Hon. William Pitt, George Barrington, Lloyd Lord Kenyon, Mr. Justice Ashurst, Mr. Justice Grise, the Hon. Thomas Erskine, the respectable Messrs. Priddle and Sambich, Attornies, Counsellor Garrow, &c. &c. strongly recommended to all Gentlemen who wish to know the Law; and to all Clients whose Persons or Fortunes are in the Power of Lawyers. 8vo. 79 p. pr. 1s. 6d. Ridgway. 1791.

EVER since the publication of Swift's ironical 'Advice to Servants,' the present mode has been adopted as a vehicle of satire, and often with a considerable degree of success. Without commenting on the justice, or injustice, of the strictures before us, we shall subjoin two extracts:

'Chap. 1. To the judges.—Previous to your elevation to a seat on the bench, I suppose you to have attained such a degree of mental pliability, that you will not afterwards be much fatigued with qualms of conscience, nor adhere to unfashionable, or inconvenient principles of rectitude. It is true, that a small number of you, very small indeed, may have acquired your dignity by abilities alone. But even of these few, most have been ever guided more by their own immediate interests than by any attachment to law or equity. Their opinions were as willows, bending to the most gentle efforts of power; or weather-cocks, blown about by every breeze of fortune. And please to observe, that although your numerous predecessors of this description, might not have enjoyed the pure tranquillity of honest minds, or anticipated the pleasures of immortal fame, which I am sure you consider as a mere puerility; yet they possessed wealth and power, and enjoyed every luxury of life.

'Not doubting but that you are very desirous of these gratifications, I shall first advise you, whether you have a seat in parliament or not, to coincide always with the ministerial party: for, though your places are during life, you may still receive an elevation, or have some pretty sinecure bestowed upon you.

'In all questions relative to the constitution, be on the monarchical side, for the people have neither places or pensions to give. Let no patriotic sentiments escape your lips, unless the better to insinuate your arguments in favour of despotism. Liberty, you may always term anarchy and confusion—tyranny, a species of government that produces good order at home, and ensures respectability among foreign nations. The antiquity of the English constitution will always supply you with an argument for every abuse of long standing, which disinterested legislators may be desirous to remove. When you find your patron and master willing to depart from his usual sentiments, be particular to oppose him strenuously. Thus you give him popularity without diminishing his influence. He expects opposition from his friends; and he will approve of it the more, if it comes unsolicited.

'In no official capacity can you serve your party and your interest better than when you are to try persons indicted for public

public libels. First address the jury with some fine popular sentiments concerning the liberty of the press: then you may proceed with half a dozen 'buts,' and state the danger of licentious publications, telling them that upon the whole the defendant must be convicted. After you have thus got him within your clutches, I need not advise you how to treat him. But I must observe, that you ought not too strictly to follow the conduct of your archetype, Jeffries, in punishing severely those who throw themselves on your mercy, by pleading guilty. You ought to encourage this practice, as it may often give opportunities to inflict rough chastisement for offences that a jury would scout with contempt.

'With respect to your oratory in general, you should rather attend to good models than didactic rules. Let the elegant and flowing language of Kenyon, the volubility of Ashurst, and the graceful action of Grose, be ever the objects of your imitation; and study also, like the first of those learned personages, to command your temper, and observe those minute decorums so becoming in every minister of justice.'

After these gentle hints to the chiefs of the profession, the reader need not be surprized, if the *pettifoggers*, who disgrace it, be attacked with asperity.

'Chap. v. Advice to the Attornies.—After you are admitted, your first care must be to look round you, and settle on some method of making the most of your money, and of getting into good business. If you have a few hundred pounds, lend them on mortgage, in separate sums of 50*l.* or 60*l.* but insist upon drawing the writings yourself. Charge well for them, and you will make at least 30*l.* *per cent.* of your cash, without rendering yourself liable to the penalties imposed by the statute of usury. If principal and interest be not paid at the appointed day, file a bill directly to foreclose. By this you will either gain possession of the mortgaged premises, which must always be worth above twice the money you advance, or by a smart bill of costs you will acquire something handsome in the way of trade.

'Purchase promissory notes and bills of exchange, that may have many indorsements upon them; and when they become due, send them for payment at an unusual, though at a legal hour. If they are returned to you unpaid, as they probably will be, sue out writs against the acceptor and all the indorsers, (by special original in preference to bill of Middlesex) without further notice; and if any of them should even pay the bill, proceed briskly against the remaining defendants for costs. I have known, in my practice, excellent jobs thus made.

'Never give your opinion, not even to an old client, without a fee of 6*s.* 8*d.*

'Whenever you are going to sue for yourself, be sure your defendant is worth powder and shot; but in other cases, it is sufficient if either plaintiff or defendant can pay you; for the former is liable to you when you sue for him, if the latter should be insolvent.

' Do not be over cautious to avoid errors in your pleadings; for you can easily get leave to amend, upon payment of costs, and by the delay you will have a number of additional attendances to charge to your client.

' Insinuate yourself into convivial clubs; and when most of the company are drunk, set them to fight, &c.

' Do not forget to charge enough for coffee-house expences—*Co. bi.* and *Co. bo.* (coach-hire and coffee-house) may serve to pay all the expences of your tea-table.

' There is only one thing more requisite to crown the education of an attorney; namely, to act well the hypocrite. You know the wisest men must sometimes conform themselves to the fantastic notions of the multitude: appear, therefore, to be a miracle of virtue, to feel for the misfortunes and distresses of the poor, and to lament the cruel severities of the law.'

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ERRATA.

- Page 12, line 8, *for member, read number.*
- 69, l. 7 f. bot. *for disproved, read disapproved*
- 77, l. 1, *for posterity, read prosperity.*
- 80, is by mistake numbered 89.
- 85, l. 3 f. b. *for have, read have not.*
- 116, l. 7 f. b. *for 1793, read 1794.*
- 152, l. 15, 16, *for Ventagion, read Contagion.*
- 159, l. 14, *for shall, read we shall.*
- 173, l. 6, *for passed, read that passed.*
- 188, l. 14, *for common, read commonly.*
- 199, l. 17, *for successes; authorities, read successes, authorities;*
- 200, l. 13, *delete the comma after composed.*
- 225, l. 27 f. b. *read form of her bottom, her draught of water, the situation of her midship-frame.*
- 277, ult. *for Segury, read Seguy.*
ib. for balance, read engine.
- 228, l. 1, *for clocks and watches, read coining.*
- 241, l. 22 f. b. *for luxury! read luxury,*
- 270, l. 28, *for schrofulous, read scrofulous.*
- 307, l. 25, *for Brampton, read Bampton*
- 308, l. 17, *for wincesed, read witnessed.*
- 324, l. 27, *for those, read them.*
- 374, l. 9, *for quisquelapis, read quisque lapis.*
- 381, l. 11 f. b. *for confernece, read conference.*
- 391, l. 22, *for orginal, read original.*
- 438, l. 5 f. b. *for obliga try, read obligatory.*
- 450, l. 4, *for blood, read bloody.*
- 457, l. 31, *for Many, read Some.*
ib. for are, read may be thought.
- 479, l. 5 f. b. *for Rudberg, read Budberg.*
- 512, l. 15, *for off, read of.*



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